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ILLINOIS INDUSTRIAL UNIVERSITY LIBRARY

CYCLOPÆDIA

OF

FEMALE BIOGRAPHY;

CONSISTING OF

SKETCHES OF ALL WOMEN

WHO HAVE BEEN DISTINGUISHED BY

GREAT TALENTS, STRENGTH OF CHARACTER, PIETY, BENEVOLENCE, OR MORAL VIRTUE OF ANY KIND.

EDITED BY H. G. ADAMS,

EDITOR OF THE "CYCLOPÆDIA OF POETICAL QUOTATIONS," ETC.

"O fairest of creation, last and best
Of all God's works, creature in whom excell'd
Whatever can to sight or thought be form'd,
Holy, divine, good, amiable, or sweet!"

MILTON.

LONDON:
GEORGE ROUTLEDGE AND SONS,
THE BROADWAY, LUDGATE.
1869.

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PREFACE.

In the volume here presented, we have endeavoured to supply what we consider to have been hitherto a desideratum in literature—a cheap and portable volume—containing the name and such of the most important particulars of the life and character, as could be obtained from trustworthy sources, of every woman remarkable for mental gifts or acquirements, moral virtues, or Christian graces, of whom history makes mention, or the less ambitious annals of private life present. Such a complete record of womanly excellence and ability cannot fail of being highly interesting and useful; and it must be evident to all that the task of its compilation must have been one of great labour and research; far more indeed than the present Editor can claim credit for;—his work having been chiefly that of condensation from a large and costly volume published in America, and entitled, "Woman's Record," by Mrs. Hale, who states in her preface that it cost her three years of hard study and labour.

The pith and substance of that volume—itself a striking

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example of female ability in authorship—is here presented to English readers, with such alterations and additions as the Editor considered it desirable to make. Many new biographies have been added, and those written by Mrs. Hale and her coadjutors carefully revised. Some have been altogether omitted as referring to persons who possessed little or no claim to a place in a collection of Female Worthies. Great care has been taken to verify the dates and facts already given, and to insert only such fresh ones as good authorities would furnish; and no pains have been spared to make the work as perfect and correct as possible. With all care that could be taken, however, it is to be expected that some errors will have crept in, and the Editor will feel obliged, if such of his readers as may detect any, will kindly point them out, that they may be corrected in subsequent editions of the work, which, in its alphabetical mode of arrangement, style, and price, is exactly uniform with others of the series of Cyclopædias now in course of publication; those already issued being "The Cyclopædia of Poetical Quotations," and "The Cyclopædia of Sacred Poetical Quotations."

Rochester, August 1857.

CYCLOPÆDIA

OF

FEMALE BIOGRAPHY.

ABARCA, MARIA DE,

A Spanish lady, who distinguished herself in the middle of the seventeenth century, by the peculiar excellence of the portraits she painted. She was contemporary with Rubens and Velasquez, by whom she was much esteemed. The time of her death is unknown.

ABBASSAH,

A sister of Haroun al Raschid, caliph of the Saracens, A. D. 786, was so beautiful and accomplished, that the caliph often lamented he was her brother, thinking that no other husband could be found worthy of her. To sanction, however, a wish he had of conversing at the same time with the two most enlightened people he knew, he married her to his vizier Giafar, the Barmecide, on condition that Giafar should not regard her as his wife. Giafar, not obeying this injunction, was put to death by order of the enraged caliph, and Abbassah was dismissed from his court. She wandered about, sometimes reduced to the extreme of wretchedness, reciting her own story in song; and there are still extant some Arabic verses composed by her, which celebrate her misfortunes. In the divan entitled Juba, Abbassah's genius for poetry is mentioned; and a specimen of her composition, in six Arabic lines, addressed to Giafar, her husband, whose society she was restricted by her brother from enjoying, is to be found in a book written by Ben Abon Haydah. She left two children, twins, whom Giafar, before his death, had sent privately to Mecca to be educated.

ABDY, MRS.

The name of this lady has long been familiar to the readers of English periodical literature, to which she is a constant and valued contributor. Annuals, Pocket-books, Monthly Magazines, and all publications of that class and character, devoted to the advancement of intellectual culture, morality, and especially of religion, to which the service of her spiritual gifts are in a great measure consecrated. Her verse is full of that serenity and cheerfulness which only a warm faith can inspire.

Mrs. Abdy has written several tales which would do credit to many of the high names in literature; her moral is always sound

and practical; her characters equally remote from insipidity or exaggeration, while a gentle humour pervades the whole; that termed "The Long Engagement" is one of the happiest specimens of her style. A volume of her collected poems has been printed, but not published, being only for private circulation.

ABELLA,

A FEMALE writer born at Salerno, in Italy, in the reign of Charles the Sixth of France, in 1380. She wrote several works on medicine; and, among others, a treatise *De atra bili*, which was very highly esteemed.

ABIGAIL,

WIFE of Nabal, a rich but churlish man, of little understanding, of the tribe of Judah; he lived probably near Maon, one of the most southern cities of Judah. When David, who had taken refuge from the pursuit of Saul in the wilderness of Paran, sent ten young men to request assistance from Nabal, who was then employed in shearing his numerous flocks, Nabal surlily refused to give of his substance to strangers, although David had protected his shepherds from injury during his residence among them. Then David, in his indignation, ordered four hundred of his men to arm themselves, and went to put Nabal and his family to the sword. But Abigail, whose wisdom equalled her beauty, hearing of what had passed, and foreseeing the result of her husband's refusal, hastened to prepare provisions, without Nabal's knowledge, with which she met and appeased David. When Abigail returned from her interview with David, she found her husband at a feast, and intoxicated; so that she said nothing of the affair to him till the next day. Then, when he heard of the danger he had escaped, his heart was so struck with fear that he died in ten days. When David was informed of Nabal's death, he sent messengers to Abigail, to request that she would become his wife; to which she consented, and accompanied the servants of David on their return.

The old commentators are unanimous in their commendations of the character and conduct of Abigail. Father Berruyer, the Jesuit, in his "History of the People of God," has been an excellent painter on this subject. "Nabal's riches," says he, "consisted in vines and corn, but especially in pasture grounds, in which a thousand goats and three thousand sheep grazed. However, these large possessions were nothing in comparison of the treasure he possessed in the chaste Abigail, his wife, the most accomplished woman of her tribe. Nabal, unhappily for Abigail, was not worthy of her, and never couple were worse matched. The wife was beautiful, careful, prudent, a good housewife, vastly good-natured, and indefatigably vigilant; but as for the husband, he was dissolute, capricious, headstrong, contemptuous; always exasperated at good advice, and never failing to make a bad use of it; in a word, a man whose riotous intemperance the virtuous Abigail was perpetually obliged to bear with, to atone for his extravagant sallies, or dissemble his follies; besides, he was an infidel, and as depraved an Israelite as his wife was regular and fervent."

Whether all these fancies of the learned Jesuit be true or not, the history, as the holy book records it, is highly in favour of the intellectual powers as well as personal attractions of Abigail. He

speech to David is replete with beauties, and is a model of the oratory of thought applied to the passions, to the prejudices, and the previous associations of David. Read it in Samuel, I. Book, chap. xxv, verses from 24 to 31, and then judge of the effect it must have had on her auditor, when his heart burst forth, as it were, in this reply:—

"And David said to Abigail, Blessed be the Lord God of Israel, which hath sent thee this day to meet me.

"And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand."

These events occurred B. C. 1057.

ABIJAH,

The wife of Ahaz, and mother of Hezekiah, king of Judah. She is called in the book of Kings, Abi; and by Josephus, Abia.

ABINGDON, FRANCES,

An eminent, English actress, whose maiden name was Barton, was born in 1735. Some part of her earlier life she is said to have spent in great poverty, and when about fifteen, she joined a company of strolling players. In 1752, she was engaged at the Haymarket, London, where she was received with great applause. In 1755, she married Mr. James Abingdon, and in 1759, she left London for Dublin, where she was long the chief theatrical favourite. Her forte was in comedy; and as the finished lady, or romping chambermaid, she was equally at home. In 1761, Mrs. Abingdon left her husband to reside with Mr. Needham, who bequeathed her part of his fortune at his death. In 1799, she quitted the stage, and died at London in 1815.

ABISCH, ANNA BARBARA,

Was, like her father, a Swiss painter on glass. The Benedictine monastery of Muri, in the canton of Aragau, contains many specimens of her ability in this branch of decorative art.

ABISHAG,

The Shunamite, a beautiful young virgin, who cherished David, king of Israel, in his old age, and was afterwards desired by his son Adonijah, as a wife; which request caused him to be put to death by the command of Solomon, who looked upon it as an indication that Adonijah wished in other respects also to take the place of David, their father. A learned commentator thus tells the story:—"The king, (David,) though he had been so robust in his youth, seemed to decay daily. His afflictions, labours, fatigues, and perpetual wars, had exhausted him so much, that entering on his seventieth year, his natural heat seemed on the point of being extinguished; while his mind was as vigorous as ever, and he still governed with so much wisdom and authority, as made his life precious. His physicians, in order to prolong it, hit upon an expedient which succeeded, at least, for some time. All Israel was sought through to find out a proper person, and the choice fell on Abishag, the Shunamite, a young, beautiful, and virtuous woman. He made her his wife, and she was 'with him both

night and day.'" That Abishag was considered the honourable wife of king David, and was so according to the customs of that age, there is no doubt.

ACCA, OR ARCA-LAURENTIA,

Was wife of the shepherd Faustulus, and nurse to Remus and Romulus. She was defied by the Romans, to whom the flamen of Jupiter once a year offered a sacrifice, on a holiday instituted to her honour. She lived about B. C. 760.

ACCIAIOLI, MAGDALEN,

A native of Florence, celebrated for her beauty and genius. She was a great favourite of Christina, duchess of Tuscany, and wrote poems in a very pleasing and elegant style. She died in 1610.

ACCORAMBONI, VIRGINIA,

Was born in 1585, of a noble family, in Gubbio, a little town of the duchy of Urbino. From her infancy, she was remarkable for her extraordinary beauty. Her father established his residence at Rome during her early youth; there she became the "cynosure" of the neighbouring nobility, as well as that of Rome. Her father married her to Franceseo Peretti, nephew and adopted son of the cardinal Peretti of Montalto, afterwards Pope Sixtus V. In the family of her husband she was adored, and all her desires anticipated; when, in the midst of seeming prosperity and delight, Peretti was entrapped into a solitary situation, and murdered. Rumour attributed this assassination to the prince Paolo Orsini, who was madly enamoured of Virginia; nor was she free from suspicion of having consented to this crime. She certainly justified her accusers, by speedily uniting herself in marriage to the prince. From this step, sprang her melancholy catastrophe. Orsini was not young; he had grown enormously stout, and was afflicted with complaints that menaced him with sudden death. In order to provide for the possible widowhood of his young wife, he made a will, which, by endowing her largely, awakened the cupidity and animosity of his natural heirs. After his death, which happened, as had been anticipated, at the conclusion of an inordinate feast, the duchess took possession of her inheritance. She was not allowed to enjoy it long; her palace was entered by forty masked assassins, who cruelly plunged a dagger in her heart, and besides, murdered her brother, who resided with her.

She takes a place among the literary women of Italy, having been admired for her poetical talents during her life. And there exists in the Ambrosian library at Milan, a volume of her sonnets, full of grace and sentiment.

ACLAND, LADY HARRIET,

Wife of Major Acland, an officer in that portion of the British army in America under the command of General Burgoyne, accompanied her husband to America in 1776, and was with him during the disastrous campaign of 1777, which terminated in Burgoyne's surrender at Saratoga. Accustomed as she was to every luxury, she shrank from no hardship or danger, while allowed to remain with her husband; and her gentleness and conciliatory

her unexpected death with calmness and composure, about B. C. 300.

AGIGAN LUCREZIA,

Was the wife of Colla, an Italian composer of secondary rank, who was in London in 1777. His compositions were almost exclusively sung by his wife, of whom Burney, in his History of Music, speaks as "a wonderful performer," saying that she had two octaves of fair natural voice, and stating, on the authority of Sacchini, that in early youth she could go up to B flat, in *altissimo*. Her shake was perfect, her intonation true, and her execution marked and rapid. From London she went to Parma, and died there in 1783.

AGNES,

A German Empress. She was the daughter of Duke William of Aquitaine, and in the year 1043, on the death of his first wife, was espoused by King Henry the Third, of Germany. In 1047 she and her husband received the imperial crown at Rome, from the hands of Pope Clement the Second. By this marriage Agnes had five children, two sons and three daughters, and her eldest son, Henry, being only five years old when the death of his father took place, the empress was entrusted by the princess of the empire, with the regency. She is generally praised for the manner in which, during several years, she discharged the important duties of this office; but a woman's hand could scarcely have sufficient power to control the unruly spirits of those stormy times. With the view of conciliating the dukes who had been hostile to the late king, she bestowed upon them several vacant duchies, and the power thus given into their hands was turned against her. One of them carried off her daughter Matilda, when only eleven years of age, and others formed a conspiracy for the purpose of getting possession of the young king, and the administration of the affairs of the empire; the former object they accomplished in the year 1062, when Agnes resolved to withdraw from public life; her friends, however, persuaded her to remain in the regency, which she did for a time; but being unable to obtain the restoration of her son, she finally retired to a monastery in Italy, where she died in 1077.

AGNES DE MERANIA,

Daughter of the duke de Merania, married Philip Augustus, king of France, after he was divorced by his bishops from his wife, Ingeborge, sister of the King of Denmark. The Pope declared this second marriage null, and placed France under an interdict, till Philip should take back Ingeborge. Philip was at length obliged to do this, and Agnes died of grief the same year, 1201 at Poissy. Her two children were declared legitimate by the Pope.

AGNES OF FRANCE,

The only child that Louis the Seventh, of France, had by his third wife, Alix de Champagne, was sent before she was ten years old to marry Cesar Alexis, the young son of Emmanuel Comnenus, emperor of Constantinople. The marriage was celebrated with great pomp, 1179, and the next year Alexis, though then only thirteen, succeeded his father in the government. But in 1183 a prince of the same family, Andronicus, deposed and murdered Alexis,

forced Agnes to marry him, and ascended the throne. In 1185, Andronicus was deposed and killed. Being thus left a second time a widow, before she was sixteen, Agnes sought for a protector among the Greek nobility, and her choice fell on Theodore Branas, who defended her cause so well, that when the crusaders took Constantinople, they gave him the city of Napoli, and that of Adrianople, his country, and of Didymoticus. He soon after married Agnes, and the rest of her life, so stormy in its commencement, was passed very tranquilly.

AGNES OF HUNGARY,

Wife of Andrew the Third, last king of Hungary, was the daughter of Albert the First, emperor of Germany. She distinguished herself by her address and political abilities; but appears to have had more Machiavellian policy than true greatness of mind. After the death of her father, she resided in Switzerland, where her finesse was of great service to her brother, Albert the Second, with whom the Swiss were at war. She died in 1559, having spent the last fifty years of her life in the convent of Kimysfelden, built by herself and mother, on the spot where the Emperor Albert was murdered, by a conspiracy headed by his nephew, in 1308. During this long period she never ceased to lament the death of her father, and to subject herself to the most ascetic discipline.

AGNES, SAINT,

A Christian martyr at Rome during the persecutions of Dioclesian, whose bloody edicts appeared in March, A. D. 303. She was but thirteen at the time of her glorious death. Her riches and beauty excited many of the young noblemen of Rome to seek her in marriage; but Agnes answered them all, that she had consecrated herself to a heavenly spouse. Her suitors accused her to the governor as a Christian, not doubting that threats and torments would overcome her resolution. The judge at first employed the mildest persuasions and most inviting promises, to which Agnes paid no attention; he then displayed before her the instruments of torture, with threats of immediate execution, and dragged her before idols, to which she was commanded to sacrifice; but Agnes moved her hand only to make the sign of the cross. The governor, highly exasperated, ordered her to be immediately beheaded; and Agnes went cheerfully to the place of execution. Her body was buried at a small distance from Rome, near the Nonietan road. A church was built on the spot in the time of Constantine the Great. The old Latin martyrologies assign to St. Agnes the 21st. and 28th. of January; the Greek the 14th. and 21st. of that month; which latter date is now called her day in the Roman church.

AGNES SOREL,

A native of Fromenteau, in Lorraine, was maid of honour to Isabella of Lorraine, sister-in-law of the queen of Charles the Seventh of France. The king became enamoured of her, and at last abandoned the cares of government for her society. But Agnes roused him from enervating repose, and induced him to attack the English, who were ravaging France. She maintained her influence over him till her death, 1450, at the age of thirty-nine.

Some have falsely reported that she was poisoned by the orders of the dauphin, Louis the Eleventh. From her beauty, she was called the fairest of the fair, and she possessed great mental powers. She bore three daughters to Charles the Seventh, who were openly acknowledged by him.

She herself relates, that an astrologer, whom she had previously instructed, being admitted to her presence, said before Charles, that unless the stars were deceivers, she had inspired a lasting passion in a great monarch. Turning to the king, Agnes said, "Sire, suffer me to fulfil my destiny, to retire from your court to that of the king of England; Henry, who is about to add to his son the crown you relinquish, is doubtless the object of this prediction." The severity of this reproof effectually roused Charles from his indolence and supineness.

The tomb of Agnes was strewed with flowers by the poets of France. Even Louis, when he came to the throne, was far from treating her memory with disrespect. The canons of Loches, from a servile desire to gratify the reigning monarch, had, notwithstanding her liberalities to their church, proposed to destroy her mausoleum. Louis reproached them with their ingratitude, ordered them to fulfil all her injunctions, and added six thousand livres to the charitable donations which she had originally made.

Francis the First, honoured and cherished her memory. The four lines made on her by that prince, are well known:—

Gentille Agnes! plus d'honneur tu merite,
La cause etant de France recouvrer,
Que ce que pent dans un cloitre ouvrer
Clause Nonain, ou bien devote hermite.

AGNESE.

Abbess of Quedlinburg was one of the most distinguished artists of the twelfth century, excelling both in miniature painting and embroidery. Among her works, some of which are still extant, is a piece of tapestry, in which the following Latin verses are wrought.

"Alme Dei vates, decus hoc tibi contulit Agnes,
Gloria Pontificum, famularum suscipe votum."

This talented lady died in 1205.

AGNESI, MARIA GAETANA,

A native of Milan, born March 16th., 1718, gave early indications of extraordinary abilities, devoted herself to the abstract sciences, and at the age of nineteen supported a hundred and ninety-one theses, which were afterwards published. She attained such consummate skill in mathematics, that the Pope allowed her to succeed her father as professor of Bologna. Her knowledge of ancient and modern languages was also extensive. She died in 1799, at Milan, where several years before she had taken the veil. Her great work is "Analytical Institutions," and has been translated by the Rev. John Colson, of the University of Cambridge. This able mathematician considered "The Analytical Institutions" of Agnesi such an excellent work, that he studied Italian in order to translate it into English. At his death he left the manuscript ready for publication. The commentators of Newton were acquainted with her mathematical works, while they were in manuscript.

In 1801, the works were published in two volumes, at the expense of Baron Maseres, to do honour to her memory, and also to prove that women have minds capable of comprehending the most abstruse studies. Her eulogy was pronounced in Italian by Frisé, and translated into French by Boulard. In her genius she resembled Mrs. Somerville.

AGNESI, MARIA TERESA,

Sister of the above, was a great musical genius, born at Milan 1750. She composed three operas, "Sophonisba," "Ciro," and "Nitocri."

AGNODICE,

An Athenian virgin, who disguised her sex, to learn medicine. She was taught midwifery by Herophilus, an eminent physician, was born in B. C. 506, and when employed, always discovered her sex to her patients. This procured her so much practice, that the male physicians accused her of corruption before the Areopagus. She confessed her sex to the judge, and a law was immediately made, allowing all free-born women to learn midwifery.

AGNOULT, COUNTESS D',

Is only known as a writer by the name of Daniel Sterne. Madame Dudevant, a woman of unquestionable, though very ill-directed genius, among other eccentricities, adopted the undignified measure of renouncing her sex, as far as possible, by not only entering the lists of fame under a masculine name, but often assuming masculine apparel. False shows and seemings are always unworthy of a strong or healthy mind; unless there are extraordinary circumstances making concealment for a time justifiable; but for one who might be a champion, to desert his or her party, merely because it is physically the weakest, to appear in the uniform of the more powerful, shows certainly a want of "spirit, taste, and sense." To repeat this unwomanly and senseless proceeding was a fault in Madame d'Agnoult: it has lost even the grace of novelty, and the talent of the authoress—author, if she wish it—causes a regret that she is not satisfied to be herself. This lady belongs to a family of rank, and is distinguished not only for literary abilities, but possesses a fine taste in the arts, which has been developed by her travels in Italy. Reversing the career of most imaginative writers, she began as a critic—having contributed, in "La Presse" of 1842–43, several articles that attracted much attention. The novel "Nélida," which appeared in 1846, has been received by the reading public with great favour—having been translated into German, English, and Spanish. She has also produced several political and critical essays, besides various romances.

AGOSTINA, THE MAID OF SARAGOSSA.

Spain can boast of having produced heroines from the earliest records of history. The glorious memory of the women of Saguntum and Numantia, in the time of the Romans, and of Maria Pacheco, widow of the celebrated Padilla, may be paralleled in our days by the fame of Agostina of Saragossa.

This illustrious maiden exposed her life for her king and country at the memorable siege of Saragossa in 1808. General Lefevre

manners often softened the bitterness of political animosity.

Major Acland being taken prisoner at the battle of Saratoga, Lady Harriet determined to join him; and obtaining from Burgoyne a note, commending her to the protection of General Gates, she set out in an open boat, during a violent storm, accompanied by the Rev. Mr. Brudenell, a chaplain in the British army, her own maid and her husband's valet, to the American camp. Here she was kindly received, and allowed to join her husband. After Major Acland's return to England, he was killed in a duel, caused by his resenting some aspersions cast on the bravery of the British soldiers in America; and the shock of his death deprived Lady Harriet of her reason for two years. She afterwards married the same Mr. Brudenell who had accompanied her to the camp of General Gates. Lady Harriet outlived her second husband many years, and died at a very advanced age in 1815.

Shortly before her death, it was discovered that for sixteen years she had suffered from a cancer, which she had concealed from her nearest relatives in order to spare their anxiety.

In a work by Madame de Riedesel, who was also at the battle of Saratoga, (her husband, Major de Riedesel, was one of the German officers employed by the English government in the war against the American colonies,) she makes this mention of the subject of our memoir:—

"Lady Acland's tent was near ours. She slept there, and spent the day in the camp. On a sudden, she received the news that her husband was mortally wounded, and taken prisoner. She was greatly distressed; for she was much attached to him, though he was rude and intemperate; yet a good officer. She was a very lovely woman. And lovely in mind, as in person."

ADA,

Daughter of Hecutomnus, king of Caria, who married her brother Hidrieus. After her husband's death she succeeded to the throne of Caria, but was expelled by her younger brother, Pixodarus, who, in order to maintain himself in his usurption, gave his daughter in marriage to a Persian lord called Orontobates; and he afterwards became king of Caria, and defended Halicarnassus against Alexander the Great. The revolutions which happened at that time proved favourable to Ada; she implored the protection of the conqueror Alexander against Orontobates, the usurper of her kingdom. Alexander gave her a very kind reception, and restored her to the authority she had formerly enjoyed over all Caria, after he had taken the city of Halicarnassus.

ADA,

Countess of Holland. in the beginning of the thirteenth century. At the death of her father, Diederyk, or Theodora the Seventh, which took place in 1203, she was in the sixteenth year of her age, and it being a question whether Holland, then a fief of the Empire, would be given to a young unmarried female, her ambitious mother married her immediately on the death of Diederyk, to Count Louis van Loon, who took up arms to assert his right to the headship of Holland, in opposition to William of Friesland, the late Count's brother, by whom Ada was taken prisoner, in

the castle of Leydon; and in agreement with a stipulation between himself and her husband, she was sent to England. and placed under the protection of King John. In 1207, William of Friesland being then victorious, Ada was suffered to return to Holland on her husband's stipulating to ackowledge the British King as his liege lord, whom he was bound to serve and obey. The countess took up her residence in the bishoprick of Liege, where she is supposed to have died in 1218; on the 29th. of July of which year, her husband, by whose side she was buried at Herkenrode, also died.

ADAMS, ABIGAIL,

Wife of John Adams, second President of the United States, was daughter of the Rev. William Smith, minister of a Congregational church at Weymouth, Massachusetts, and of Elizabeth Quincy. She was born November 11th. 1744, and, in October 1764, married John Adams, then a lawyer, residing at Weymouth. Mr. Adams was appointed minister plenipotentiary to the court of Great Britain, and, in 1784, Mrs. Adams sailed from Boston to join him. She returned in 1788, having passed one year in France and three in England. On her husband's being appointed Vice-President, in 1789, she went to reside at Philadelphia, then the seat of government, with him; as she also did when he was chosen President, in 1797. After Mr. Adams' defeat, in 1800, they retired to Quincy, where Mrs. Adams died, October 28th., 1818. Her letters to her son, John Quincy Adams, were very much admired. She was a woman of true greatness and elevation of mind, and, whether in public or private life, she always preserved the same dignified and tranquil demeanor. As the mistress of a household, she united the prudence of a rigid economist with the generous spirit of a liberal hospitality; faithful and affectionate in her friendships, bountiful to the poor, kind and courteous to her dependents, cheerful and charitable in the intercourse of social life with her neighbours and acquaintances; she lived in the habitual practice of benevolence, and sincere unaffected piety. In her family relations, few women have left a pattern more worthy of imitation by her sex. Her letters have been collected, and, with a Biographical Sketch by her grandson, Charles F. Adams, were published some years since.

Many women fill important stations with the most splendid display of virtues; but few are equally great in retirement; there they want the animating influence of a thousand eyes, and the inspiration of homage and flattery. This is human nature in its common form; and though female nature is often beautifully displayed in retirement, yet to change high station for a quiet home is a trial few women would have borne with such sweet serenity as did Mrs. Adams. She was, in retirement at Quincy, the same dignified, sensible, and happy woman, as when at the capitol, surrounded by fashion, wit, and intellect. This serenity arose from a settled and perfect, but philosophical and Christian contentment, which great minds only can feel. Such purity and elevation of soul preserve the faculties of the mind, and keep them vigorous even in old age. Thus lived this genuine daughter of America, leaving at her peaceful death a rich legacy of the loftiest virtues, made manifest by her example, as the inheritance of the women of her beloved country.

ADAMS, HANNAH,

A CELEBRATED American writer, was born in Medfield, Massachusetts, in 1755. Her father was a respectable farmer in that place, rather better educated than persons of his class usually were at that time; and his daughter, who was a very delicate child, profited by his fondness for books. So great was her love for reading and study, that when very young she had committed to memory nearly all of Milton, Pope, Thomson, Young, and several other poets.

When she was about seventeen her father failed in business, and Miss Adams was obliged to exert herself for her own maintenance. This she did at first by making lace, a very profitable employment during the revolutionary war, as very little lace was then imported. But after the termination of the conflict she was obliged to resort to some other means of support; and having acquired from the students who boarded with her father, a competent knowledge of Latin and Greek, she undertook to prepare young men for college; and succeeded so well, that her reputation was spread throughout the state.

Her first work entitled "The View of Religions," which she commenced when she was about thirty, is a history of the different sects in religion. It caused her so much hard study and close reflection, that she was attacked before the close of her labours by a severe fit of illness, and threatened with derangement. Her next work was a carefully written "History of New England;" and her third was on "The Evidences of the Christian Religion." Though all these works showed great candour and liberality of mind and profound research, and though they were popular, yet they brought her but little besides fame; which, however, had extended to Europe, and she reckoned among her correspondents many of the learned men of all countries. Among these was the celebrated abbé Gregoire, who was then struggling for the emancipation of the Jews in France. He sent Miss Adams several volumes, which she acknowledged were of much use to her in preparing her own work, a "History of the Jews," now considered one of the most valuable of her productions. Still, as far as pecuniary matters went, she was singularly unsuccessful, probably from her want of knowledge of business, and ignorance in worldly matters; and, to relieve her from her embarrassments, three wealthy gentlemen of Boston, with great liberality, settled an annuity upon her, of which she was kept in entire ignorance till the whole affair was completed.

The latter part of her life passed in Boston, in the midst of a large circle of friends, by whom she was warmly cherished and esteemed for the singular excellence, purity, and simplicity of her character. She died, November 15th. 1832, at the age of seventy-six, and was buried at Mount Auburn; the first whose body was placed in that cemetery. Through life the gentleness of her manners, and the sweetness of her temper were child-like; she trusted all her cares to the control of her Heavenly Father; and she did not trust in vain.

ADAMS, SARAH FLOWER,

WAS the youngest daughter of Benjamin Flower, an English

political writer and reformer, residing in Cambridgeshire. Mrs. Adams was a true poet; she wrote occasional criticisms, which display much acuteness of intellect; but her soul was breathed forth in her devotional lyrics. She died in August 1848, and one of her own beautiful hymns was sung over her grave. Her longest and most powerful poem is entitled "Vivia Perpetua."

ADELAIDE,

Daughter of Rodolphus, king of Burgundy, married Lotharius the Second, king of Italy, and after his death, Otho the First, emperor of Germany. Her character was exemplary, and she always exerted her influence for the good of her subjects. She died in 999, aged sixty-nine.

ADELAIDE,

Madame, of France, the eldest daughter of Louis the Fifteenth, and Aunt of Louis the Sixteenth, was born at Versailles, in the year 1732. This princess, although constantly exposed to the contaminating influence of a dissipated court, was distinguished for the purity of her morals; she kept aloof from any participation in the various intrigues that were in active operation around her, during the reign of both her father and nephew; and her strong good sense enabled her to detect the fallacy and foresee the danger of the financial schemes of the minister Calonne. Anxious to escape the revolutionary storm which she saw was about to break upon her unhappy country, she quitted Paris for Rome, in February, 1791, accompanied by her sister Madame Victoire. After several detentions on the route, the royal sisters reached Rome, where they remained until the approach of the French army in 1799, compelled them again to become fugitives. They first sought refuge in Naples, then in Corfu, and ultimately in Trieste, where Madame Adelaide died, in the early part of 1800, having survived her sister nine months.

ADELAIDE,

Marchioness of Italy, was the daughter of Olderic or Odelric Manfredi, Count of Turin and of Susa, and warden of the Italian marshes. Adelaide married in 1035, on the death of her father, Herman, Duke of Suabia, who succeeded by right of his wife, to Olderic's estates and honours, including the Marquisate of Italy. He died in 1038, without issue, and his widow married the Marquis Henry of Alerum, in Montferrat; who died without children. In 1045, Adelaide married a third time—Oddo, who became Lord of Turin, Marquis of Italy, and held other important offices and possessions; he died in 1060, leaving two sons and a daughter, who were the foundation of the powerful House of Savoy. The Marchioness acted as regent during the minority of her sons, and afterwards continued to advise and assist the eldest, Peter, after he had received the investiture of the marquisate, taking part in most of the great political events of that period of Italian history. She died in December 1091, and left a name which shines out brightly as a star from the obscurity of the eleventh century. She appears to have been exceedingly charitable and pious, as well as able to rule and counsel.

ADELAIDE, QUEEN.

Amelia Adelaide Louisa Theresa, sister of the reigning Duke of Saxe Meiningen, was born August 13th., 1792; and married, July 11th., 1818, William, Duke of Clarence, who, in 1830, ascended the throne of England. This monarch died June 30th., 1837, and Adelaide, who during her seven years of queenly dignity, had conducted herself so as to win the esteem and respect of her husband's subjects, retired into private life, and commenced a course of unostentatious charity, the munificence of which may be gathered from the fact, that during her twelve years of widowhood, she gave away in regular annual contributions to charitable establishments, no less a sum than £240,000; while casual, and less easily traceable bounties, certainly amounted to double, if not treble that sum. In fact her whole income, undiminished by any charges beyond those of a very moderate establishment, was devoted to such good works as the promotion of religion, and the relief of want.

During the last illness of King William, Queen Adelaide was a perfect model of a tender, loving, and pious wife; those who had the best opportunity of observing her closely, have borne testimony to the entire devotion, and full performance of all the duties of the married state in a time of sickness and sorrow. In the *Annual Register*, vol. lxxix, page 197, we find it stated that "His Majesty died in a gentle sleep, his head resting upon the queen's shoulder, and her hand supporting his breast—a position which the queen had maintained about an hour before her fatal loss; and indeed, during nearly all the king's hours of sleep for the last fortnight of His Majesty's illness." The Archbishop of Canterbury, too, commenting on the last hours of the king, observes:—"She underwent labours which I thought no ordinary woman could endure. No language can do justice to her meekness, and to the calmness of mind which she sought to keep up before the King, while sorrow was preying at her heart. Such constancy of affection I think was one of the most interesting spectacles that could be presented to a mind desirous of being gratified with the sight of human excellence."

The death of this true wife, pious woman, and good queen, occurred in 1849; and the marks of national sorrow on the occasion were unanimous and unmistakeable. Among other tributes paid to her virtues by the public prints, we find the following:—"With the exception of a visit paid by Her Majesty to her relations in Germany, in 1844, it may be said that the remaining portion of her days were those of a perfect widowhood from all the joys, the pleasures, and even the occupations of this life. She went forward from that time forth preparing for a better world, regarding herself as the almoner of all that were sick and ailing, in danger, in difficulty, and in distress, and had none to help them. The wealth that she received through the English exchequer, passed through her hands to make rich English poor, to give health to English sick, and to bring joy, comfort, and consolation, to many a sorrowful English home.

Such was she who has now departed from amongst us—a princess a model of piety, a queen full of gentleness, a widow superabounding in deeds of beneficence.

To all, the loss of so high, so pious, and so benevolent a lady,

is great—so great, that it is felt and lamented in every corner of the land; but to the poor it is irreparable."

ADELAIS

Of Louvain, second queen of Henry the First of England, was the eldest daughter of Godfrey, Duke of Brabant, and Ida, Countess of Neimur. Her designation among the troubadours was "The Fair Maid of Brabant," and her reputation for beauty and accomplishments, was spread widely throughout Europe; a standard wrought by her hand of silk and gold for her father's army, was captured by the Bishop of Leige and Count of Lunberg, and deposited in the cathedral of St. Lambert, at Leige, whence it was taken once a year to be carried in triumphal procession through the streets of the city. Her marriage with King Henry took place at Windsor, on the 24th. of January, 1121, she being then but eighteen years of age. In the English court, she took no part in political affairs, but was the great patroness of literature, in its then representatives, the minstrels or troubadours. In 1135, King Henry died, and after three years of widowhood, during which she founded several religious endowments, she married the famous nobleman William de Albini, called "of the strong arm," by whom she had seven children. She died in 1151. From her is descended the noble family of Howard, still possessors of Arundel Castle, in Sussex, which was part of the portion which she received on her marriage with the English King.

ADELASIA,

Of Torres, Queen of Sardinia, in the earlier half of the thirteenth century, was the daughter of Mariano, who held one of the four lord or judgeships into which the island was divided. About the year 1219, one Ubaldo, a patrician of Pisa, possessed himself by violent means of the judgeship of Gallura, and some other lands; and Mariano of Torres, was called upon by the Papal see, which claimed paramount authority over Sardinia, to resist the usurper; instead of doing which, he entered into an alliance with him, and gave him his daughter in marriage. In 1236, however, both himself and his son were killed in a rebellion, and the sovereignty of Torres, according to the forms of election then and there customary, passed to Adelasia, who, with her husband deemed it prudent to make submission to the Roman pontiff, by whom, on certain conditions, the legality of her title was formerly acknowledged in 1237. The year after Ubaldo died, and Pope Gregory and the Emperor Frederick were each desirous of providing her with a second husband, who would be likely to favour their respective views and interests. The Emperor's illegitimate son, Eusebus, celebrated for his manly beauty, was the successful candidate for the hand of the widow, whom he married in 1238. He immediately assumed the title of King of Torres and Gallura, and soon after that of Sardinia, and then from some undiscovered cause evinced the bitterest hatred towards his wife, depriving her of all share of the government, and shutting her up in the castle of Goceuno, where she appears to have died.

ADORNI, CATHARINE FIESCHI,

A Genoese lady, married a dissipated young man, Julian Adorni,

whom, by her modest and virtuous conduct, she reclaimed. After his death she retired to Geneva, where she devoted herself to acts of piety and benevolence. She wrote several works on divinity; and died in 1510, aged sixty-three.

ADRIAM, MARIE,

A FEMALE who in 1793, at the age of sixteen, fought valiantly during the whole time that Lyons was besieged. On being arrested after the engagement, and asked how she had dared to take up arms? she replied, "I used them to serve my country, and deliver it from its oppressors!" She was immediately condemned, and executed.

ADRICHOMIA, CORNELIA,

A DESCENDANT of the noble family of Adrictem, and a nun in Holland of the St. Augustine order, who lived in the sixteenth century, published a poetical version of the psalms, with several other religious poems. Her excellent understanding and erudition are commended by writers of her own time. She composed for herself the following epitaph:—

> Corpus homo, animam superis Cornelia mando;
> Pulve rulerta caro vermibus esca datur.
> Non ac lacrymas, non singultus, tristesque querelas,
> Sed Christo oblatus nunc precor umbra preces.

ÆMELIA,

WAS, according to Dionysius, and Valerius Maximus, a vestal virgin, who being condemned to die for her negligence in allowing the sacred fire, which it was her duty to watch and feed, to become extinguished, rekindled the embers miraculously by throwing her veil over them.

ÆMELIA JULIANA,

COUNTESS OF SCHWARZBURG-RUDOLSTADT, was the daughter of Abul Fredrick, Count of Barby; she was born on the 10th. of August, 1637, and in 1665, married Count Abert Anton, whose title she bore. She died on the 2nd. of December, 1706, and left behind her a reputation for great piety and benevolence, and some poetical talent, resting in some spiritual poems composed during her hours of leisure; many of these were subsequently adopted into the hymn books used in the Protestant churches of Saxony and Thuringia.

ÆMELIA TERTIA,

DAUGHTER of Æmelius Paulus the First, wife of Scipio Africanus the First, and mother of Cornelia, who was mother of the Gracchi; she was celebrated for her conjugal affection and prudence, as well as for her wealth and splendour. The exact date either of her birth or death, is not recorded.

ÆMELIA TERTIA,

THIRD daughter of Lucius Æmelius Paulus the Second, who received from her lips the first favourable omen of his victory over Persius, king of Macedonia. It is said that Æmelius, returning from the comitia found his daughter weeping, and, taking her in his arms,

inquired the cause of her sorrow. "Know you not," she replied, "that Persius, (a favourite dog,) is dead?" Her father exclaimed, "I accept the omen!" and entered hopefully on the war.

AFRA,

A MARTYR in Crete, during the Dioclesian persecution, which commenced A. D. 303. She was a pagan and a courtezan, but she no sooner heard the Gospel preached, than she confessed her sins, and was baptized. Her former lovers, enraged at this change, denounced her as a Christian. She was examined, avowed her faith with firmness, and was burnt. Her mother and three servants, who had shared her crimes and repentance, were arrested, as they watched by her tomb, and suffered the same fate.

AGATHA, SAINT,

A SICILIAN lady, who was remarkable for her beauty and talents. Quintianus, governor of Sicily fell in love with her, and made many vain attempts on her virtue. When he found Agatha inflexible, his desire changed into resentment, and discovering that she was a Christian, he determined to gratify his revenge. He ordered her to be scourged, burnt with red-hot irons, and torn with sharp hooks. Having borne these torments with admirable fortitude, she was laid naked on live coals mingled with glass, and being carried back to prison, she expired there, A. D. 251.

It is said that Quintianus was drowned while on his way to take possession of the estates of the virgin martyr, who was afterwards canonized, the 5th. of February, that being St. Agatha's day, and occupying a conspicuous position in the Greek and Roman calendar. She is considered the peculiar patroness of Sicily, where there is a miraculous well named after her, which has the credit of having several times stayed the eruptions of Mount Vesuvius.

AGESISTRATA,

WIFE of Eudamidas the Second, and mother of Agis the Fourth, king of Sparta, was a woman of great wealth and influence among her people. She had brought up her son very voluptuously; but when he became king, he resolved to restore the ancient severe discipline and mode of living of the Spartans, and began by setting the example himself. Agesistrata at first opposed the reformation, by which she would lose much of her wealth; afterwards she not only approved of her son's design, but endeavoured to gain the other women to join her, as they had great influence in the community, and the greatest difficulty was expected to arise from their opposition; but instead of uniting with her, they applied to Leonidas the Third, the other king of Lacedæmon, to frustrate the designs of his colleague. In consequence of the disturbances that ensued, Agis was obliged to take refuge in one of the temples; but one day, on his returning to his sanctuary from a bath, he was seized and thrown into prison. Agesistrata, and Archidamia, grandmother of Agis, used all their influence, but in vain, to induce the ephori to allow Agis to plead his cause before his own people. They were, however, allowed to share his prison, when one of the ephori, who was in debt to Agesistrata, by his intrigues succeeded in having them all strangled at once. Agesistrata met

had been despatched in the June of that year to reduce Saragossa, where the royal standard of the Bourbons had been unfurled. This city was not fortified; it was surrounded by an ill-constructed wall, twelve feet high by three broad, intersected by houses; these houses, and the neighbouring churches and convents, were in so dilapidated a state, that from the roof to the foundation were to be seen in each immense breaches; apertures begun by time and increased by neglect. A large hill, called Il Torero, commanded the town at the distance of a mile, and offered a situation for most destructive bombardment. Among the sixty thousand inhabitants there were but two hundred and twenty regular troops, and the artillery consisted of ten old cannon.

The French began the siege in a rather slothful style; they deemed much exertion unnecessary; Saragossa, they said, was only inhabited by monks and cowards. But their opinions and their efforts were destined to an entire revolution. Very seldom in the annals of war has greater heroism, greater bravery, greater horror and misery been concentrated, than during the two months that these desperate patriots repelled their invaders. No sacrifices were too great to be offered, no extremities too oppressive to be endured by the besieged; but, as it often occurs among the noblest bodies of men, that one sordid soul may be found open to the far-reaching hand of corruption, such a wretch happened to be entrusted with a powder-magazine at Saragossa. Under the influence of French gold, he fired the magazine on the night of the 2nd. of June. To describe the horrors that ensued would be impossible. The French, to whom the noise of the explosion had been a signal, advanced their troops to the gates. The population, shocked, amazed, hardly knowing what had occurred, entirely ignorant of the cause, bewildered by conflagration, ruins, and the noise of the enemy's artillery unexpectedly thundering in their ears, were paralyzed, powerless; the overthrow, the slaughter of those who stood at the ramparts, seemed more like a massacre than a battle; in a short time the trenches presented nothing but a heap of dead bodies. There was no longer a combatant to be seen; nobody felt the courage to stand to the defence.

At this desperate moment, an unknown maiden issued from the church of Nostra Donna del Pillas, habited in white raiment, a cross suspended from her neck, her dark hair dishevelled, and her eyes sparkling with supernatural lustre! She traversed the city with a bold and firm step; she passed to the ramparts, to the very spot where the enemy was pouring on to the assault; she mounted to the breach, seized a lighted match from the hand of a dying engineer, and fired the piece of artillery he had failed to manage; then kissing her cross, she cried with the accent of inspiration—"Death or victory!" and reloaded her cannon. Such a cry, such a vision, could not fail of calling up enthusiasm; it seemed that heaven had brought aid to the just cause; her cry was answered—"Long live Agostina!"

"Forward, forward, we will conquer!" resounded on every side. Nerved by such emotions, the force of every man was doubled, and the French were repulsed on all sides.

General Lefevre, mortified at this unexpected result, determined to reduce the place by famine, as well as to distress it by bombardment from Il Torero. The horrors that followed his measures would

be too painful to detail, but they afforded Agostina an opportunity of displaying her intrepidity. She threw herself into the most perilous positions, to rescue the unhappy beings wounded by the bombs or by the falling of timbers. She went from house to house, visiting the wounded, binding up their hurts, or supplying aid to the sick or starving. The French, by their indomitable perseverance, had, from step to step rendered themselves masters of nearly half the city. Lefevre thought his hour of triumph had now certainly arrived—he sent to the commandant, Palafox, to demand a capitulation. Palafox received this in public; he turned to Agostina, who stood near him, completely armed—"What shall I answer?"

The girl indignantly replied, "War to the knife!"

Her exclamation was echoed by the populace, and Palafox made her words his reply to Lefevre.

Nothing in the history of war has ever been recorded, to resemble the consequence of this refusal to capitulate. One row of houses in a street would be occupied by the Spanish, the opposite row by the French. A continual tempest of balls passed through the air; the town was a volcano; the most revolting butchery was carried on for eleven days and eleven nights. Every street, every house, was disputed with musket and poignard. Agostina ran from rank to rank, everywhere taking the most active part. The French were gradually driven back; and the dawn of the 17th. of August, saw them relinquish this long-disputed prey, and take the road to Pampeluna. The triumph of the patriots—their joy, was unspeakable. Palafox rendered due honours to the brave men who had perished, and endeavoured to remunerate the few intrepid warriors who survived—among them was Agostina. But what could be offered commensurate with the services of one who had saved the city? Palafox told her to select what honours she pleased—anything would be granted her. She modestly answered that, she begged to be allowed to retain the rank of engineer, and to have the privilege of wearing the arms of Saragossa. The rest of her life was passed in honourable poverty, until the year 1826, when she died,

"By all her country's wishes blest!"

AGREDA, MARIE D'

Superior of a convent at Agreda, in Spain, founded by her parents, wrote a fanatical book on the life of the Virgin Mary, which she said had been revealed to her from heaven. A translation of this extravagant book, which was prohibited at Rome, was published at Brussels in 1717. Notwithstanding the absurdities of this work, it was deemed so fascinating and dangerous by the theological faculty of Paris, that it was thought proper to censure it. A violent opposition was made to the censure by some of the doctors of the Sorbonne, which, on this important occasion, were divided into two fierce parties, to one of whom the name of Agredians was given, which they long retained. One of the propositions of this singular work was—"That God gave to the holy virgin all that he would, and would give her all that he could, and could give her all that was not of the essence of God."

Marie d'Agreda died in 1665, aged sixty-three. Great efforts were made at Rome to procure her canonization, but without effect.

AGRIPPINA,

THE daughter of M. Vipsanius Agrippa and Julia, the only child of Augustus, married Germanicus, the son of Drusus, and nephew to Tiberius, to whom she bore nine children. Three of them died in infancy, and among the remaining six were Caligula, afterwards emperor, and Agrippina, the mother of Nero. On the death of Augustus, (A. D. 14,) Germanicus and his wife were with the army, on the banks of the Rhine, where they had much difficulty in restraining the mutinous soldiery from proclaiming Germanicus in opposition to his uncle. On this occasion Agrippina, by her resolution and courage, shewed herself worthy of her descent from Augustus; and the following year she exhibited the same qualities, in repressing a general panic that had seized on the soldiers during her husband's absence, and preventing them from disgracing themselves. Agrippina was with her husband in Syria, when he fell a victim to the arts of Piso and Plancina. Her resentment at this treatment was such as to draw upon her the anger of Tiberius; and when, after a widowhood of seven years, she requested him to give her a husband, he evaded her petition, knowing well that the husband of Agrippina would be a dangerous enemy. At length, she so offended the emperor, by shewing him that she suspected him of an intention to poison her, that he banished her to the island of Pandataria, and at last closed her life by starvation, October 13th., A. D. 33. The rage of Tiberius was not appeased by the death of Agrippina; he had injured her too deeply to forgive himself, and so he sought to appease his hatred by persecuting her children—and her two eldest sons were his victims.

The character of Agrippina presents some of the strongest points, both of the good and bad, in Roman life. She was frank, upright, sternly courageous, and unimpeachably virtuous. She was faithful and loving to her husband, watchful and anxious for her children. Yet with all this, she was excessively proud of her noble descent; fiery and impetuous in passion, indiscreet in speech, and imprudent in conduct. This is a mixed character, but a shining one. It is one which fell short of Cornelia, but excelled all common fame. Compared with Tiberius, she was an angel in conflict with a demon.

AGRIPPINA, JULIA,

GREAT-GRANDDAUGHTER of Augustus, and daughter of Germanicus and Agrippina, was born amidst the excitement of war, in a Roman camp, on the shores of the Rhine, and reared under the laurels of her father's conquests, and the halo of her mother's grandeur. Her father's death occurring at a very early period of her life, her first perception of the career opened to her might have been derived from the sympathy and respect accorded by the Roman people to her family, even in the presence of her father's murderers.

Some historians have attributed to her a spirit of vengeance, which, though the accusation is not well substantiated, might indeed have been fostered by the trials of her life, commencing with her early estrangement from her glorious mother, which was followed by her persecution, first by the infamous Sejanus, and after the death of her husband Domitius, by her brother Caligula —who accused her before the senate, of participation in a conspi-

racy, forced them to condemn her, and had her driven into exile, where she remained in constant fear of a violent death.

On the death of Caligula, Agrippina, recalled from exile, was married to the consul Crispinus, whose sudden death was ascribed by her enemies to poison administered by his wife. Five years after this, Pallas proposed her to Claudius, as the successor of Messalina; and after the interval of a year, during which Agrippina had much to contend with from rivalry and intrigue, the obstacle opposed to this marriage by the ties of consanguinity was relieved by a special law, and the daughter of Germanicus ascended the throne of Augustus, and ruled the empire from that moment, in the name of her imbecile husband. Under her brilliant and vigorous administration, faction was controlled, order re-established, and that system of espionage abolished which had filled Rome with informers and their victims. The reserve and dignity of her deportment produced a reform in the manners of the imperial palace, and her influence over her husband was of a most salutary nature.

Tacitus has loaded the memory of Agrippina with the imputation of inordinate ambition, and, though there is probably considerable calumny in these charges, it may be supposed that a temperament like hers, did not shrink from the arbitrary and cruel acts which might be thought necessary to her safety or advancement. Still, the woman must be judged by the circumstances under which she lived, and with reference to the morality of her contemporaries; and, so judged, she rises immeasurably superior to the greatest men associated with her history.

Agrippina was the first woman who acquired the privilege of entering the capitol in the vehicle assigned to the priests in religious ceremonies, and on all public occasions she took an elevated seat reserved for her near the emperor.

On the occasion of the adoption of her son to the exclusion of the emperor's own child by Messalina, the infant Britannicus, she received the cognomen of Augusta; and to the prophetic augur who bade her "beware, lest the son she had so elevated might prove her ruin," she replied, "Let me perish, but let Nero reign." In this answer we have the secret of her great actions, and the motive for all her imputed crimes. Amidst all her lofty aspirations, her indomitable pride, her keen sense of injuries inflicted, her consciousness of power acquired, there was one deep and redeeming affection; this brilliant despot, the astute politician of her age, was still, above all and in all—a *mother!*

The marriage of her son to Octavia, the emperor's daughter, consummated the hopes and views of Agrippina, and relieving her from maternal anxiety, allowed her to give up her mind entirely to the affairs of state; and owing to her vigorous guidance of the reins of government, the last years of the reign of Claudius were years of almost unequalled prosperity in every respect—and this indolent and imbecile emperor died while the genius and vigour of his wife were giving such illustrations to his reign.

Agrippina has been accused of poisoning her husband, but on no sufficient grounds—his own gluttony was probably the cause of his death. But that Agrippina's arts seated her son on the throne of the Cæsars, there can be no doubt.

In all this great historical drama, who was the manager, and most efficient actor? woman or man? Whose was the superior

mind? who was the intellectual agent? Was it the wily Seneca? the ductile Burrhus? the sordid army? the servile senate? the excitable people? or the consistent, concentrated Agrippina; who, actuated by one all-absorbing feeling, in the pursuit of one great object, put them all in motion? that feeling was *maternal love;* that object the empire of the world!

Nero was but eighteen years old when he ascended the throne; and, grateful to her whose genius had placed him there, he resigned the administration of affairs into her hands, and evinced an extraordinary tenderness and submission to his august mother. The senate vied with him in demonstrations of deference to her, and raised her to the priesthood, an assignment at once of power and respect.

The conscript fathers yielded to all her wishes; the Roman people had already been accustomed to seeing her on the imperial tribunal; and Seneca, Burrhus, and Pallas became but the agents of her will. In reference to the repose and prosperity of the empire under her sway, Trajan, in after years, was wont to compare the first five years of Nero's reign with those of Rome's best emperors.

Agrippina must have early discovered Nero's deficiency in that physical sensibility, and those finer sympathies which raise man above the tiger and vulture. She is reported to have said, "The reign of Nero has begun as that of Augustus ended; but when I am gone, it will end as that of Augustus began:"—the awful prophecy was soon accomplished. The profound policy by which she endeavoured to prolong her own government, and her watchfulness over the young Britannicus, are sufficient evidences that the son so loved in the perversity of maternal instinct must have eventually laid bare the inherent egotism and cruelty of his nature.

When, on the occasion of a public reception given to an embassy from the East, Agrippina moved forward to take her usual place beside Nero, he, with officious courtesy and ironical respect, sprang forward and prevented the accomplishment of her intention. After this public insult, Agrippina lost all self-control, and uttered passionate and impolitic words that were soon conveyed to the emperor, and by awakening his fears, let loose his worst passions. After murdering Britannicus to frustrate her designs, imprisoning her in her own palace, and attempting to poison her, a reconciliation took place between Nero and Agrippina, of which the mother was the only dupe, for the world understood the hollowness of her son's professions of affection, and all abandoned her.

Nero was now resolved on the death of his mother, and took great pains in arranging an artful scheme to accomplish it—which was frustrated by Aceronia, who voluntarily received the blow intended for her mistress. Agrippina escaped then, but was soon afterwards murdered by Anicetus, who, commissioned by her son, entered her chamber with a band of soldiers, and put an end to her life, after a glorious reign of ten years; during which she was distinguished for her personal and intellectual endowments, and gave peace and prosperity to the empire she governed. Her faults belonged to the bad men and bad age in which she lived—the worst on record: her virtues and her genius were her own. She inherited them from Agrippa, the friend and counsellor of Augustus, and from Agrippina, the wife of Germanicus.

The mind of this extraordinary woman was not wholly engrossed by the arts of intrigue or the cares of government; she found time to write her own Memoirs or Commentaries on the events of her time, of which Tacitus availed himself for his historical works. Pliny also quotes from her writings.

AGUILAR, GRACE,

Was born at Hackney, England, June 1816. Her father was Emanuel Aguilar, a merchant descended from the Jews of Spain. Grace was the eldest child; and her delicate health, during infancy and early youth, was a source of great solicitude to her parents, She was educated almost entirely at home, her mother being her instructor till she attained the age of fourteen, when her father commenced a regular course of reading to her, while she was employed in drawing or needle-work. At the age of seven she began keeping a regular journal; when she was about fifteen she wrote her first poetry; but she never permitted herself the pleasure of original composition until all her duties and her studies were performed.

Grace Aguilar was extremely fond of music; she had been taught the piano from infancy; and in 1831, commenced the harp. She sang pleasingly, preferred English songs, invariably selecting them for the beauty or sentiment of the words. She was also passionately fond of dancing; and her cheerful, lively manners, in the society of her young friends, would scarcely have led any to imagine how deeply she felt and pondered the serious and solemn subjects which afterwards formed the labour of her life. She enjoyed all that was innocent; but the sacred feeling of duty always regulated her conduct. Her mother once expressed the wish that Grace would not waltz; and no solicitation could afterwards tempt her. Her mother also required her to read sermons, and study religion and the Bible regularly; this was done by Grace cheerfully, at first as a task, but finally with much delight; for evidence of which we will quote her own words in one of her works, "Women of Israel."

"This, (reading the Bible and studying religion,) formed into a habit, and persevered in for life, would in time, and without labour or weariness, give the comfort and the knowledge that we seek; each year would become brighter and more blest; each year we should discover something we knew not before; and in the valley of the shadow of death, feel to our heart's core that the Lord our God is Truth."

The first published work of Miss Aguilar was "The Magic Wreath," a little poetical volume. Soon afterwards, "Home Influence" appeared; and then the "Women of Israel," to these may be added "The Mother's Recompense," a sequel to Home Influence; "Woman's Friendship," a story of Domestic Life; the "Vale of Cedars," a story of Spain in the 15th. century; and "The Days of Bruce," a story from Scottish History. All of these works are highly creditable to the literary taste and talents of the writer; and they have a value beyond what the highest genius could give—the stamp of truth, piety, and love, and an earnest desire to do good to her fellow-beings. The death of her father, and the cares she took on herself in comforting her mother, and sustaining the exertions of her brothers, undermined, by degrees, her delicate constitution.

She went abroad for her health, and died in Frankfort, in 1847. She was buried there in the cemetery, one side of which is set apart for the Jews, the people of her faith. The stone which marks the spot bears upon it a butterfly and five stars, emblematic of the soul in heaven; and beneath appears the inscription—"Give her of the fruit of her hands, and let her own works praise her in the gates."

Her works do indeed praise her. She died at the early age of thirty-one, and was never at leisure to pursue literature as her genius would have prompted, had not her spirit been so thoroughly subjected to her womanly duties. She seems always to have striven to make her life useful. She shows this in writing chiefly for her own sex; and her productions will now be stamped with the value which her lovely character, perfected and crowned by a happy death, imparts. She could not speak for some time before her decease; but having learned to use her fingers, in the manner of the deaf and dumb, almost the last time they moved, it was to spell upon them feebly—"Though He slay me, yet will I trust in Him."

AIGUILLON, DUCHESS D',

Niece of the Cardinal de Richelieu, was the first lady of high rank whose house was opened to all men of letters. There men of talent were received, together with the greatest noblemen of the court. These assemblies had much influence on the manners of the French. The duchess was a woman of intelligence, piety, and the greatest generosity. After the death of Richelieu, under the direction of the devout Vincent de Paul, she united in all benevolent works. She endowed hospitals, bought slaves to set them free, liberated prisoners, and maintained missionaries in France and distant countries. She died in 1675.

AIKIN, LUCY,

An English writer, was the only daughter of Dr. Aikin, the brother of Mrs. Barbauld. Like her father and aunt, she devoted herself to literature. Her principal works are, "Epistles on the Character of Women," "Juvenile Correspondence," "The Life of Zuinglius, the Reformer," and a "History of the Court of Queen Elizabeth." She lived in the latter part of the eighteenth and the early part of the present century. Her "Memoir" of her father, Dr. John Aikin, is a beautiful tribute of filial affection. She was enabled, by the careful education he had given her, to enjoy the pleasures of mental intercourse with him; and how well she repaid his care, this monument she has constructed to the memory of his genius and goodness is a touching and enduring proof. At the close of the Memoir, she describes the feebleness which oppressed his body, while yet his mind could enjoy, in a degree, the pleasures of intellect; and in such a way as necessarily made him entirely dependent on female care and society.

The writings of Miss Aikin are attractive from their quiet, good sense, refined taste, and kind spirit always exhibited. Her last work, "The Life of Addison," was somewhat severely criticised in regard to the accuracy of dates, and some other matters, of minor importance when compared with the value of this contribution to the memory of a good man and an accomplished scholar. The

character of Mr. Addison was never before set in so favourable a light; and Miss Aikin deserves to have her memory revered by all who love to see the works that genius has left made themes of affectionate study, by one who could sympathize with the literary tastes, and benevolent feelings of the philanthropist and the author.

AIROLA, ANGELICA VERONICA,

A GENOESE lady of high rank, who lived in the seventeenth century. She learned the art of painting from Dominica Fiasella; after which she executed some good pictures on religious subjects, most of them for the churches and convents of her native city. At the close of her life she became a nun of the order of St. Bartholomew della Olivella, at Genoa.

AISHA,

A POETESS of Spain, during the time that the Moors had possession of that kingdom. She was a daughter of the duke of Ahmedi, and her poems and orations were frequently read with applause in the royal academy at Cordova. She was a virtuous character, lived unmarried, and left behind her many monuments of her genius, and a large and well-selected library. She lived in the twelfth century.

AISSE, DEMOIS,

WAS born in Circassia, 1689, and was purchased by the count de Ferriol, the French ambassador at Constantinople, when four years of age, for 1500 livres. The seller declared her to be a Circassian Princess. She was of great beauty. The count took her with him to France, and had her taught all the accomplishments of the day. She sacrificed her innocence to her benefactor, but she resisted the splendid offers of the duke of Orleans. Of her numerous suitors she favoured only the chevalier Aidy, who had taken the vows at Malta. Aidy wished to obtain a release from them, but his mistress herself opposed the attempt. The fruit of this love was a daughter, born in England. Aïssé became afterwards a prey to the bitterest remorse; she tried in vain to resist her passion, and sank under the struggle between her love and her conscience. She died in 1727, at the age of thirty-eight. Her letters were published, first with notes by Voltaire, and afterwards, in 1806, with the letters of Mesdames de Villars, Lafayette, and de Tencin. They are written in a pleasant fluent strain, and contain many anecdotes of the prominent persons of her time.

AKERHIELM, ANNA MANSDOTTER AGRICONIA,

A LEARNED Swedish lady, was born March 18th., 1642. She was the daughter of the minister of Aker, in Sudermania; her father, Magnus Jonæ Agriconius, being the author of a few unimportant works. By his death she was, at the age of sixteen, left an orphan with a brother three years her elder, and two sisters. Anna displayed great talents for literature, and under the guidance of her brother, became an excellent Latinist. She afterwards, unassisted, made herself mistress of several modern languages. Having, in 1671, been appointed 'hofjungfrau,' or lady in waiting, in the household of count Magnus Gabriel Delagardie, Chancellor of the

kingdom, to whom her brother was secretary, she became acquainted with the count's daughter, and on the marriage of that lady with Field-Marshal count Königsmark, accompanied the bride as companion, and remained with her until death. She travelled to Venice, Greece, and the Morea, where the count commanded the Venetian forces, and kept a diary of her observations, portions of which were published. She died at Bremen, in Germany, in 1698.

ALACOQUE MARIE,

A NUN in the convent of the Visitation, at Paraile-monnial, in the province of Burgundy, who was born about the middle of the seventeenth century, was celebrated for her sanctity throughout all France. She, in conjunction with Claude de la Colombiére, a famous Jesuit, and confessor to the duchess of York, wife of James, afterwards James the Second of England, gave a form to the celebration of the solemnity of the heart of Christ, and composed an office for the occasion.

The renowned defender of the bull Unigenitus, John Joseph Languet, afterwards archbishop of Sens, was an ardent admirer of this holy fanatic, and published, in 1729, a circumstantial account of her life. She imagined that Christ appeared to her in a vision, and demanded her heart, which, when she gave him, he returned enclosed in his own, "Henceforth thou shalt be the beloved of my heart." With such wild imaginings the book of the visions of Marie Alacoque is filled, but at the time they were written they had an astonishing effect. In 1674, she declared that her divine bridegroom had showed to her his heart, and told her that he was determined, in these last days, to pour out all the treasures of his love on those faithful souls who would devote themselves to an especial adoration of it; and commanded her to acquaint Father la Colombiére, his servant, that he should institute a yearly festival to his heart, and promise, to such as should dedicate themselves to it, eternal happiness. The Jesuits immediately complied with this celestial mandate, and in all parts of the world, fraternities were formed, and passion-masses, and nine-day devotions, were instituted to the honour of the heart of Jesus. In all Spain there was not a nun who had not a present from the Jesuits of a heart, cut out of red cloth, to be worn next the skin. The display of a burning zeal for making proselytes was regarded as the peculiar characteristic of the true worshipper of the heart.

ALBANI LOUISA,

COUNTESS of, Albany, daughter of prince Stolberg-Gedern, in Germany, was born in 1753, and married in 1772, to Charles James Edward, the young Pretender, grandson of James the Second. They resided at Rome, and had a little court, by which they were addressed as king and queen. In 1780, Louisa left her husband, who was much older than herself, and with whom she did not agree, and retired to a convent. She afterwards went to France; but on her husband's death in 1788, she returned to Italy, and settled in Florence. She was then privately married to count Victor Alfieri, the Italian poet, who died at her house in 1803. She, however, still went by the name of countess of Albany, widow of the last of the Stuarts, up to the time of her death. She was fond of literature and the arts, and her house was the resort of all distinguished

persons in Florence. She died there January 29th. 1824, aged seventy-two.

Her name and her misfortunes have been transmitted to posterity in the works and the autobiography of Alfieri. This famous poet called her *mia donna*, and confessed that to her he owed his inspiration. Without the friendship of the countess of Albany, he has said that he never should have achieved anything excellent: "*Senza laquella mon aurei mai fatta nulla di buono.*" The sketch of his first meeting with her is full of sentiment and genuine poetry. Their love for each other was true, delicate, and faithful; and their ashes now repose under a common monument, in the church of Santa Croce, at Florence, between the tombs of Machiavelli and Michael Angelo.

ALBEDYHL,

Baroness d', a Swedish writer, authoress of Gefion, an epic poem, published at Upsala, in 1814, has been called the Swedish Sévigné, from the elegance of her epistolary style.

ALBERETTI, VERDONI THERESE,

Of Verona, Italy. This lady, eminently distinguished for her graces and accomplishments, is the authoress of poems that are admired alike for delicacy of thought and expression. The Abbé Giuseppe Barbresi, well known in Italy for his success in works of elegant literature, has inserted some of the poems of this admired authoress in the collection of his own works.

ALBRET, CHARLOTTE D',

Duchess de Valentinois, sister of John D'Albret, king of Navarre, and wife of Cæsar Borgia, son of Pope Alexander the Sixth, whose misfortunes she shared, without reproaching him for his vices, was pious, sensible, and witty, and had much genius for poetry. She died in 1514.

ALBRET, JEANNE D',

Daughter of Henry d'Albret, king of Navarre, and his wife, the illustrious Margaret of Navarre, sister of Francis the First of France, ranks high among women distinguished for their great qualities. In 1539, when Jeanne was only eleven, she was married, against her own and her parents' wishes, to the duke of Cleves, by her uncle Francis, who feared lest her father should give her in marriage to Philip, son of the emperor of Germany, Charles the Fifth. The nuptials were never completed, and were soon declared null and void by the pope, through the intercession of the king of Navarre.

In October, 1548, Jeanne was again married, at Moulins, to Antoine de Bourbon, duke de Vendome, to whom she bore two sons, who died in their infancy. Her third son, afterwards Henry the Fourth of France, was born at Pau, in Navarre, December 15th. 1553. The king of Navarre, from some whimsical ideas respecting the future character of the child, had promised his daughter to show her his will, which she was anxious to see, if, during the pangs of childbirth, she would sing a Bearnaise song. This Jeanne promised to do, and she performed her engagement, singing, in the language of Bearn, a song commencing—

"Notre Dame du bout du pont, aidez mol en cette heure."

On the death of her father, May 25th. 1555, Jeanne became queen of Navarre. Like her mother, she was the protectress of the reformed religion, of which, it is believed, she would, with her husband, have made a public profession, but for the menaces of Henry the Second of France, and the pope. In 1558, in consequence of the dangers that threatened them, they were compelled to make a visit to the court of France, leaving their son and their kingdom under the joint care of Susanne de Bourbon, wife to Jean D'Albret, and Louis d'Albret, bishop of Lescar. About this time, Jeanne, young, gay, and lovely, began to display less zeal than her husband in the cause of the reformers. Fond of amusements, and weary of preaching and praying, she remonstrated with her husband respecting the consequences of his zeal, which might prove the ruin of his estates. Eventually, however, Jeanne became the protectress of Calvinism, which her husband not merely renounced, but persecuted the reformers, gained over by the stratagems of Catharine de Medicis and by advantages proposed to him by Philip the Second, and the court of Rome. Jeanne resisted the entreaties of her husband, and, resenting his ill-treatment of the reformers, she retired from France.

In November, 1562, the king of Navarre died of a wound he received at the siege of Rouen, regretting, on his death-bed, his change of religion, and declaring his resolution, if he lived, of espousing more zealously than ever the cause of the Reformation. On the following Christmas, the queen made a public proclamation of her faith, and abolished popery throughout her dominions. At the same time, she fortified Bearn against the Spaniards, who, it was reported, were plotting to surprise the city. The offices of the Roman Catholic church were prohibited throughout Bearn, its altars overthrown, and its images destroyed. Twenty ministers were recalled to instruct the people in their own language, academies were established, and the affairs of the state, both civil and ecclesiastical, were regulated by the queen.

In 1563, Jeanne had been cited to Rome by the pope; the Inquisition, in case of her non-appearance, declared her lands and lordships confiscated, and her person subjected to the penalties appointed for heresy. But the court of France revoked the citation, conceiving it militated against the liberties of the Gallican church. By the insurrections of her Roman Catholic subjects, Jeanne was kept in continual alarm; but, holding the reins of government with a vigorous hand, she rendered all their projects abortive.

In 1568, she left her dominions to join the chiefs of the Protestant party. She mortgaged her jewels to raise money for the troops, and going, with her young son, Henry, devoted from his birth to the cause of the Reformation, to Rochelle, she assembled and harangued the troops; and addressed letters to foreign princes, and particularly to the queen of England, imploring their pity and assistance.

In the meantime, the Roman Catholics of Bearn, assisted by Charles the Ninth, taking advantage of the absence of the queen, seized on the greater part of the country, of which, however, the count de Montgomery dispossessed them, and violated the articles of capitulation, by causing several of the leaders of the insurrection to be put to death. This breach of honour and humanity admits of no excuse.

An alliance was proposed, between Henry of Navarre and Margaret of Valois, sister of Charles the Ninth, to which, by specious offers and pretences, Jeanne was induced to lend an ear; having taken a journey to Paris for the preparation of these inauspicious nuptials, she was seized with a sudden illness, and, not without suspicions of poison, expired soon after, June 10th. 1572, in the forty-fourth year of her age.

She was accustomed to say, "that arms once taken up should never be laid down, but upon one of three conditions—a safe peace, a complete victory, or an honorable death." Her daughter, Catharine, wife of the duke de Bar, continued a Protestant all her life.

Jeanne possessed a strong and vigorous understanding, a cultivated mind, and an acquaintance with the languages. She left several compositions in prose and verse.

ALBRIZZI, TEOTOCHI ISABELLA

This lady, of much celebrity for her talents, was born on the Island of Corfu, about 1760, of one of the most illustrious families of that island. Her father, count Spindosi Teotochi, was for many years president of the senate of the Ionian islands. At a very early age, Isabella was married to Carlo Marino, a Venetian nobleman, whom she accompanied to Italy, which country she never left again during her life.

Marino was a man of letters, and the author of a history of Venetian commerce; it was his society and guidance which determined the literary bent of her mind, and gave the first impetus to her studious habits; but his existence was prematurely terminated, and her subsequent union with the count Albrizzi placed her in a situation where her talents and tastes obtained complete development. Her house at Venice became the resort of all the noted characters resident in Italy, or visiting its storied land. Lord Byron, Cuvier, Canova, Denon, Foscolo, and Humboldt, were the habitués of her saloon. Byron called her the Venetian De Stael. She possesssed that fine tact that belongs to a feeling heart, combined with the courtesy which a life passed in good society bestows. It was observed, that amid the concourse of strangers, artists, authors, and notable persons of every sort and nation—and even Chinese have been seen at her conversazione—nobody, however obscure, was ever neglected; nobody left her house without an agreeable impression. She has written one very interesting work, "Life of Vittoria Colonna," in which simplicity and elegance are remarkably combined. A little work, in which she has defended the "Mirza of Alfieri," against the attacks of a celebrated critic, has been highly praised. The "Portraits of Celebrated Contemporaries," from the subject, the author, and its intrinsic merits became justly popular. "The Observations upon the works of Canova," a book inspired by friendship, manifests a judicious taste for the arts; is full of instruction for strangers, and interest for philosophic and poetic minds. She died at Venice in 1835.

As a mother, her devotion was complete and her intelligence admirable. She gave unwearied pains to the moral and intellectual education of her children, and administered their property with consummate ability. Nor did these loving cares go unrewarded; she had the happiness of possessing in her sons, tender and congenial friends, in seeing them partake with her, the general esteem,

ınd in her last painful malady, their assiduity and filial affection ;oftened the pangs of death, and smoothed her passage to the tomb.

ALDRUDE,

Countess de Bertinoro, in Italy, of the illustrious house of Frangipani, is celebrated, by the writers of her time, for her ɔeauty, magnificence, courtesy, and generosity. She was left a vidow in the bloom of her youth, and her court became the resort of all the Italian chivalry. When Ancona was besieged by the mperial troops, in 1172, and was reduced to extremity, the Anconians ıppealed for assistance to William degli Adelardi, a noble and ɔowerful citizen of Ferrara, and to the countess de Bertinoro, who mmediately hastened to their relief.

The combined forces reached Ancona at the close of day, and ncamped on a height which overlooked the tents of the besiegers. Villiam then assembled the forces, and having harangued them, Aldrude rose and addressed the soldiers in a speech which was eceived by them with unbounded applause, mingled with the lashing of arms. The enemy, alarmed at the approach of so large force, retreated during the night, so that the assailants had no pportunity of proving their bravery.

After this bloodless victory, the combined troops remained encamped ear Ancona, till it was no longer endangered by the vicinity of ts enemies, and until an abundant supply of provisions was brought nto the city. The Anconians came out to thank their gallant leliverers, to whom they offered magnificent presents.

Aldrude, with her army, on her return to her dominions, encoun- ered parties of the retreating enemy, whom they engaged in kirmishes, in all of which they came off victorious. The time of er death is not recorded.

ALEXANDRA,

Queen of Judea, widow and successor of Alexander Jannæus, wise and virtuous princess, who, contrary to the example of her usband, studied to please her subjects, and preserved peace and rosperity during her reign of seven years. She died in the eventy-third year of her age, B. C. 70. She was the mother of Hyrcanus and Aristobulus, and the latter years of her reign were isturbed by the attempt of her younger son, Aristobulus, to obtain ıe sovereignty, as he had been exasperated by the favour his ıother showed to the sect of the Pharisees, and the authority ıe allowed them.

ALEXANDRA,

Daughter of Hyrcanus, and mother of Aristobulus and Mariamne, ife of Herod the Great, was a woman of superior powers of mind. When Herod appointed Ananel, a person of obscure birth, high- riest, instead of her son Aristobulus, who had a right to that ffice, her spirited conduct caused him to depose Ananel in favour ? Aristobulus. Herod, displeased at her interference, had her onfined and guarded in her own palace; but Alexandra, receiving ı invitation from Cleopatra to come to Egypt, with her son, tempted to escape with him, in two coffins; they were discovered, owever, and brought back. Herod, jealous of the affection of the ews for Aristobulus, had him drowned, which so much affected

Alexandra, that she at first resolved on committing suicide; but finally decided to live, that she might revenge herself on the murderer. She interested Cleopatra in her cause, who induced Anthony to send for Herod to exculpate himself from the charge, which, by presents and flattery, he succeeded in doing. And when Herod returned he again ordered Alexandra to be confined. But Alexandra showed great terror, if the account be true, and cowardice, when the jealousy of Herod induced him to order the death of his wife Mariamne. Though she knew the innocence of her daughter, she was so much alarmed, for fear she should share the same fate, that she sought every opportunity for traducing her, and praising the justice of Herod.

After the death of Mariamne, Herod's grief so overcame him, that he lost his health, and was at times deranged. While in this state he retired to Samaria, leaving Alexandra at Jerusalem. Alexandra attempted to obtain possession of the fortresses near the capital, that she might eventually become mistress of the city; Herod being informed of her attempts, sent orders that she should be immediately put to death, which was done, about B. C. 27.

ALICE,

Queen of France, wife of Louis the Seventh, was the third daughter of Thibaut the Great, count of Champagne. The princess received a careful education in the magnificent court of her father; and being beautiful, amiable, intelligent, and imaginative, Louis the Seventh, on the death of his second wife, in 1160, fell in love with her, and demanded her of her father. To cement the union more strongly, two daughters of the king by his first wife, Eleanor of Guienne, were married to the two eldest sons of the count. In 1165, she had a son, to the great joy of Louis, afterwards the celebrated Philip Augustus. Beloved by her husband, whose ill-health rendered him unequal to the duties of his station, Alice not only assisted him in conducting the affairs of the nation, but superintended the education of her son.

Louis died in 1180, having appointed Alice to the regency; but Philip Augustus being married to Isabella of Hainault, neice to the the earl of Flanders, this nobleman disputed the authority of Alice. Philip, at last, sided with the earl; and his mother, with her brothers, was obliged to leave the court. She appealed to Henry the Second, of England, who was delighted to assist the mother against the son, as Philip was constantly inciting his sons to acts of rebellion against him. Philip marched against them; but Henry unwilling to give battle, commenced negociations with him, and succeeded in reconciling the king to his mother and uncles. Philip also agreed to pay her a sum equal to five shillings and tenpence English per day, for her maintenance, and to give up her dowry with the exception of the fortified places.

Alice again began to take an active part in the government and her son was so well satisfied with her conduct, that, in 1190 on going to the Holy Land, he confided, by the advice of his barons, the education of his son, and the regency of the kingdom to Alice and her brother, the cardinal archbishop of Rheims. During the absence of the king, some ecclesiastical disturbance happened, which were carried before the pope. The prerogative of Philip, and the letters of Alice to Rome concerning it, were

full of force and grandeur. She remonstrated upon the enormity of taking advantage of an absence caused by such a motive; and demanded that things should at least be left in the same situation till the return of her son. By this firmness she obtained her point. Philip returned in 1192, and history takes no other notice of Alice afterwards, than to mention some religious houses which she founded. She died at Paris, in 1205.

ALICE,

Of France, second daughter of Louis the Seventh of France, and of Alice of Champagne, was betrothed, at the age of fourteen, to Richard Cœur de Lion, second son of Henry the Second, of England. She was taken to that country to learn the language, where her beauty made such an impression that Henry the Second, though an old man, became one of her admirers. He placed her in the castle of Woodstock, where his mistress, the celebrated Rosamond Clifford, had been murdered, as was then reported, by his jealous wife, Eleanor of Guienne. Alice is said to have taken the place of Rosamond; at any rate, Henry's conduct to her so irritated Richard, that, incited by his mother, he took up arms against his father. Henry's death, in 1189, put an end to this unhappy position of affairs; but when Richard was urged by Philip Augustus of France to fulfil his engagement to his sister Alice, Richard refused, alleging that she had had a daughter by his father. The subsequent marriage of Richard with Berengaria of Navarre, so enraged Philip Augustus, that from that time he became the relentless enemy of the English king. Alice returned to France, and in 1195 she married William the Third, count of Ponthieu. She was the victim of the licentious passions of the English monarch. Had she been as happily married as her mother, she would, probable, have showed as amiable a disposition, and a mind of like excellence.

ALLIN ABBY,

Is an American lady, whose poems have appeared in several periodicals with the signature "Nilla," her own name reversed, during several years past. In 1850, her prose and poetical contributions to the Boston Journal were published. "Home Ballads, a book for New Englanders," is the title of the work, which well describes its spirit and sentiment. "The writings of Miss Allin," says a contemporary biographer, "are filled with warm sympathies for the working world; she has a cheerful, hopeful philosophy, and loves home, children, and friends. The expression of these feelings makes her ballads popular."

ALLISH,

A Jewish Lady, who flourished in the beginning of the eighteenth century. She was a German or Pole by birth, the daughter of Rabbi Mordecai, called "Magister Sluskiensis," which means probably chief Rabbi of Slutzk in Lithuania. She translated from Hebrew into German the book called "Shomerim Labboker," the Watches for Morning, a collection of prayers and supplications recited by the pious German Jews every morning. This translation was made in 1704, during a journey to the Holy Land, in company with her husband, R. Aaron ben R. Alikum Getz. It was first printed at Frankfort, on the Oder, with the Hebrew text, in 1704, and has since been frequently reprinted.

ALOARA,

An Italian princess, daughter of a count named Peter. She was married to Pandulph, surnamed Ironhead, who styled himself prince, duke, and marquis. He was, by inheritance, prince of Capua and Benevento, and the most potent nobleman in Italy. He died at Capua, in 981, leaving five sons by Aloara, all of whom were unfortunate, and three of them died violent deaths. Aloara began to reign conjointly with one of her sons in 982, and governed with wisdom and courage. She died in 992.

It is asserted that Aloara put to death her nephew, lest he should wrest the principality from her son; and, that St. Nil then predicted the failure of her posterity.

ALOYSIA, SIGEA,

Of Toledo, a Spanish lady celebrated for her learning, who wrote a letter to Paul the Third, pope of Rome, in 1540, in Latin, Greek, Hebrew, Arabic, and Syriac. She was afterwards called to the court of Portugal, where she composed several works, and died young.

ALPHAIZULI,

Maria, a poetess of Seville, who lived in the eighth century. She was called the Arabian Sappho, being of Moorish extraction. Excellent works of hers are in the library of the Escurial. Many Spanish women of that time cultivated the muses with success, particularly the Andalusians.

ALTOVITI, MARSEILLE D',

A Florentine lady who settled at Marseilles, and devoted herself to writing Italian poetry. She died in 1609.

AMALIE, ANN,

Princess of Prussia, was the daughter of Frederick William the First, King of Prussia, and sister to Frederick the Great. She was born on the 9th. of November, 1723, and from her childhood shewed great talent, especially for music, with the theoretical and historical knowledge of which she became so thoroughly conversant, as to be scarcely equalled by any one of her time. At the age of twenty-one, she became Princess-Abbess of Quedlinburgh, and from that time to her death, which occurred on the 13th. of March, 1787, all her time which was not devoted to the administration of the affairs of the Abbey, was engrossed by her favourite study.

At her death her musical library, said to be the most splendid and complete ever collected, was bequeathed to the Joachimsthal Gymnasium of Berlin, with a proviso that rendered it all but useless; namely, that nothing should be copied, nor any piece taken from it.

She is said to have been a woman of a harsh character and dogmatical spirit. Her musical compositions are stiff and cold, and in the severe style of the old school. Haydn, who represented the new school, was a complete horror to her; and the celebrated Graun, who composed an Oratorio on the Death of Jesus, for her brother Frederick, was told by her that his airs were too soft and sentimental, and too much in the opera style.

AMALASWINTH,

Daughter of Theodoric, king of the Ostrogoths, was mother of Athalaric, by Eutheric. She inherited her father's possessions, as guardian of her son; endeavouring to educate him in the manners and learning of the more polished Romans, she offended her nobles, who conspired against her, and obtained the government of the young prince. Athalaric was inured, by them, to debauchery, and he sunk under his excesses, at the early age of seventeen, in the year 534. The afflicted mother knew not how to support herself against her rebellious subjects, but by taking as her husband and partner on the throne, her cousin Theodat, who, to his everlasting infamy, caused her to be strangled in a bath, 534. For learning or humanity she had few equals. She received and conversed with ambassadors from various nations without the aid of an interpreter.

AMALIE, ANNA,

Duchess of Saxe Weimar and Eisenach, was a German princess, highly distinguished for her talents and virtues, whose patronage was powerfully exerted for the improvement of taste and learning among her countrymen. She was the daughter of the duke of Brunswick, and the niece of Frederick the Second of Prussia. Her birth took place October 24th., 1739. At the age of seventeen, she was married to the duke of Saxe Weimar, who left her a widow, after a union of about two years. The commencement of the seven years' war, which then took place, rendered her situation peculiarly embarrassing, as, while herself a minor, she was called to the guardianship of her infant son, the sovereign of the little state over which she presided. To add to her difficultics, she found herself obliged, as a princess of the empire, to take part against her uncle, the great Frederick. But he treated her personally with great respect, and though her provinces suffered severely, they were preserved from absolute ruin. When peace was established, she directed her cares to the education of her sons, and the public affairs of the duchy. Her regency was attended with great advantages to the country. In the administration of justice, the management of the revenue, in public establishments, she was alike sedulous; and under her fostering patronage a new spirit sprang up among her people, and diffused its influence over the north of Germany. Foreigners of distinction, artists, and men of learning, were attracted to her court, either as visitors or fixed residents. The use of a large library was given to the public; a new theatre erected, and provision was made for the improved education of youth. The university of Jena underwent a revision, and the liberality of the princess was exerted in modifying and extending the establishment. She delighted in the society of men of talents and literature, and succeeded in drawing within the circle of her influence many individuals of high celebrity. The city of Weimar became the resort of the most distinguished literary men of Germany, whom the duchess encouraged, by her liberal patronage, to come and reside at her court. Wieland, Herder, Schiller, and Goethe, formed a constellation of genius of which any city might be proud. They all held some distinguished office about her court. The duchess withdrew, in 1775, from public life, having given up the sovereign authority to her eldest son Carl August,

then of age. Her health, which had suffered from a recent severe attack of illness, made this retirement desirable; and she also anticipated great gratification from the study of those arts to which she had always been attached, especially music, with which she was intimately acquainted. The conclusion of her life was clouded by misfortune; and the deaths of several of her relatives, the ruin of royal houses with which she was connected, and the miseries occasioned by the French invasion of Germany, contributed to embitter the last moments of her existence. She died in April, 1807, and was interred on the 19th. of that month at Weimar.

AMALIE, CATHARINA,

A DAUGHTER of count Philip Dieterich, of Waldeck, was born in 1640, and married in 1664, to count George Louis of Alpach, at which place she died in 1696. She had in her time considerable reputation as a writer of hymns; which, however, it is said, were "more remarkable for the pure and pious feelings which they express, than for their poetical merit." A collection of them was published under the title "Andächtige Singekunst," in 1690.

AMALIE, ELIZABETH,

LANDGRAVINE of Hesse-Cassel, was the daughter of count Philip Louis the Second of Hanau Münzenberg, and granddaughter by the mother's side of William the First of Orange and Nassau. She was born in 1602, at her father's castle at Hanau, where she spent the first part of her life, and received an excellent education. She was a woman of great personal beauty and high intellectual attainments, as well as of sound judgment and true piety. All her best and greatest qualities were called into play, when, after her marriage to William the Fifth, landgrave of Hesse-Cassel, which took place in her seventeenth year; and subsequent widowhood, which took place eighteen years after, she was constrained to take the management of the affairs of the principality, until her eldest son, who was then but eight years of age, should be able to assume the reins of government. This was in that sanguinary period of German history, called "the thirty years war," during the latter twelve of which, she had to contend not against public enemies only, but also against relatives, who desired to take advantage of her precarious situation, and who made various attempts to deprive her of her possessions. Her prudent policy and undaunted spirit however completely thwarted all these, and she had the satisfaction of seeing the blessings of peace restored to her country, and of resigning into the hands of her son, who was afterwards surnamed "the just;" the government of her little realm, which she had conducted safely through the sea of political troubles, increased in territorial extent and in moral power, amid surrounding states.

The character of this remarkable woman is thus summed up, in a recent Biographical Dictionary, edited by George Long, Esq., and published under the superintendence of the Society for the Diffusion of Useful Knowledge:—

"The Landgravine Amalie was thoroughly acquainted with the business of administration, and knew the constitution and the wants of her own dominions, as well as the secret motives which determined the actions of foreign cabinets. She readily comprehended the true

state of her political relations, and this penetration was accompanied by decision. She was moderate in her prosperity, and steadfast in misfortune. She used to say that calamities are wholesome, to prevent our becoming overbearing in prosperity. She possessed the power of gaining the affections of those around her, and of making herself feared when she thought it necessary. She was affable to all, and generous towards those who had offended her. She was fond of the arts and sciences, and she always distinguished men of talent and learning. She was a rare combination of the manly virtues of a prince, with the mild and humane spirit of a woman."

AMALTHÆA,

The name of the sibyl of Cumæ, who is said to have offered to Tarquin the Second, or The Proud, king of Rome, B. C. 524, nine books, containing the Roman destinies, and demanded for them three hundred pieces of gold. He derided her, for supposing that he would give so high a price for her books; she went away and burning three of them, returned and asked the same price for the other six; this being again denied, she burnt three more, and offered the remaining three, without lessening her demand. Upon which Tarquin, consulting the pontiffs, was advised to buy them. These books, called the "Sibylline Oracles," were in such esteem, that two magistrates were created to consult them upon extraordinary occasions. The books, and the story about them, were probably fabrications of the priests of Rome, to impose on that superstitious people, and increase their own importance, by occasionally quoting and interpreting these oracles. The story is also of importance in showing the spiritual influence the mind of woman exerted over that proud nation which owed its greatness to the sword. Even there the strength of man was fain to seek aid from the quicker intellect and more refined moral sense of woman.

AMASTRIS,

Daughter of Oxathres, the brother of Darius Codomannus, the last king of Persia, was given in marriage by Alexander, after his return from India, to Craterus, from whom she was separated about B. C. 323. Dionysius, the tyrant of Heraclea, was her next husband, to whose prosperity her influence, wealth, and talents greatly contributed. At his death, B. C. 306, he left to her the government of the state, and the guardianship of their three children. She next married Lysimachus, and after living with him for some time at Heraclea, followed him to Sardis, where he divorced her, in order to marry Arsinoë, the daughter of Ptolemy the First, king of Egypt. She then returned to her kingdom of Heraclea, and was murdered by her two sons, who had governed the state badly during her absence. Thus sadly terminated the career of this woman, who displayed singular talents for government, and whose memory is preserved in the name of the city Amastris, which she founded on the coast of Paphlagonia.

AMBOISE,

Frances d', daughter of Louis d'Amboise, is celebrated for the improvement she introduced in the manners and sentiments of the Bretons. She was wife of Peter the Second, duke of Brittany,

whose great inhumanity to her she bore with Christian resignation, and which she opposed with a gentleness and moderation that gradually gained his affection and confidence.

She rendered moderation and temperance fashionable, not only at court, but throughout the city of Rennes, where she resided; and when the duke, desirous of profiting by this economy, proposed laying impost upon the people, the duchess persuaded him against it. She used all her influence over her husband for the good of the public, and the advancement of religion.

When Peter was seized with his last illness, his disorder, not being understood by the physicians, was ascribed to magic, and it was proposed to seek a necromancer to counteract the spell under which he suffered but the good sense of the duchess led her to reject this expedient. Her husband died October, 1457. His successor treated her with indignity, and her father wished her to marry the prince of Savoy, in order to obtain a protector. But the duchess determined to devote herself to the memory of her husband, and when M. d'Amboise attempted to force her to yield to his wishes, she took refuge in the convent *des Trois Maries*, near Vannes, where she assumed the Carmelite habit. She died October 4th., 1485.

AMELIA MARIA FREDERICA AUGUSTA,

Duchess and princess of Saxony, was born in 1794. Her father, prince Maximilian, was the youngest son of the Elector Frederic Christian. His eldest brother, Frederic Augustus, Elector, and afterwards king of Saxony, ruled this country sixty-four years, from 1763 to 1827. His reign was one of much vicissitude, as it embraced the period of Napoleon's career. An allusion to the political events of that day is not foreign to the present subject, as the literary abilities and consequent fame of the Princess Amelia could never have been developed under the old order of things in a contracted German court; neither could she have acquired that knowledge of life essential to the exercise of her dramatic talent: born fifty years sooner, she would have ranked merely among the serene highnesses of whom "to live and die" forms all the history. Fortunately for Amelia, the storms that were to clear the political atmosphere began before her birth: from the age of twelve till that of twenty-three she saw her family suffering exile; then enjoying return and sovereignty; her uncle prisoner—again triumphant. During this period her opportunities for observation, her suggestions for thought, her mental education, were most various and extensive. Scenes and characters were studied fresh from life —"not obtained through books." In 1827, her uncle, king Frederic Augustus, died, and was succeeded by his brother Anthony—a rather jolly old person, but exceedingly fond of his niece Amelia. She possessed much influence over him, and exercised it in a way that gained her great favour with high and low. In 1830, a revolution changed the government from a despotism to a limited monarchy. Anthony died in 1836, when the brother of Amelia became sovereign. Under her uncle's reign it would have scarcely been possible for her to appear as the authoress of acted dramas; but her brother had been brought up under a new order of things, and considered it no derogation for a scion of royalty to extend the influence of virtue and elevated morality by the aid of an art

that makes its way to the general public with a peculiar force.

It is a curious circumstance that her first drama, which was offered under the name of Amelia Heiter, was refused by the managers of the court theatre, and only appeared there after its confirmed success on the stage at Berlin.

The Princess Amelia has gained by her plays a popularity deservedly exceeding any of her predecessors or contemporaries in the kind she has undertaken; for it must be remembered she is, though a woman of genius, no poet; her mind is elevated, truth-loving, and eager to convey useful lessons; she possesses a delicate discrimination of character, and infinity of gentle humours; her style is refined, and, at all times, as elegant as the attention to proprieties of the dramatis personæ will permit. She attacks selfishness and deception with an unflinching hostility, and her instructions are conveyed by such amusing and natural delineations that they cannot fail to excite a detestation of these vices; and even when such emotions are transient, they are a refreshing dewto the hard soil they cannot penetrate.

Before leaving the account of this illustrious lady, it may be remarked that her family are distinguished by something more than "leather and prunella" from the merely "monarch crowned." The present king, Amelia's brother, has published a work on botany and mineralogy, and Prince John the Younger has translated Dante into German Poetry. She had a grandmother too, another Princess Amelia, or Amalie, whose biography is to be found in a preceding part of this work, who composed operas.

AMELIA,

Queen of Greece, is the eldest daughter of the reigning duke of Oldenburgh, by his first wife. She was born December 21st., 1818, and married to king Otho, in November 1836. She is universally beloved by her subjects, possessing all those virtues and accomplishments which are the brightest jewels of a crowned head.

AMELIA,

Youngest child of George the Third and Queen Charlotte. She was an amiable and accomplished princess, whose taste for the fine arts was only equalled by her fervent piety and pure benevolence. She was born in 1783, and died in 1810; and so much was she beloved by her royal father, that her early death is said to have had a serious effect upon his mind.

AMELIE MARIA, EX-QUEEN OF THE FRENCH,

Daughter of Ferdinand the First, king of the two Sicilies, was married to Louis Philippe, then the exiled duke d'Orleans, November, 1809. It was, apparently, a marriage of affection with the duke, but on her side of that absorbing love which seemed to seek nothing beyond the content of her husband—except his salvation—to complete her felicity. In all the changes of his life, she was with him as *his wife*; sensible to the smiles or frowns of fortune only as these affected her husband.

In 1814, after the fall of Napoleon, the duke of Orleans with his family removed to Paris; and the immense estates of his father were restored to him. At Neuilly he resided in a superb palace,

surrounded with every luxury; yet amid all this magnificence the simple tastes, order, and economy, which distinguish the presence of a good wife, were predominant. They had nine children born to them; the training of these while young was their mother's care, and her example of obedience and reverence towards her husband, deepened and decided his influence over his family, which was a model of union, good morals, and domestic virtues.

By the events of July, 1830, Louis Philippe became King of the French; but this honour seems only to have increased the cares of his wife by her fears on his account; she never appears to have valued the station for any accession of dignity and importance it gave to her. Indeed, it is asserted that she was very adverse to his assuming the sceptre; with the instinct of a true woman's love, she probably felt that his happiness, if not his good name and his life, might be perilled; but he decided to be king, and she meekly took her place by his side, sharing his troubles, but not seeking to share his power. The French nation respected her character, and never imputed any of the king's folly, treachery, and meanness, to her; still the fervid truth of her soul was never surmised till she descended from the throne. Then she displayed what is far nobler than royalty of birth or station, the innate moral strength of woman's nature, when, forgetting self and sustaining every trial with a calm courage, she devotes her energies for the salvation of others. It has been said, that the queen endeavoured to prevent the abdication of Louis Philippe, that kneeling before him she exclaimed—"C'est le devoir d'un roi de mourir parmi son peuple!" But when he resolved on flight, it is known that her presence of mind sustained and guided him as though he had been a child. The sequel is familiar to all the world. They fled to England; Louis Philippe left Paris for the last time and for ever, on the 26th. of February, 1848. Supported on the arm of his noble wife, he reached the carriage that bore them from their kingdom, and on the 26th. of August, 1850, he passed from this world—forgiven of his sins, let us hope. He had been all his life a *philosopher*, that is to say, an infidel; but at the closing scene the piety and prayers of his wife seem to have been heard; the old king became a young penitent, performing with earnestness those holy rites his wife believes necessary to salvation. And she, who could never be happy if parted from him even for a day, resigned him to God without a murmur;—and now devotes herself to the interests her deceased husband considered important, calmly and cheerfully as though he was still by her side. Well might that husband feel what one of his biographers observes he manifested so strongly, that "It was impossible to be in the company of Louis Philippe for half an hour, without some indication of his remarkable respect for his wife." And it should always be remembered to his honour, that in his domestic life, as husband and father, he deserves the highest regard. This purity of private morals, so rare in the stations he occupied, was undoubtedly owing to the excellence of his early education, almost entirely conducted by a woman—hence his respect for the sex.

We place the name of Amelie, ex-Queen of the French, in our record, not because she has worn a crown, or displayed great talents, or performed any distinguished deed; but because she has been the perfect example of a good wife.

AMMANATI, LAURA BATTIFERRI,

Wife of Bartholemew Ammanati, a Florentine sculptor and architect, was daughter of John Anthony Battiferri, and born at Urbino, in 1513. She became celebrated for her genius and learning. Her poems are highly esteemed. She was one of the members of the Introvati Academy at Sienna; and died at Florence, in 1589, aged seventy-six. She is considered one of the best Italian poets of the sixteenth century.

AMORETTE, MARIA PELLEGRINA,

Is the only female who has obtained the degree of doctor of laws in Italy, except Bassi of Bologna. She was born at Oneglia, in 1756, and died in 1787, being thus cut off in the flower of her life. This extraordinary female maintained theses in philosophy against all who chose to appear as disputants, in her fifteenth year, and received her degree from the university in her twenty-first. She composed a treatise on the law of dower among the Romans, entitled "De jure Dotium apud Romanos," which was printed after her death. Modesty and piety were among her reputed virtues.

ANACOANA,

Or "Flower of gold," was the sister of Behechio, cacique or king of Xaragua, one of the five kingdoms into which Hayti was divided, at the time of the discovery of the island by Columbus, in 1492. She was the wife of Caonabo, a Carib, who had made himself master of another of these kingdoms, called Maquana, and was the most powerful chief of the island. Caonabo made war upon the Spaniards, and was seized and carried off by them, when his widow went to live with her brother, whose kingdom she assisted to govern. She at all times manifested great partiality for the white strangers, and was greatly pleased when a young Spanish cavalier, Don Hernando de Guevara, proposed to marry her daughter Higueymota. Obstacles were, however, thrown in the way of the marriage by Roldan, the governor of the district, who is said to have been himself enamoured of the bride elect; the suitor was ordered to leave the island, divisions ensued in which Columbus himself was implicated, and when, on the death of her brother, Anacoana succeeded to the sovereignty of his kingdom, she is reported to have detested the Spaniards as much as she formerly liked them.

In 1503, Don Nicholas de Ovando succeeded Bobadilla as governor of the island, and, acting on the impression of her supposed animosity, seized the queen of Xaragua while at an entertainment to which he had invited her and the chief persons of the country, and hanged her, burning in the house in which they were assembled, the rest of the Indians. The spanish historians generally agree in representing this ill-fated princess as "a woman of remarkable beauty and accomplishments, with an inquiring and intelligent mind, and famous among her subjects for her power of composing 'areytos,' or legendary ballads, chanted by the natives as an accompaniment to their national dances."

ANASTASIA,

A Christian martyr of Rome, in the Dioclesian persecution. Her

father, Prebextal, was a pagan, and her mother, Flausta, a Christian, who instructed her in the principles of her own religion. After the death of her mother, she was married to Publius Patricius, a Roman knight, who obtained a rich patrimony with her; but he no sooner discovered her to be a Christian, than he treated her harshly, confined her, and kept her almost in want of necessaries, while he spent her wealth in all kinds of extravagance. He died in the course of a few years, and Anastasia devoted herself to the study of the Scriptures and to works of charity, spending her whole fortune in the relief of the poor, and the Christians, by whom the prisons were then filled.

But she, and her three female servants, sisters, were soon arrested as Christians, and commanded to sacrifice to idols. Refusing to do this, the three sisters were put to death on the spot, and Anastasia conducted to prison. She was then exiled to the island of Palmaria; but soon afterwards brought back to Rome, and burned alive. Her remains were buried in a garden by Apollonia, a Christian woman, and a church was afterwards built on the spot. Anastasia suffered about A. D. 303.

ANASTASIA, SAINT,

Several eminently pious women are known by this name. The earliest and most famous among them lived at Corinth, about the time when St. Paul preached the gospel in that city. She heard the apostle, and was seized with a firm conviction that the doctrines inculcated by that eminent disciple of Christ were true. She joined the Christian church without the knowledge of her parents and relations. Although betrothed to a Corinthian whose interests made him hostile to the introduction of the new religion, she nevertheless suffered neither persuasion nor threats to shake her in her enthusiasm for the new faith. She prevailed even so far upon her lover as to make him resolve to become a Christian. Finally she was compelled, on account of persecution, to conceal herself in a vault. But her lover, to whom she had declared her intention of living the life of a virgin devoted to God, betrayed her retreat. Every attempt to make her recant proved fruitless. She suffered the death of a martyr; and her lover died soon afterwards, a victim to remorse and grief. Petrarch mentions her several times in his poems.

ANCELOT, VIRGINIE,

Wife of the celebrated M. Ancelot, author of "Marie Padilla," and many other tragedies and dramas of great popularity, has a literary reputation little inferior to that of her husband. As an author of vaudevilles—that species of writing in which the French excel, she is regarded as having surpassed her husband; while her novels have displayed no small degree of talent. She resides in Paris, where her works are highly prized by that increasing class of novel-readers, who are willing to be amused and interested with portraitures of the bright side of nature, the good which may be found in humanity, and hoped for in the future of our race.

Madame Ancelot exhibits artistic skill in the plot of her stories; her style is unexceptionable, and above all she has the merit of purity of thought, and soundness of moral principle. The most noted of her novels are "Gabrielle," "Emerance," and "Médérine." The first named has been included in the "Bibliothèque de'Elite,"

and has passed through several editions. The spirit and style of this work are in accordance with the sentiment of the popular English novels; those who admire Mrs. Gore's writings will find as much to amuse and interest them in "Gabrielle," with a more elevated tone of moral feeling.

ANCHITA,

Wife of Cleombrutus, king of Sparta; was mother of Pausanius, who distinguished himself at the battle of Platæa; afterwards, by his foolish and arrogant conduct disgusted his countrymen, whom he also agreed to betray to the Persian king, on condition of receiving his daughter in marriage. His treason being discovered, he took refuge in the temple of Minerva, from which it was not lawful to force him. His pursuers therefore blocked up the door with stones, the first of which, in the proud anguish of a Spartan mother, was placed by Anchita. Pausanias died there of hunger, B. C. 471.

ANDREINI, ISABELLA,

Was born at Padua, in 1562. She became an actress of great fame, and was flattered by the applauses of men of wit and learning of her time. The Italian theatre was considered, in that day, a literary institution. She is described as a woman of elegant figure, beautiful countenance, and melodious voice; of taste in her profession, and conversant with the French and Spanish languages; nor was she unacquainted with philosophy and the sciences. She was a votary of the muses, and cultivated poetry with ardour and success. The Intenti academicians of Pavia, conferred upon her the honours of their society, and the title of Isabella Andreini, Comica Gelosa, Academica Intenta, detta l'Accesa. She dedicated her works to cardinal Aldobrandini, (nephew to pope Clement the Eighth,) by whom she was greatly esteemed, and for whom many of her poems were composed. In France, whither she made a tour, she met with a most flattering reception from the king, the queen, and the court. She died in 1604, at Lyons, in the forty-second year of her age. Her husband was overwhelmed with affliction at her loss, and erected a monument to her memory, in the city in which she expired, inscribed with an epitaph commemorative of her virtues. The learned strove to outdo each other in pronouncing panegyrics on her character. Even a medal was struck to commemmorate her abilities, bearing her likeness on one side, and a figure of Fame on the other, with this inscription—"Æterna Fama."

Her works are numerous, and much admired by the lovers of Italian literature; they are readily found in print.

ANDROCLEA,

Celebrated for her love to her country, was a native of Thebes in Bœotia. That state was at war with the Orchomenians, and the oracle declared that they would be victors if the most noble among them would suffer a voluntary death. Antiopœnus, father of Androclea, the most illustrious person in Thebes, was not disposed to sacrifice himself. Androclea and her sister Alcis fulfilled this duty in their father's stead; and the grateful Thebans erected the statue of a lion to their memory in the temple of Diana.

ANDROMACHE,

Wife of the valiant Hector, son of Priam king of Troy, and the mother of Astyanax, was daughter of Eetion, king of Thebes, in Cilicia. After the death of Hector, and the destruction of Troy, B. C. 1184, she was given to Pyrrhus, son of Achilles, and one of the most celebrated Greek warriors, who married her. Helenus, son of Priam, was also a captive to Pyrrhus, and having given him advice, which resulted favourably, Pyrrhus bestowed Andromache upon him, with part of the country of Epirus. She had children by Pyrrhus; and some authors are of opinion that all the kings of Epirus, to that Pyrrhus who made war against the Romans, were descended from a son of Andromache. The princess had seven brothers, who were killed by Achilles, together with their father, in one day. One author tells us, that she accompanied Priam when he went to desire Achilles to sell him the body of Hector; and that to move him to greater compassion, she carried her son with her, who was an infant. She was of a large stature, if the poets are good authority; but though her beauty of person would never have made her celebrated like Helen, the purity of her mind and the beauty of her character have given her a much nobler celebrity. The tragedy of Euripides is a monument to her memory; and her dialogue with Hector in the Sixth Book of the Iliad is one of the most beautiful parts of that poem.

ANGEL'BERGA, or, INGELBERGA,

Empress of the West, wife of Louis the Second, emperor and king of Italy, is supposed to have been of illustrious birth, though that is uncertain. She was a woman of courage and ability; but proud, unfeeling, and venal. The war in which her husband was involved with the king of Germany was rendered unfortunate by the pride and rapacity of Angelberga. In 874, Angelberga built, at Plaisance, a monastery which afterwards became one of the most famous in Italy. Louis the Second died at Brescia, in 875. After his death, Angelberga remained at the convent of St. Julia in Brescia, where her treasures were deposited. In 881, Charles the Fat, of France, caused Angelberga to be taken and carried prisoner into Germany; lest she should assist her daughter Hermengard, who had married Boron king of Provence, a connection of Charles, by her wealth and political knowledge; but the pope obtained her release. It is not known when she died. She had two daughters, Hermengard, who survived her, and Gisela, abbess of St. Julia, who died before her parents.

ANGITIA,

Sister of Medea, and daughter of Æetes, king of Colchis, taught antidotes against poison and serpents. She lived about B. C. 1228.

ANGOULEME, MARIE THERESA CHARLOTTE

Duchess d', dauphiness, daughter of Louis the Sixteenth and Marie Antoinette, born December 19th., 1778, at Versailles; displayed in early youth a penetrating understanding, an energetic will, and the tenderest feelings of compassion. She was about eleven years old when the revolution commenced; its horrors, and the sufferings

her royal parents underwent, stamped their impress upon her soul, and tinged her character with a melancholy never to be effaced in this life. The indignities to which her mother was subjected never could be forgotten by the daughter. The whole family were imprisoned, August 10th., 1792, in the Temple. In December, 1795, the princess was exchanged for the deputies whom Dumourier had surrendered to the Austrians. Her income at this time was the interest of 400,000 francs, bequeathed to her by the archduchess Christina of Austria. During her residence at Vienna, she was married by Louis the Eighteenth to her cousin, the duke of Angoulême, June 10th., 1799, at Mittau. The emperor of Russia signed the contract. In 1801, the political situation of Russia obliged all the Bourbons to escape to Warsaw. In 1805, they returned, by permission of the Emperor Alexander, to Mittau. Towards the end of 1812, the successes of Napoleon obliged them to flee to England. Here the princess lived a very retired life at Hartwell, till 1814, when, on the restoration of the Bourbons, she made her entrance May 4th., into Paris with the king. On the return of Napoleon from Elba, she was at Bordeaux with her husband. Her endeavours to preserve this city for the king being ineffectual, she embarked for England, went to Ghent, and on Napoleon's final expulsion, returned again to Paris. From this city she was driven by the revolution of 1830, which placed Louis Philippe on the throne of the French. She fled with her husband, the unfortunate Charles the Tenth, first to England; from thence the royal fugitives went to Germany, where she lately resided. She had realized almost every turn of fortune's wheel, and endured sorrows and agonies such as very seldom are the lot of humanity. In every situation she has exhibited courage and composure, the indubitable evidence of a strong mind. And she also displayed the true nobility of soul which forgives injuries and does good whenever an opportunity presents. Napoleon once remarked that the "Duchess d'Angoulême was the only man of her family," and certainly she was in every respect superior to her husband, whose qualities were rather sound than brilliant; he had good sense, was of a generous disposition, had studied the spirit of the age, and understood the concessions which were due; but he cherished the doctrine that the heir of the throne should be the first to evince the most implicit obedience to the king; and thus sanctioned the adoption of measures he wanted the courage to oppose.

ANGUSCIOLA, SOPHONISBA,

Better known by the name of Sophonisba, an Italian painter of great eminence, both in portrait and historical painting, was born at Cremona in 1533, and died at Genoa in 1626. She was twice married. She was of a very distinguished family, and was first taught by Bernardino Campo of Cremona, and afterwards learned perspective and colouring from Bernardo Gatti, called Soraio. Her principal works are portraits, yet she executed several historical subjects with great spirit; the attitudes of her figures are easy, natural, and graceful. She became blind through over-application to her profession; but she enjoyed the friendship of some of the greatest characters of the day. Vandyck acknowledged himself more benefited by her than by all his other studies. Two of the principal works by this artist are the "Marriage of St.

Catharine," and a portrait of herself, playing on the harpsichord, with an old female attendant in waiting.

ANGUSCIOLA, LUCIA,

Sister of the above-mentioned, was an artist of considerable skill. She obtained a reputation equal to Sophonisba's, by her portraits, as well for truth and delicacy of colouring, as for ease of attitude and correctness of resemblance.

ANNA IVANOVNA,

Empress of Russia, was the second daughter of the czar Ivan or Johan, the elder brother, and for some time the associate, of Peter the Great. She was born February 8th,. 1694. In 1710, she married Frederic William, Duke of Courlaud, who died in 1711. On the death of the emperor Peter the Second, in 1730, she was declared empress by the council of state, the senate, and the principal military officers at Moscow. They passed over her elder sister, the duchess of Mecklenburg, and the princess Elizabeth, daughter of Peter the Great, and afterwards empress, thinking that, with Anna for an empress, they might reduce the government to a limited monarchy; but they were unsuccessful in their intrigues, for though she consented to all the required conditions, yet when she felt her position secure, she annulled her promises, and declared herself empress and autocrat of all the Russias.

The empress Anna had a good share of the ability which has long distinguished the imperial family of Russia; and managed the affairs of the empire with superior judgment. She was not, however, a very popular sovereign, owing to the many oppressive acts of her favourite Biron, a minion whom she had raised from a low condition to be duke of Courland. She discountenanced the drunkenness in which both sexes used to indulge; only one nobleman was allowed, as a special favour, to drink as much as he pleased; and she also discouraged gaming. Her favourite amusements were music and the theatre. The first Italian opera was played at St. Petersburgh, in her reign. She also directed the famous palace of ice to be built. She died at St. Petersburgh in 1740.

ANNA MARIA,

Of Brunswick, was the daughter of Eric the First, duke of Brunswick-Lüneburg; she was married in 1550 to Albrecht, of Brandenburgh, duke of Prussia, on the day of whose death, March 20th., 1568, she also died, leaving two children, Elizabeth and Albrecht Frederick, who succeeded his father in the government. For his instruction and guidance she wrote, in German, a work entitled "Fürsten-Spiegel"—"The Mirror of Princes," which was divided into one hundred chapters, each being an exposition of one of the principal duties of princes. The manuscript of this interesting work is in the Royal Library at Könisberg. It has recently been published by Dr. Nicolovius, professor of law in the university of Bonn.

ANN AMELIA,

Princess of Prussia, sister to Frederick the Great, born in 1723. died 1787. She distinguished herself by her tastes for the arts, She set to music "The Death of the Messiah," by Romler. She

was a decided friend to the far-famed baron Trenck; and there can be no doubt, that his attachment for the princess, was the cause of Trenck's misfortunes. Frederick was incensed that a subject should aspire to the hand of his sister. She continued her attachment to Trenck, when both had grown old, and Frederick was in his grave, but death prevented her from providing for Trenck's children as she intended.

ANNA OF HUNGARY,

Was the daughter of Ladislaus the Second, king of Hungary, and Bohemia; she was born on the 25th. of July, 1503, and married in 1521, to Ferdinand of Austria, brother of Charles the Fifth, and afterwards his successor in 1558, as emperor of Germany. The death of Lujos, or Louis the Second, son and successor to Ladislaus, on the battle field of Mohacs, in 1526, transferred to Anna's husband the crowns of Hungary and Bohemia. His claims to the former were resisted by Zapolya, with whom he eventually agreed to share the kingdoms. Anna died at Prague in childbirth, on the 27th. of January, 1547, when she was forty-four years of age. She was the mother of three sons and eleven daughters, and chiefly remarkable for her humility. It is recorded in her funeral sermon, preached by Nausea, that she was accustomed to wear mean and old apparel more like that of a servant than a queen.

ANNA, PERENNA,

Daughter of Belus, king of Tyre, and sister of Dido, whom she accompanied in her flight to Carthage. She was worshipped as a goddess by the ancient Romans, under the above title, and sacrifices were offered to her both publicly and privately.

ANNA PETROVNA,

Was the eldest daughter of Peter the Great, by his second wife Catharine; she was born on the 27th. of February, 1708, and married, on the 28th. of May, 1725, a few months after the death of her father, to Charles Frederick, duke of Holstein-Gottorp, who not only lost his chance of succession to the crown of Sweden, to which he had claims as the nephew of Charles the Twelfth, but was also deprived of his hereditary dominions by the king of Denmark, who was, however, compelled to restore half of them by the Czar Peter, in whose court and that of the Empress Catharine, the duke of Holstein and his wife resided until after the death of the latter; when the duke's rival, Prince Menshikov, obtained the ascendancy over the young emperor, yet a junior, whose guardian Anna Petrovna had been nominated by the late empress, and obliged Anna and her husband to quit the Russian dominions. They accordingly removed, in July, 1727, to Kiel, where the duchess gave birth to a son, Peter Ulric, who was destined to receive the offer of both the Swedish and Russian crowns, and to perish the victim of his greatness. Three months after his birth his mother died; and soon after, in 1735, the widower instituted, in her honour, the order of St. Anne, which has been adopted in Russia, and is now the fourth order of knighthood in that empire. Anna Petrovna was the favourite daughter of Peter, whom she greatly resembled. She was remarkably beautiful and accomplished.

ANNA, THE PROPHETESS,

Was a Jewess, the daughter of Phanuel, of the tribe of Asher. She had been early married, and had lived seven years with her husband. After his death, she devoted herself to the service of God, and while thus employed, finding the virgin Mary with her son in the temple, she joined with the venerable Simeon in thanking God for him, and bearing testimony to him as the promised Messiah. It is worth remarking, that these two early testifiers of our Saviour's mission being both far advanced in life, could not be liable to the most distant suspicion of collusion with Joseph and Mary, in palming a false Messiah on their countrymen, as they had not the smallest probable chance of living to see him grow up to maturity, and fulfil their prophecies, and therefore could have no interest in declaring a falsehood. Thus we find the advent of our Lord was made known, spiritually, to woman as well as to man. The good old Simeon had no clearer revelation than the aged devout Anna. Both were inspired servants of the Most High; but here the characteristic piety of the woman is shown to excel. Simeon dwelt "in Jerusalem," probably engaged in secular pursuits; Anna "departed not from the temple, but served God with fasting and prayers night and day." See St. Luke, chap. ii.

ANNE BOLEYN,

Or, more properly, Bullen, was the daughter of Sir Thomas Bullen, the representative of an ancient and noble family in Norfolk. Anne was born in 1507, and in 1514 was carried to France by Mary, the sister of Henry the Eighth of England, when she went to marry Louis the Twelfth. After the death of Louis, Mary returned to England, but Anne remained in France, in the service of Claude, wife of Francis the First; and, after her death, with the duchess of Alençon. The beauty and accomplishments of Anne, even at that early age, attracted great admiration in the French court.

She returned to England, and, about 1526, became maid of honour to Katharine of Arragon, wife of Henry the Eighth. Here she was receiving the addresses of Lord Percy, eldest son of the duke of Northumberland, when Henry fell violently in love with her. But Anne resolutely resisted his passion, either from principle or policy; and at length the king's impatience induced him to set on foot the divorce of Katharine, which was executed with great solemnity. The pope, however, would not consent to this proceeding; therefore Henry disowned his authority and threw off his yoke.

He married Anne privately, on the 14th. of November, 1532. The marriage was made public on Easter-eve, 1533, and Anne was crowned the 1st. of June. Her daughter Elizabeth, afterwards queen, was born on the 7th. of the following September. Anne continued to be much beloved by the king, till 1536, when the disappointment caused by the birth of a still-born son, and the charms of one of her maids of honour, Jane Seymour, alienated his affections, and turned his love to hatred.

He caused her, on very slight grounds, to be indicted for high treason, in allowing her brother, the viscount of Rochford, and four

other persons, to invade the king's conjugal rights, and she was taken to the Tower, from which she addressed a pathetic and eloquent letter which failed to touch the heart of the tyrant, whom licentious and selfish gratification had steeled against her.

Anne was tried by a jury of peers, of which her uncle, one of her most inveterate enemies, was president. She was unassisted by legal advisers, but, notwithstanding the indecent impatience of the president, she defended herself with so much clearness and presence of mind, that she was unanimously believed guiltless. Judgment was however passed against her, and she was sentenced to be burned or beheaded, according to the king's pleasure. Not satisfied with annulling the marriage, Henry had her daughter Elizabeth declared illigitimate.

The queen, hopeless of redress, prepared to submit without repining. In her last message to the king, she acknowledged obligation to him, for having advanced her from a private gentlewoman, first to the dignity of a marchioness, and afterwards to the throne; and now, since he could raise her no higher in this world, he was sending her to be a saint in heaven. She earnestly recommended her daughter to his care, and renewed her protestations of innocence and fidelity. She made the same declarations to all who approached her, and behaved not only with serenity, but with her usual cheerfulness. "The executioner," said she to the lieutenant of the Tower, "is, I hear, very expert; and my neck (grasping it with her hand, and laughing heartily,) is very slender."

When brought to the scaffold, she prayed fervently for the king, calling him a most merciful and gentle prince, and acknowledging that he had been to her a good and gracious sovereign. She added, that if any one should think proper to canvass her cause, she desired him to judge the best. She was beheaded by the executioner of Calais, who was brought over for the purpose, as being particularly expert. Her body was thrown into a common elm chest, made to hold arrows, and buried in the Tower.

The innocence of Anne Boleyn can hardly be questioned. The tyrant himself knew not whom to accuse as her lover; and no proof was brought against any of the persons named. An occasional levity and condescension, unbecoming the rank to which she was elevated, is all that can be charged against her. Henry's marriage with Jane Seymour, the very day after Anne's execution, shows clearly his object in obtaining her death.

It was through the influence of Anne Boleyn that the translation of the Scriptures was sanctioned by Henry the Eighth. Her own private copy of Tindal's translation is still in existence. She was a woman of a highly cultivated mind, and there are still extant some verses composed by her, shortly before her execution, which are touching, from the grief and desolation they express.

ANNE CLARGES,

Duchess of Albemarle, was the daughter of a blacksmith; who gave her an education suitable to the employment she was bred to, which was that of a milliner. As the manners are generally formed early in life, she retained something of the smith's daughter, even at her highest elevation. She was first the mistress, and afterwards the wife, of general Monk. He had such an opinion of her understanding, that he often consulted her in the greatest emergencies.

As she was a thorough royalist, it is probable she had no inconsiderable share in the restoration of Charles the Second. She is supposed to have recommended several of the privy-councillors in the list which the general presented to the king soon after his landing. It is more than probable that she carried on a very lucrative trade in selling offices, which were generally filled by such as gave her most money. She was an implacable enemy to Lord Clarendon; and had so great an influence over her husband, as to prevail upon him to assist in the ruin of that great man, though he was one of his best friends. Indeed, the general was afraid to offend her, as her anger knew no bounds. Nothing is more certain than that the intrepid commander, who was never afraid of bullets, was often terrified by the fury of his wife.

ANNE DE GONZAGUE,

Wife of Edward count Palatine, died at Paris, in 1684, aged sixty-eight; and was honoured with an eulogium by the celebrated Bossuet.

ANNE OF AUSTRIA,

Queen of Louis the Thirteenth of France, and regent during the minority of Louis the Fourteenth, was daughter of Philip the Second of Spain. She was born September 22nd., 1601, and was married to Louis the Thirteenth, in 1615. Anne found a powerful enemy in cardinal Richelieu, who had great influence over the king, and she was compelled to yield, as long as he lived, to the great minister.

Had Anne possessed greater talents, or been more agreeable, the case might have been different; but her coldness and gravity of demeanor, which only covered frivolity, alienated Louis the Thirteenth. Her attachment to her native country was also represented as a crime by the cardinal, and his whispers as to her betraying intelligence, brought upon Anne the ignominy of having her person searched, and her papers seized.

When it was known that the queen was in disgrace, the malcontent nobles, with Gaston, the king's brother, at their head, rallied around her, and she was implicated in a conspiracy against Louis the Thirteenth. Richelieu took advantage of this, to represent her as wishing to get rid of Louis to marry Gaston; and Anne was compelled to appear before the king's counsel to answer this grave charge. Her dignity here came to her aid, and, scorning to make a direct reply, she merely observed, contemptuously, "That too little was to be gained by the change, to render such a design on her part probable." The duke of Buckingham's open court to the neglected queen, also gave rise to malicious reports.

On the death of Louis the Thirteenth, Anne, as mother of the infant king, held the undisputed reins; and she gave one great proof of wisdom in her choice of cardinal Mazarin as a minister. However, some oppressive acts of Mazarin gave birth to a popular insurrection, which terminated in a civil war, called the war of the Fronde, in which Anne, her minister, and their adherents, were opposed to the nobility, the citizens, and the people of Paris. But Anne and Mazarin came off triumphant. The result of this rebellion, and of Anne of Austria's administration, was, that the nobles and middle classes vanquished in the field, were never after-

wards able to resist the royal power, up to the great revolution. Anne's influence over the court of France continued a long time; her Spanish haughtiness, her love of ceremonial, and of power, were impressed on the mind of her son, Louis the Fourteenth. Some modern French writers have pretended to find reasons for believing this proud queen was secretly married to cardinal Mazarin, her favourite adviser and friend, But no sufficient testimony, to establish the fact of such a strange union,has been adduced. The queen died in 1666, aged sixty-five. She was a very handsome woman, and celebrated for the beauty of her hands and arms.

Anne of Austria appears to have been estimable for the goodness and kindness of her heart, rather than for extraordinary capacity; for the attractions of the *woman* rather than the virtues of the queen; a propensity to personal attachments, and an amiable and forgiving temper, were her distinguishing characteristics.

Her life had been marked with vicissitude, and clouded by disquiet. At one period, subjected by an imperious minister, whose yoke she had not the resolution to throw off, she became an object of compassion even to those who caballed and revolted against her; yet her affections were never alienated from France, in favour of which she interested herself, with spirit and zeal, in the war against her native country. The French, at length, relinquished their prejudices, and did her justice. The latter years of her life were passed in tranquillity, in retirement, and in the exercise of benevolence.

Anne of Austria was interred at St. Denis; her heart was carried to *Le Val de Grace*, of which she had been the foundress; and the following epitaph was made on her:—

"Sister, wife, mother, daughter of kings! Never was any more worthy of these illustrious titles."

ANNE OF BEAUJEU,

Eldest daughter of Louis the Eleventh of France, born in 1462, was early distinguished for genius, sagacity, and penetration, added to an aspiring temper. Louis, in the jealous policy which characterized him, married her to Pierre de Bourbon, sire de Beaujeu, a prince of slender fortune, moderate capacity, and a quiet, unambitious nature. The friends of Anne observed on these nuptials, that it was the union of a living with a dead body. Pierre, either through indolence, or from a discovery of the superior endowments of his wife, left her uncontrolled mistress of his household, passing, himself, the greatest part of his time in retirement, in the Beaujolais.

On the death-bed of Louis, his jealousy of his daughter, then only twenty-six, gave place to confidence in her talents: having constituted her husband lieutenant-general of the kingdom, he bequeathed the reins of empire, with the title of governess, to the lady of Beaujeu, during the minority of her brother, Charles the Eighth, a youth of fourteen. Anne fully justified, by her capacity, the choice of her father.

Two competitors disputed the will of the late monarch, and the pretensions of Anne; her husband's brothers, John, duke de Bourbon, and Louis, duke of Orleans, presumptive heir to the crown; but Anne conducted herself with such admirable firmness and prudence, that she obtained the nomination of the states-general in her favour. By acts of popular justice, she conciliated the confidence of the

nation; and she appeased the duke de Bourbon by bestowing on him the sword of the constable of France, which he had long been ambitious to obtain. But the duke of Orleans was not so easily satisfied. He, too, was her brother-in-law, having been married, against his own wishes, by Louis the Eleventh, to his younger daughter, Jeanne, who was somewhat deformed. Having offended Anne by some passionate expressions, she ordered him to be arrested; but he fled to his castle on the Loire, where, being besieged by Anne, he was compelled to surrender, and seek shelter in Brittany, under the protection of Francis the Second.

The union of Brittany with the crown of France, had long been a favourite project of the lady of Beaujeu, and she at first attempted to obtain possession of it by force of arms. The duke of Orleans commanded the Bretons against the forces of Anne, but was taken prisoner and detained for more than two years. Philip de Comines, the celebrated historian, also suffered an imprisonment of three years, for carrying on a treasonable correspondence with the duke of Orleans. Peace with Brittany was at length concluded, and the province was annexed to the crown of France. by the marriage of the young duchess, Anne of Brittany, who had succeeded to her father's domain, to Charles the Eighth of France.

The lustre thrown over the regency of Anne, by the acquisition of Brittany, received some diminution by the restoration of the counties of Roussillon and Cerdagne to the king of Spain. Anne became duchess of Bourbon in 1488, by the death of John, her husband's elder brother; and though, before this, Charles the Eighth had assumed the government, she always retained a rank in the council of state. Charles the Eighth dying without issue in 1498, was succeeded by the duke of Orleans; and Anne dreaded, and with reason, lest he should revenge himself for the severity she had exercised towards him; but, saying "That it became not a king of France to revenge the quarrels of the duke of Orleans," he continued to allow her a place in the council.

The duke de Bourdon died in 1503; and Anne survived him till November 14th., 1522. They left one child, Susanne, heiress to the vast possessions of the family of Bourbon, who married her cousin, the celebrated and unfortunate Charles de Montpensier, constable of Bourbon.

ANNE OF BOHEMIA,

Daughter of the emperor Charles the Fourth, was born about 1367, and was married to Richard the Second of England, when she was fifteen years of age. This was just after the insurrection of Wat Tyler; and the executions of the oppressed people who had taken part with him, had been bloody and barbarous beyond all precedent, even in that sanguinary age. At the young queen's earnest request, a general pardon was granted by the king; this mediation obtained for Richard's bride the title of "the good queen Anne." Never did she forfeit the appellation, or lose the love of her subjects.

She was the first of that illustrious band of princesses who were "the nursing mothers of the Reformation;" and by her influence the life of Wickliffe was saved, when in great danger at the council at Lambeth, in 1382. Anne died in 1394; she left no children;

and from the time of her disease all good angels seem to have abandoned her always affectionate, but weak and unfortunate husband.

ANNE OF BRETAGNE,

Or Brittany, only daughter and heiress of Francis the Second, duke of Bretagne, was born at Nantz, January 26th., 1477. She was carefully educated, and gave early indications of great beauty and intelligence. When only five years old, she was betrothed to Edward, prince of Wales, son of Edward the Fourth, of England. But his tragical death, two years after, dissolved the contract. She was next demanded in marriage by Louis, duke of Orleans, presumptive heir to the throne of France, who had taken refuge in Bretagne, to avoid the displeasure of Anne of Beaujeu, governess of France; and Anne of Bretagne, though but fourteen, was supposed to favour his pretensions.

The death of her father, in 1490, which left her an unprotected orphan, and heiress of a spacious domain, at the time when the duke of Orleans was detained a prisoner by Anne of Beaujeu, forced her to seek some other protector; and she was married by proxy to Maximilian, emperor of Austria. But Anne of Beaujeu, determined to obtain possession of Bretagne, and despairing of conquering it by her arms, resolved to accomplish her purpose by effecting a marriage between her young brother, Charles the Eighth of France, and Anne of Bretagne. Charles the Eighth had been affianced to Margaret, daughter of Maximilian, by a former marriage; the princess had been educated in France, and had assumed the title of queen, although, on account of her youth, the marriage had been delayed. But the lady of Beaujeu scrupled not to violate her engagements, and, sending back Margaret to her father, she surrounded Bretagne with the armies of France.

Anne of Bretagne resisted for a time this rough courtship; but, vanquished by the persuasion of the duke of Orleans, who had been released from captivity on condition of pleading the suit of Charles, she yielded a reluctant consent, and the marriage was celebrated December 16th., 1491.

Anne soon became attached to her husband, who was an amiable though a weak prince, and on his death, in 1498, she abandoned herself to the deepest grief. She retired to her hereditary domains, where she affected the rights of an independent sovereign.

Louis, duke of Orleans, succeeded Charles the Eighth, under the title of Louis the Twelfth, and soon renewed his former suit to Anne, who had never entirely lost the preference she had once felt for him. The first use Louis made of his regal power was to procure a divorce from the unfortunate Jeanne, daughter to Louis the Eleventh, who was personally deformed, and whom he had been forced to marry. Jeanne, with the sweetness and resignation that marked her whole life, submitted to the sentence, and retired to a convent. Soon after, Louis married Anne, at Nantes.

Anne retained great influence over her husband throughout her whole life, by her beauty, amiability, and the purity of her manners. She was a liberal rewarder of merit, and patroness of learning and literary men. Her piety was fervent and sincere, though rather superstitious; but she was proud, her determination sometimes amounted to obstinacy, and, when she thought herself justly

offended, she knew not how to forgive. She retained her attachment to Bretagne while queen of France, and sometimes exercised her influence over the king in a manner detrimental to the interests of her adopted country. Louis the Twelfth was sensible that he frequently yielded too much to her, but her many noble and lovely qualities endeared her to him.

Anne died January 9th., 1514, at the age of thirty-seven, and Louis mourned her loss with the most sincere sorrow.

ANNE OF CLEVES,

Daughter of John the Third, duke of Cleves, was the fourth wife of Henry the Eighth of England. He had fallen in love with her from her portrait painted by Holbein, but as the painter had flattered her, Henry soon became disgusted with her, and obtained a divorce. Anne yielded without a struggle, or without apparent concern. She passed nearly all the rest of her life in England as a private personage, and died 1557.

ANNE OF CYPRESS,

Daughter of Giano, king of Cypress, married in 1432, Louis, duke of Savoy, and shewed herself able, active, and discriminating, at the head of public affairs. She died in 1462, it is said of grief for the undutiful conduct of her fifth son, Philip, count of Brisse, who joined some rebellious barons against his father.

ANNE OF DAUPHINE,

Was the daughter of Guignes, the seventh or eighth dauphin of Viennois, of the second race. The date of her birth is not known, that of her marriage to Humbert, baron of La Tour diu Pin, is 1273. In the year 1281, on the death of her brother Jean, she succeeded to the Dauphinate of Vienne, and the county of Albon, in conjunction with her husband. This princess had several children, the eldest of whom, Jean, succeeded to the possessions, which were claimed by the duke of Burgundy, the date of her death is not recorded; she was buried in the Carthusian monastery of Salette, in the barony of La Tour, on the south bank of the Rhine, which monastery was founded by herself and her husband in the year 1299.

ANNE OF DENMARK,

As she is commonly termed, was the daughter of Frederick the Second of Denmark, born in 1574, and married by proxy to James the First of England, in August 1589. Being detained by adverse winds, the king set out to meet, and bring her home; he met his bride at Opsloe, in Norway, on the 22nd. of October, and was unable to return to Scotland for a considerable time, owing, as it was at the time believed, to the malign influence of certain witches, who were brought to trial, and punished. Anne has been accused of having been in secret a Roman Catholic, and of conspiring to make James embrace that religion, but proofs are wanting to substantiate this charge. She appears to have enjoyed the full confidence of her son Henry, whose aversion to the Romish church is well known. When it was proposed to place the young prince under the protection of the earl and countess of Mar, she evinced

much spirit and resolution in resisting the project. She died professing the protestant faith, in a manner to set at rest all doubts about her creed. Anne was a woman of an accomplished mind, and she evinced towards her husband more affection than such a man could have been expected to elicit. That she had a smart wit as well as an affectionate heart, is evidenced by a collection of brief notes addressed to James in a pretty and legible Italian hand. The date of her death is 1618 or 1619.

ANNE OF FERRARA,

Daughter of Hercules the Second, duke of Ferrara, married in 1549, Francis duke of Guise, and behaved with great spirit and courage during the wars of the League. She was imprisoned for some time at Blois.

ANNE OF RUSSIA,

Daughter of Yaroslav, prince of Kiev, married to Henry the First of France, in 1044; after his death, she married Raoul, who was allied to her first husband; in consequence of which she was excommunicated, and at last repudiated, when she returned to Russia. Historians differ much in their accounts of the leading events in the life of this princess.

ANNE OF WARWICK,

Was born at Warwick Castle, in 1454. She was almost entirely educated at Calais, though she was often brought to England with her sister, Isabel, and seems to have been a favourite companion, from her childhood, of the duke of Gloucester, afterwards Richard the Third, who was two years older than herself. In August, 1470, Anne was married, at Angers, France, to Edward of Lancaster, son of Henry the Sixth and Margaret of Anjou, and rightful heir to the English throne. She was very much attached to him, and when he was barbarously murdered after the fatal battle of Tewksbury, in 1471, she mourned him bitterly. She disguised herself as a cook-maid, in a mean house in London, to elude the search of Gloucester, who was much attached to her. She was, however, discovered by him, and, after a resolute resistance, forced to marry him in 1473. There are strong proofs that Anne never consented to this marriage. Her son Edward was born at Middleham Castle, 1474. By a series of crimes, Richard obtained the throne of England, and was crowned, with his consort, July 5th., 1483. In 1484, Anne's only son died, and from this time her health declined. There were rumours that the king intended to divorce her, but her death, in 1485, spared him that sin. She had suffered all her life from the crimes of others, and yet her sorrows and calamities seem to have been borne with great meekness, and, till the death of her son, with fortitude.

ANNE,

Queen of England, second daughter of James the Second, by his first wife Anne Hyde, was born at Twickenham, on the 6th. of February, 1664. She was educated in the religion of the church of England; and, in 1683, married prince George, brother of Christian the Fifth, king of Denmark. At the revolution in 1688, Anne and her husband adhered to the dominant party of her brother-

in-law William the Third; and, by act of settlement, the English crown was guaranteed to her and her children in default of issue to William and Mary. But all her children died in infancy or early youth.

Anne ascended the throne on the death of William in 1702; and two months afterwards, England, the Empire, and Holland, declared war against France and Spain; in which Marlborough and Peterborough, the English generals, and Leake, Rooke, Shovel, and Stanhope, the English admirals, greatly distinguished themselves. During the brilliant course of Marlborough's conquests, the spirit of political intrigue, which was perhaps never more fully developed than in the latter years of the reign of Anne, was stifled by the enthusiasm of the people. But as the war of the succession proceeded with few indications of its being brought to an end, the great commander of the English forces gradually lost his popularity, from the belief that his own avarice and ambition were the principal causes of the burdens which the war necessarily entailed upon the nation. A formidable party, too, had arisen, who asserted the supremacy of the church and the doctrine of the right divine of kings and the passive obedience of subjects—opinions which had expelled James the Second from his kingdom, and had placed his childless daughter upon the throne. These opinions, however, were supposed to be indirectly encouraged by the queen, and were exceedingly popular amongst a passionate and unreasoning people.

In July, 1706, the legislative union of Scotland and England was completed, which was mainly owing to the earnest and steady efforts of the queen in favour of the union. Anne was all her life under the control of her favourites, first of the duchess of Marlborough, and afterwards of Mrs. Masham. The duchess of Marlborough, a woman of the most imperious, ambitious, avaricious, and disagreeable character, kept the queen in a state of subjection or terror for more than twenty years. The detail of the scenes occurring between them would hardly be believed, were it not authenticated by careful writers. Miss Strickland, in her "History of the Queens of England," has given this curious subject a thorough examination.

Anne was mother of several children, all of whom died young. When left a widow, she would not listen to the entreaties of the parliament (although but forty-four years old at the time) to conclude another marriage, which might throw new obstacles in the way of the restoration of her own family, which appears to have been the great object on which her mind was set, but which she failed to accomplish.

Grieved at the disappointment of her secret wishes, the queen fell into a state of weakness and lethargy, and died August 1st., 1714. The words, "O, my dear brother, how I pity thee!" which she pronounced on her death-bed, unveiled the secret of her whole life. The reign of Anne was distinguished not only by the brilliant successes of the British arms, but also as the golden age of English literature, on account of the number of admirable and excellent writers who flourished at this time; among whom were Pope, Steele, Swift, Prior, Gay, Arbuthnot, Bolingbroke, and Addison. It may be considered the triumph of the English high-church party, owing to her strong predilection for the principles by which it has always been actuated. Her private character was amiable; but her good

sense was rendered ineffectual from the want of energy. The kindness of her disposition obtained for her the title of *good queen Anne.* She was an excellent wife and mother, and a kind mistress.

ANN OF SAVOY,

Was the daughter of Amadeus the Fifth, count of Savoy, who married Andronicus the Younger, emperor of Constantinople, and was crowned empress 1326. By some historians she is called Joanna, but is generally known by the name of Anna, Empress of Constantinople. Her arrival in that city with a splendid retinue of knights from Savoy and Piedmont, was the occasion of great festivity. The Italian knights displayed their skill in hunting, tilting, and other manly exercises, much to the delight of the Byzantines, who were by them taught the practice of tournaments. The empress Anna appears to have been benevolent and fond of justice, and to have exercised a beneficial influence over her husband.

ANN, SAINT,

The mother of the Virgin Mary, was the daughter of Matthias, a priest of Bethlehem, of the family of Aaron. She was married, it is stated, to St. Joachim, and after an unfruitful union of twenty-two years, gave birth to Mary, the mother of our Saviour. It is remarkable that the name of Ann is not once mentioned in the Scriptures, nor in the writings of the fathers of the first three centuries of the Christian era; and that the time of her death is as uncertain as the events of her life; and yet the feast of Saint Ann was celebrated by the Greeks as early as the sixth century, the day being July 25th. Justinian erected a church in her honour at Constantinople, in the year 550, but it does not appear that Saint Ann was then asserted to be the mother of the virgin, although, according to Codrinus, this character was assigned to her without a question in 705, when the second emperor Justinian, built another church in her name. Among the Latins, the worship of Saint Ann was not introduced until a much later period.

ANTIGONE,

Was daughter of Œdipus, king of Thebes, by his sister Jocasta. This incestuous union brought a curse on the innocent Antigone; yet she never failed in her duty to her father, but attended him in his greatest misfortunes. She was slain by the usurper Creon, whose son Hæmon, being in love with her, killed himself upon her tomb. Her death was avenged on Creone by Theseus, and her name has been immortalized in a tragedy by Sophocles. She lived about B. C. 1250.

ANTONIA MAJOR,

The eldest daughter of Marc Antony and Octavia, sister to Augustus, was born B. C. 39. She married L. Domitius. Some of the most illustrious persons in Rome were descended from her. It was her misfortune that the infamous Messalina and Nero were her grandchildren.

ANTONIA MINOR,

Sister of the preceding, was born B. C. 36. She married Drusus,

brother of Tiberius, whose mother, Livia, had married the emperor Augustus. After a victorious campaign in Germany, Drusus died when on his way to Rome to receive the reward of his exploits. The despair of Antonia at this affliction knew no bounds. Their union and virtues, in a dissolute court, had been the admiration of Rome. Three children, Germanicus, Claudius, afterwards emperor, and Livia, or Livilia, were the fruits of this marriage.

Antonia, though widowed in the bloom of beauty and the pride of life, refused all the splendid connections which courted her acceptance; and, rejecting the solicitations of Augustus to reside at his court, she passed her time in retirement, and in educating her children. She gained the respect and confidence of Tiberius, who had succeeded Augustus, by informing him of a conspiracy formed by his favourite Sejanus against his life.

Domestic calamities seemed to pursue this princess. Her son Germanicus, endowed with every noble quality, adored by the army, the idol of the people, and the presumptive heir to the throne, died suddenly in Syria, probably poisoned by order of the emperor. Agrippina, wife of Germanicus, returned to Rome, bearing in an urn the ashes of her husband, and joined with Antonia in vainly demanding vengeance of the Senate.

Claudius, her younger son, dishonoured the family by his stupidity and vices; and Livilla was convicted of adultery and the murder of her husband. She was given up by Tiberius to Antonia, who, with the spirit of the ancient Romans, confined her in a room and left her to perish of hunger.

Antonia died in the early part of the reign of her grandson Caligula, who, by his neglect and open contempt, is supposed to have hastened her death. She was probably about seventy-five when she died. Of her private life little is known. She was celebrated for her beauty, chastity, and integrity. Pliny speaks of a temple dedicated to her.

APOLLONIA, ST.,

A MARTYR at Alexandria, A. D. 248. In her old age, she was threatened with death if she did not join with her persecutors in pronouncing certain profane words. After beating her, and knocking out her teeth, they brought her to the fire, which they had lighted without the city. Begging a short respite, she was set free, and immediately threw herself into the fire, and was consumed.

ARBLAY, MADAME D',

BETTER known to the world as Frances Burney, was the second daughter of Dr. Burney, author of a "History of Music." She was born at Lyme Regis, in the county of Norfolk, on the 13th. of June, 1752. Her father was organist at Lynn, but in 1760 he removed to London, his former residence; where he numbered among his familiar friends Garrick, Barry the artist, the poets Mason and Armstrong, and other celebrated characters.

Fanny, though at the age of eight she did not know her letters, yet was shrewd and observant; and as soon as she could read, commenced to scribble. At fifteen she had written several tales, unknown to any one but her sister.

The only regular instruction she ever received, was when she was,

together with her sister Susanna, placed for a short period at a boarding-school in Queen Square, that they might be out of the way during their mother's last illness; and when the melancholy tidings of this lady's death were communicated to them, the agony of Frances, though then but nine years of age, was so great that the governess declared she had never met with a child of such intense feelings.

But though she received little regular education, there was no want of industry and application on her part; for, at an early age, she became acquainted with the best authors in her father's library, of which she had the uncontrolled range; and she was accustomed to write extracts from, and remarks upon, the books she read, some of which, it is said, would not have disgraced her maturer judgment.

She had also the advantage of the example of her father's own industry and perseverance, to stimulate her to exertion; for Dr. Burney, notwithstanding his numerous professional engagements as a teacher of music, studied and acquired the French and Italian languages *on horseback*, from pocket grammars and vocabularies he had written out for the purpose.

In the French language his daughter Frances received some instructions from her sister Susanna, who was educated in France; and in Latin, at a later period, she had some lessons from Dr. Johnson himself, though it must be confessed, she does not seem to have taken much delight in this study—applying to that learned language rather to please her tutor than herself.

Dr. Burney had, at the period of her youth, a large circle of intellectual and even literary acquaintance, and at his house often congregated an agreeable but miscellaneous society, including, besides many eminent for literature, several accomplished foreigners, together with native artists and scientific men; and his children, emancipated from the restraints of a school-room, were allowed to be present at, and often to take a share in, the conversation of their father's guests; by which their minds were opened, their judgments enlightened, and their attention turned to intellectual pursuits; perhaps in a far greater degree than if they had regularly undergone all the drudgery of the usual routine of what is termed "education."

Dr. Burney was at this period accustomed to employ his daughters in copying out his manuscripts for the press, tracing over and over again the same page, with the endless alterations his critical judgment suggested. Upon these occasions Frances was his principal amanuensis, and thus she became early initiated in all the mysteries of publication, which was of much advantage to her when she began to write for the press.

At seventeen, Miss Burney wrote "Evelina," her first published novel, and now considered by good judges her best work; though "Cecilia" is the more highly finished. "Evelina" was published in 1778, and soon became popular in London. Its author did not long remain unknown, and Miss Burney attained a celebrity few young novel-writers have ever enjoyed. She was introduced to Dr. Johnson, and speedily gained an enviable place in his favour. He appreciated very justly, both her abilities and moral excellence.

Miss Burney's next publication was "Cecilia," which work called forth an eulogium from the celebrated Mr. Burke.

In a few years after this, Miss Burney, through the favourable representations made concerning her by her venerable friend Mrs. Delany, was invited to accept a place in the household of queen Charlotte. A popular writer thus sketches the result, and the subsequent events of her chequered life:—

"The result was, that in 1786 our authoress was appointed second keeper of the robes to queen Charlotte, with a salary of £200 a-year, a footman, apartments in the palace, and a coach between her and her colleague. The situation was only a sort of splendid slavery. 'I was averse to the union,' said Miss Burney, 'and I endeavoured to escape it; but my friends interfered—they prevailed—and the knot is tied.' The queen appears to have been a kind and considerate mistress; but the stiff etiquette and formality of the court, and the unremitting attention which its irksome duties required, rendered the situation peculiarly disagreeable to one who had been so long flattered and courted by the brilliant society of her day. Her colleague, Mrs. Schwellenberg, a coarse-minded, jealous, disagreeable German favorite, was also a perpetual source of annoyance to her; and poor Fanny at court was worse off than her heroine Cecilia was in choosing among her guardians. Her first official duty was to mix the queen's snuff, and keep her box always replenished, after which she was promoted to the great business of the toilet, helping her majesty off and on with her dresses, and being in strict attendance from six or seven in the morning till twelve at night! From this grinding and intolerable destiny Miss Burney was emancipated by her marriage, in 1793, with a French refugee officer, the Count D'Arblay. She then resumed her pen, and in 1795 produced a tragedy, entitled 'Edwin and Elgitha,' which was brought out at Drury Lane, and possessed at least one novelty—there were three bishops among the *dramatis personæ*. Mrs Siddons personated the heroine, but in the dying scene, where the lady is brought from behind a hedge to expire before the audience, and is afterwards carried once more to the back of the hedge, the house was convulsed with laughter! Her next effort was her novel of 'Camilla,' which she published by subscription, and realized by it no less than three thousand guineas. In 1802 Madame D'Arblay accompanied her husband to Paris. The count joined the army of Napoleon, and his wife was forced to remain in France till 1812, when she returned and purchased, from the proceeds of her novel, a small but handsome villa, named Camilla Cottage. Her success in prose fiction urged her to another trial, and in 1814 she produced 'The Wanderer,' a tedious tale in five volumes, which had no other merit than that of bringing the authoress the large sum of £1500. The only other literary labour of Madame D'Arblay was a memoir of her father, Dr. Burney, published in 1832. Her husband and her son, (the Rev. A. D'Arblay, of Camden Town chapel, near London,) both died before her—the former in 1818, and the latter in 1837. Three years after this last melancholy bereavement, Madame D'Arblay herself paid the debt of nature, dying at Bath, in January, 1840, at the great age of eighty-eight. Her 'Diary of Letters' edited by her niece, were published in 1842, in five volumes. If judiciously condensed, this work would have been both entertaining and valuable; but at least one half of it is filled up with small unimportant details of private gossip, and the self-admiring weakness of the

authoress shines out in almost every page. The early novels of Miss Burney form the most pleasing memorials of her name and history. In them we see her quick in discernment, lively in invention, and inimitable, in her own way, in portraying the humours and oddities of English society. Her good sense and correct feeling are more remarkable than her passion. Her love scenes are prosaic enough, but in 'showing up' a party of 'vulgarly genteel' persons, painting the characters in a drawing-room, or catching the follies and absurdities that float on the surface of fashionable society, she has rarely been equalled. She deals with the palpable and familiar; and though society has changed since the time of 'Evelina,' and the glory of Ranelagh and Mary-le-bone Gardens has departed, there is enough of real life in her personages, and real morality in her lessons, to interest, amuse, and instruct. Her sarcasm, drollery and broad humour, must always be relished."

ARBOUVILLE, COUNTESS D',

Who died in April, 1850, was a woman of real genius. Her writings appeared in Paris, at first anonymously, she being by nature particularly sensitive, and unwilling to be known as a candidate for literary honours. Her first work, entitled "Resignation," was published in 1840. This was followed by the "Village Doctor," "La Histoire Hollandaise," and a volume of poems called "The Manuscript of my Aunt," the introduction of which is a touching little story of early death. The poems of this writer, like her prose works, are of a tender, elegant, and mournful character; a poetic melancholy inspires her every thought, and colours every picture which she draws. Her best production is the "Histoire Hollandaise." This tale is beautifully written; it is like a strain of mournful music that rends the very soul of the reader. The death of Madame d'Arbouville must be deplored as a loss to the reading world, which reasonably anticipated yet more admirable things from her pen.

ARCHIDAMIA,

The daughter of king Eleonymas of Sparta, was famed for her patriotism and her courage. When Pyrrhus marched against Lacedemon, it was resolved by the Senate that all the women should be sent out of the city; but Sparta's women would not listen to this proposition. Sword in hand, they entered, with their leader, Archidamia, the senate chamber, and administered to the city fathers a severe reproof for their want of confidence in woman's patriotism, and declared that they would not leave the city nor survive its fall, if that should take place.

ARCHINTA, MARGHERITA

Was born at Milan towards the beginning of the sixteenth century. She was of noble birth, but more distinguished for her talent than for this accident of nature. She composed many lyric poems, and pieces of music, according to the taste of that age.

ARC, JOAN OF

Generally called the Maid of Orleans, was born in 1410, at the little village of Domremy, in Lorraine. Her father was named Jacques d'Arc, and his wife, Isabella Romee; Isabella had already

four children, two boys and two girls, when Joan was born, and baptized Sibylla Jeanne. She was piously brought up by her mother, and was often accustomed to nurse the sick, assist the poor, receive travellers, and take care of her father's flock of sheep; but she was generally employed in sewing or spinning. She also spent a great deal of time in a chesnut grove, near her father's cottage. She was noted, even when a child, for the sweetness of her temper, her prudence, her industry, and her devotion.

During that period of anarchy in France, when the supreme power, which had fallen from the hands of a monarch deprived of his reason, was disputed for by the rival houses of Orleans and Burgundy, the contending parties carried on war more by murder and massacre than by regular battles. When an army was wanted, both had recourse to the English, and these conquering strangers made the unfortunate French feel still deeper the horrors and ravages of war. At first, the popular feeling was undecided; but when, on the death of Charles the Sixth, the crown fell to a young prince who adopted the Armagnac side, whilst the house of Burgundy, had sworn allegiance to a foreigner (Henry the Fifth,) as king of France, then, indeed, the wishes and interests of all the French were in favour of the Armagnacs, or the truly patriotic party. Remote as was the village of Domremy, it was still interested in the issue of the struggle. It was decidedly Armagnac, and was strengthened in this sentiment by the rivalry of a neighbouring village which adopted Burgundian colours.

Political and party interests were thus forced upon the enthusiastic mind of Joan, and mingled with the pious legends which she had caught from the traditions of the Virgin. A prophecy was current, that a virgin should rid France of its enemies; and this prediction seems to have been realized by its effect upon the mind of Joan. The girl, by her own account, was about thirteen when a supernatural vision first appeared to her. She describes it as a great light, accompanied by a voice telling her to be devout and good, and promising her the protection of heaven. Joan responded by a vow of eternal chastity. In this there appears nothing beyond the effect of imagination. From that time, the voice or voices continued to haunt Joan, and to echo the enthusiastic and restless wishes of her own heart. We shall not lay much stress on her declarations made before those who were appointed by the king to inquire into the credibility of her mission. Her own simple and *early* account was, that 'voices' were her visitors and advisers; and that they prompted her to quit her native place, take up arms, drive the foe before her, and procure for the young king his coronation at Rheims. These voices, however, had not influence enough to induce her to set out upon this hazardous mission, until a band of Burgundians, traversing and plundering the country, had compelled Joan, together with her parents, to take refuge in a neighbouring town; when they returned to their village, after the departure of the marauders, they found the church of Domremy in ashes. Such incidents were well calculated to arouse the indignation and excite the enthusiasm of Joan. Her voices returned, and incessantly directed her to set out for France; but to commence by making application to De Baudricourt, commander at Vaucouleurs. Her parents, who were acquainted with Joan's martial propensities, attempted to force her into a marriage; but she con-

trived to avoid this by paying a visit to an uncle, in whose company she made her appearance before the governor of Vaucouleurs, in May, 1428. De Baudricourt at first refused to see her, and, upon granting an interview, treated her pretensions with contempt. She then returned to her uncle's abode, where she continued to announce her project, and to insist that the prophecy, that 'France lost by a woman (Isabel of Bavaria,) should be saved by a virgin from the frontiers of Lorraine,' alluding to her. She it was, she asserted, who could save France, and not 'either kings, or dukes, nor yet the king of Scotland's daughter'—an expression which proves how well-informed she was as to the political events and rumours of the day.

The fortunes of the dauphin Charles at this time had sunk to the lowest ebb; Orleans, almost his last bulwark, was besieged and closely pressed, and the loss of the 'battle of Herrings' seemed to take away all hope of saving the city from the English. In this crisis, when all human support seemed unavailing, Baudricourt no longer despised the supernatural aid promised by the damsel of Domremy, and gave permission to John of Metz, and Bertram of Poulengy, two gentlemen who had become converts to the truth of her divine mission, to conduct Joan of Arc to the dauphin. They purchased a horse for her, and, at her own desire, furnished her with male habits, and other necessary equipments. Thus provided, and accompanied by a respectable escort, Joan set out from Vaucouleurs on the 13th. of February, 1429. Her progress through regions attached to the Burgundian interest, was perilous, but she safely arrived at Fierbois, a place within five or six leagues of Chinon, where the dauphin then held his court. At Fierbois was a celebrated church dedicated to St. Catherine, and here she spent her time in devotion, whilst a messenger was despatched to the dauphin to announce her approach. She was commanded to proceed, and reached Chinon on the eleventh day after her departure from Vaucouleurs.

Charles, though he desired, still feared to accept the proffered aid, because he knew that the instant cry of his enemies would be, that he had put his faith in sorcery, and had leagued himself with the infernal powers. In consequence of this, Joan encountered every species of distrust. She was not even admitted to the dauphin's presence without difficulty, and was required to recognize Charles amidst all his court; this Joan, happily, was able to do, as well as to gain the good opinion of the young monarch by the simplicity of her demeanour. Nevertheless, the prince proceeded to take every precaution before he openly trusted her. He first handed her over to a commission of ecclesiastics, to be examined; then sent her for the same purpose to Poictiers, a great law-school, that the doctors of both faculties might solemnly decide whether Joan's mission was from heaven or from the devil; for none believed it to be merely human.

The report of the doctors being favourable, Joan received the rank of a military commander. A suit of armour was made for her, and she sent to Fierbois for a sword, which she said would be found buried in a certain spot within the church. It was found there, and conveyed to her. The circumstance became afterwards one of the alleged proofs of her sorcery or imposture. Her having passed some time at Fierbois amongst the ecclesiastics of the place

must have led, in some way or other, to her knowledge of the deposit. Strong in the conviction of her mission, it was Joan's desire to enter Orleans from the north, and through all the fortifications of the English. Dunois, however, and the other leaders, at length overruled her, and induced her to abandon the little company of pious companions which she had raised, and to enter the beleaguered city by water, as the least perilous path. She succeeded in carrying with her a convoy of provisions to the besieged. The entry of Joan of Arc into Orleans, at the end of April, was itself a triumph. The hearts of the besieged were raised from despair to a fanatical confidence of success; and the English, who in every encounter had defeated the French, felt their courage paralyzed by the coming of this simple girl.

After a series of successful sorties, led by Joan herself, in which the besiegers were invariably successful, the English determined to raise the siege, and Sunday being the day of their departure, Joan forbade her soldiers to molest their retreat. Thus in one week from her arrival at Orleans was the beleaguered city relieved of its dreadful foe, and the Pucelle, henceforth called the Maid of Orleans, had redeemed the most incredible and important of her promises.

No sooner was Orleans freed from the enemy, than Joan returned to the court, to entreat Charles to place forces at her disposal, that she might reduce the towns between the Loire and Rheims, where she proposed to have him speedily crowned. Her projects were opposed by the ministers and warriors of the court, who considered it more politic to drive the English from Normandy than to harass the Burgundians, or to make sacrifices for the idle ceremony of a coronation; but her earnest solicitations prevailed, and early in June she attacked the English at Jargeau. They made a desperate resistance, and drove the French before them, till the appearance of Joan chilled the stout hearts of the English soldiers. One of the Poles was killed, and another, with Suffolk the commander of the town, was taken prisoner. This success was followed by a victory at Patay, in which the English were beaten by a charge of Joan, and the gallant Talbot himself taken prisoner. No force seemed able to withstand the Maid of Orleans. The strong town of Troyes, which might have repulsed the weak and starving army of the French, was terrified into surrender by the sight of her banner; and Rheims itself followed the example. In the middle of July, only three months after Joan had come to the relief of the sinking party of Charles, this prince was crowned in the cathedral consecrated to this ceremony, in the midst of the dominions of his enemies. Well might an age even more advanced than the fifteenth century believe, that superhuman interference manifested itself in the deeds of Joan.

Some historians relate that, immediately after the coronation, the Maid of Orleans expressed to the king her wish to retire to her family at Domremy; but there is little proof of such a resolution on her part. In September of the same year, we find her holding a command in the royal army, which had taken possession of St. Denis, where she hung up her arms in the cathedral. Soon after the French generals compelled her to join in an attack upon Paris, in which they were repulsed with great loss, and Joan herself was pierced through the thigh with an arrow. It was the first time

that a force in which she served had suffered defeat. Charles immediately retired once more to the Loire, and there are few records of Joan's exploits during the winter. About this time a royal edict was issued, ennobling her family, and the district of Domremy was declared free from all tax or tribute. In the ensuing spring, the English and Burgundians formed the siege of Compiegne; and Joan threw herself into the town to preserve it, as she had before saved Orleans, from their assaults. She had not been many hours in it when she headed a sally against the Burgundian quarters, in which she was taken by some officers, who gave her up to the Burgundian commander, John of Luxemburg. Her capture appears, from the records of the Parisian parliament, to have taken place on the 23rd. of May, 1430.

As soon as Joan was conveyed to John of Luxemburg's fortress at Beaurevoir, near Cambray, cries of vengeance were heard among the Anglican partizans in France. The English themselves were not foremost in this unworthy zeal. Joan, after having made a vain attempt to escape, by leaping from the top of the donjon at Beaurevoir, was at length handed over to the English partizans, and conducted to Rouen. The University of Paris called loudly for the trial of Joan, and several letters are extant, in which that body reproaches the bishop of Beauvais and the English with their tardiness in delivering up the Pucelle to justice.

Letters patent from the king of England and France, were after a while issued authorizing her trial. She was accused of sorcery, and on her declining to submit to the ordinances of the church, of heresy and schism, and eventfully threatened with the stake unless she submitted to the church, as the phrase then was, that is, acknowledged her visions to be false, forswore male habits and arms, and owned herself to have been wrong. Every means were used to induce her to submit, but in vain. At length she was brought forth on a public scaffold at Rouen, and the bishop of Beauvais proceeded to read the sentence of condemnation, which was to be followed by burning at the stake. Whilst it was reading, every exhortation was used, and Joan's courage for once failing, she gave utterance to words of contrition, and expressed her willingness to submit, and save herself from the flames. A written form of confession was instantly produced, and read to her, and Joan, not knowing how to write, signed it with a cross. Her sentence was commuted to perpetual imprisonment, 'to the bread of grief and the water of anguish.' She was borne back from the scaffold to prison; whilst those who had come to see the sight displayed the usual disappointment of unfeeling crowds, and even threw stones in their anger.

When brought back to her prison, Joan submitted to all that had been required of her, and assumed her female dress; but when two days had elapsed, and when, in the solitude of her prison, the young heroine recalled this last scene of weakness, forming such a contrast with the glorious feats of her life, remorse and shame took possession of her, and her religious enthusiasm returned in all its ancient force. She heard *her voices* reproaching her, and under this impulse she seized the male attire, which had been perfidiously left within her reach, put it on, and avowed her altered mind, her resumed belief, her late visions, and her resolve no longer to belie the powerful impulses under which she had acted.

"What I resolved," said she, "I resolved against truth. Let me suffer my sentence at once, rather than endure what I suffer in prison."

The bishop of Beauvais knew that if Joan were once out of the power of the court that tried her, the chapter of Rouen, who were somewhat favourably disposed, would not again give her up to punishment; and fears were entertained that she might ultimately be released, and gain new converts. It was resolved, therefore, to make away with her at once, and the crime of relapse was considered sufficient. A pile of wood was prepared in the old market at Rouen, and scaffolds placed round it for the judges and ecclesiastics: Joan was brought out on the last day of May, 1431; she wept piteously, and showed the same weakness as when she first beheld the stake. But now no mercy was shown. They placed on her head the cap used to mark the victims of the Inquisition, and the fire soon consumed the unfortunate Joan of Arc. When the pile had burned out, all the ashes were gathered and thrown into the Seine.

It is difficult to say to what party most disgrace attaches on account of this barbarous murder: whether to the Burgundians, who sold the maid of Orleans; the English, who permitted her execution; the French, of that party who brought it about and perpetrated it; or the French, of the opposite side, who made so few efforts to rescue her to whom they owed their liberation and their national existence. The story of the Maid of Orleans is, throughout, disgraceful to every one, friend and foe; it forms one of the greatest blots, and one of the most curious enigmas in historic record. It has sometimes been suggested that she was merely a tool in the hands of the priests; but this supposition will hardly satisfy those who read with attention the history of Joan of Arc.

The works on this subject are very numerous. M. Chaussard enumerates upwards of four hundred, either expressly devoted to her life or including her history. Her adventures form the subject of Voltaire's poem of *La Pucelle*, and of a tragedy by Schiller; but perhaps the best production of the kind is the poem by Southey, which bears her name.

ARETAPHILA,

Of Cyrene, wife of Phædimus, a nobleman of that place, lived about, B. C. 120. Nicocrates, having usurped the government of Cyrene, caused Phædimus to be slain, and forcibly espoused his widow, of whose beauty he had become enamoured. Cyrene groaned under the cruelty of the tyrant, who was gentle and kind only to Aretaphila. Determined to free her country from this cruel yoke, Aretaphila obtained several poisons in order to try their strength. Her drugs were discovered, and her design suspected, and she was put to the torture, but resolutely refused to confess. Her husband afterwards, moved by her sufferings, entreated her forgiveness, which she refused.

Aretaphila had one daughter by her first marriage, whom she had united to Lysander, brother of Nicocrates, and through whom she persuaded Lysander to rebel against the tyrant. He was successful in his attempt, and Nicocrates was deposed and assassinated. But after Lysander's accession to the throne, he neglected Areta-

phila's advice, and imitated the cruelties and the tyranny of his brother.

Disappointed in her son-in-law, she sent secretly to Anabus, a prince of Lybia, to ask him to invade Cyrene, and free it of its oppressors. When Anabus had arrived near Cyrene, Aretaphila, in a secret conference with him, promised to place Lysander in his hands, if he would retain him prisoner as a tyrant and usurper For this service, she promised him magnificent gifts and a present in money. She then insinuated into the mind of Lysander, suspicions of the loyalty of his nobles and captains, and prevailed on him to seek an interview with Anabus, in order to make peace.

This he did, and was made prisoner, and eventually destroyed by drowning. It was then decreed that the administration of the government should be given to Aretaphila, assisted by a council of the nobles. But she declined the honour; preferring the privacy of domestic life, she retired to her own habitation amidst the prayers and blessings of the people.

ARETE,

Was the daughter of Aristippus of Cyrene, who flourished about B. C. 380, and was the founder of the Cyrenaic system of philosophy. Arete was carefully instructed by her father; and after his death she taught his system with great success. She had a son, Aristippus, to whom she communicated the philosophy she received from her father.

ARGYLL, DUCHESS OF,

Formerly Lady Villiers, is one of the noblest of the princesses of Scotland, and her claims to be considered so rest upon something more than hereditary descent. She is the worthy daughter of such a mother as the duchess of Sutherland, and is devoting her best energies to ameliorate suffering, and to reclaim the erring. She originated in Scotland a system of visitation of prisons, by members of societies formed for the purpose. The first visiting society was established at Inverary; and, although the Duchess had at first considerable difficulties to overcome, the happy results which followed encouraged her to persevere, until the efficacy of the system recommended itself to the public. Similar societies have been set in operation in most of the towns of the north.

ARIADNE,

Was the elder daughter of Leo the First, emperor of the East, who ascended the throne in 457. In 468, she was given in marriage to Trascalisseus, or, as some call him, Aricmesius, a noble Isaurian, who, on this occasion, assumed the name of Zeno, and was created a Roman patrician; he was appointed to situations of great trust and power by his father-in-law, on whose death, in 474, he became regent of the empire, his son by Ariadne being yet an infant, whose death in the following year threw the imperial power into his hands; there does not appear sufficient grounds for the opinion entertained by some, that Ariadne poisoned her son, although it appears that she encouraged her husband to assume the purple after his death. Neither is there good authority for the statement put forth, that she afterwards shut Zeno up in a sepulchre, when intoxicated, and left him there to perish. The

more reliable authority states that he died in a fit of apoplexy, in 491. Ariadne's marriage with Anastasius, a man of obscure origin, soon after this event, it is true, gave a colour of plausibility to such injurious reports, but a careful examination of the whole of the somewhat conflicting historical evidence leads us to the conclusion that she was at all events innocent of this crime, as well as of that of having lived in adulterous intercourse with Anastasius during the life of Zeno.

When the former became emperor through her influence, she exercised the power she possessed over him for good; her first husband she accompanied during a brief period of exile, and defended his cause against his enemies with great activity and address. On the whole, we may well agree with the writer in the Biographical Dictionary of the Useful Knowledge Society, and say "The general impression we receive from these facts in the life of Ariadne, which may be considered as true, is, that she was an affectionate, active, and highly-gifted woman, who, on many occasions, showed more character than the emperors." Ariadne died in the twenty-fifth year of the reign of Anastasius, that is, in 515, he having been crowned in the month of April, 491.

ARIOSTO LIPPA

Concubine of Opizzon, Marquis of Este and Ferrara, confirmed in such a manner by her faithfulness and political skill, the impressions that her beauty had made upon the heart of this marquis, that at last he made her his lawful wife, in 1352. He died in the same year, and left to her the administration of his dominions, in which she acquitted herself well, during the minority of her eleven children. From her came all the house of Este, which still subsists in the branch of the dukes of Modena and of Rhegio. The author from whom I borrow this, observes, that Lippa Ariosta did more honour to her family, which is one of the noblest in Ferrara, than she had taken from it.

ARLOTTA,

A beautiful woman of Falaise, daughter of a tanner. She was seen, standing at her door, by Robert, duke of Normandy, as he passed through the street; and he made her his mistress. She had by him William the Conqueror, who was born 1044. After Robert's death, she married Herluin, a Norman gentleman, by whom she had three children, for whom William honourably provided.

ARMYNE, LADY MARY,

Daughter of Henry Talbot, fourth son of George, earl of Shrewsbury, married Sir William Armyne, and distinguished herself by her knowledge of history, divinity, and the languages. She was very liberal to the poor, and contributed largely to the support of the missionaries sent to North America. She endowed three hospitals; and died in 1675.

ARNAUDE DE ROCAS,

One of the daughters of Chypriotes, who, after the taking of Nicosie, in 1570, was carried away by the Turks, and held in captivity. Arnaude, destined by her beauty for the seraglio of the

sultan, was, with several of her companions, put into a vessel about to sail for Constantinople. But, preferring death to dishonour, the heroic maiden contrived, in the dead of night, to convey fire to the powder-room, and perished, amidst the wreck of the vessel, with the victims of her desperation.

ARNAULD, MARIE ANGELIQUE,

Sister of Robert, Antoine, and Henri Arnauld, was abbess of the Port-Royal convent, and distinguished herself by the reformation and sanctity she introduced there, and also at the convent of Maubuisson, where she presided five years. She returned to Port-Royal, and died in 1661, aged seventy. Her mother and six of her sisters passed the evening of their life in her convent.

She was early distinguished for her capacity and virtues. While at Maubuisson, she became acquainted with St. Francis de Sales, bishop of Geneva, who continued through his whole life to correspond with her. She displayed peculiar skill and sagacity in the changes she introduced into the convents under her control. Careful to exact nothing of the nuns of which she had not set the example, she found, in the respect and emulation she inspired, an engine to which constraint is powerless. Self-denial, humility, and charity, were among the most prominent of her virtues.

ARNAULD, CATHARINE AGNES,

Was chosen, while yet in her noviciate, by her elder sister, Marie Angelique, to be the mistress of the novices at the convent of Port-Royal. During the five years that Marie Angelique passed in the abbey at Maubuisson, Catharine was entrusted with the government of Port-Royal, and appointed coadjutrix with her sister, who was desirous of resigning it wholly to her management. Agnes, respected and beloved by the nuns, instructed them no less by her example, than by her eloquent discourses. She was equally celebrated for her talents and her piety. She was the author of two small treatises entitled "Le Chapelet Secret du Saint Sácrament," and "L'Image de la Réligeuse, parfaite et imparfaite." The former was censured by some members of the Sorbonne, and it was suppressed.

Catharine Agnes Arnauld died February 19th., 1671, at the age of seventy-seven.

ARNIM, BETTINA VON,

Best known to us by her letters, published as the "Correspondence of Goethe with a Child," is considered by the Germans one of their most gifted female writers. The very remarkable intercourse between the great "poetical Artist" and the "Child," is of a character which could never have happened but in Germany, where Philosophy is half-sister to Romance, and Romance appears half the time in the garb of Philosophy.

Bettina Brentano, grand-daughter of Sophia de la Roche, was born at Frankfort on the Maine, about the year 1791. Her father, General Brentano, died of wounds received in the Prussian service; his wife did not long survive him, and their children, of whom Bettina was the youngest, were left orphans at an early age. There were two sons: Clement Brentano became celebrated in Germany for his work,

"*Des Knaben Wünderhorn*," (The Boy's Wondrous Horn,) a collection of German popular songs; and Christian is mentioned in Bettina's letters; she had also a sister Sophia. Little Bettina, soon after the decease of her parents, became the favourite of Goethe's mother, who resided at Frankfort. It was his birth-place—Bettina's mother had been one of his devoted friends; so that from her earliest remembrance, the "Child" had heard the praises of the "Poet;" and now his mother, whose love for him was little short of idolatry, completed the infatuation of Bettina. She had an ardent temperament; the name of Wolfgang Goethe acted as the spell of power to awaken her genius, and what was more remarkable, to develop the sentiment of love in a manner which seems so nearly allied to *passion*, that we cannot read her burning expressions without sadness, when reflecting that she, a maid of sixteen summers, was thus lavishing the rich treasures of her virgin affections on a man sixty years old, whose heart had been indurated by such a long course of gross sensuality, as must have made him impenetrable, in his selfish egotism, to any real sympathy with her enthusiasm.

The correspondence with Goethe commenced in 1807, when Bettina was, as we have stated, about sixteen, and continued till 1824. Soon after that period she was married to Ludwig Achim von Arnim, who is celebrated in Germany as a poet and novelist. He was born and resided at Berlin; thither he removed his lovely but very romantic wife; and Bettina became the star of fashion, as well as a literary star, in the brilliant circles of that metropolitan city. The sudden death of her husband, which occurred in 1831, left Bettina again to her own guidance; but she had learned wisdom from suffering, and did not give up her soul, as formerly, to the worship of genius. Since her widowhood she has continued to reside in Berlin, dividing her time between literature and charities. The warm enthusiasm of her nature displays itself in her writings, as well as in her deeds of benevolence. One of her works, "*Dien Buch gehoert dem Könige*," (The King's Book,) was so bold in its tone, and so urgent on behalf of the "poor oppressed," that many of her aristocratic friends took alarm, and avoided the author, expecting she would be frowned upon by the king; but Frederick William is too politic to persecute a woman who only pleads that he will do good, and Madame von Arnim retains his favour, apparently, though his flatterers look coldly on her. The work has gained her great popularity with the people. Another work of hers, "*Die Günderode*," a romance in letters, is also very much admired, especially by young ladies; it is wild and extravagant, as are all her writings, but, at the same time, full of fine thoughts and beautiful feelings. All the natural impulses of the mind and heart of Bettina are good and pure; what she needed was and is a higher standard of morality, a holier object of adoration. The Æsthetic philosophy, referring the soul to the Beautiful as the perfection of art or human attainments, this, and not the Divine philosophy of the Bible, was the subject of her early study: the first bowed down her nature to worship Goethe—the last would have exalted her spirit to worship God! How the sweet fountain of her affections was darkened by the shadow of Goethe, and how this consciousness of his presence, as it were, constantly incited her to thoughts and expressions foreign to her natural character, must be evident to all who read the "Correspondence with a Child."

ARNOULT SOPHIE,

A Parisian actress, born at Paris, February 17th., 1740. Her father kept a *hôtel garni*, and gave her a good education. Nature endowed her with wit, sensibility, a charming voice, and great personal attractions. Chance brought her upon the stage, where she delighted the public from 1757 to 1778. The princess of Modena happened to be in retirement at the *Val de Grâce*, and was struck with a very fine voice that sang at evening mass. Sophie Arnoult was the songstress; and on the princess speaking of her discovery, she was obliged, against her mother's wish, to join the royal choir. This paved the way for Sophie to the Parisian opera, where she soon became queen. All persons of rank, and all the literati, sought her society; among the latter, were D'Alembert, Diderot, Helvétius, Duclos, and Rousseau. She was compared to Aspasia and Ninon de l'Enclos. Her wit was so successful, that her *bons mots* were collected. It was sometimes severe, yet it made her no enemies. She died in 1802. In the beginning of the revolution, she bought the parsonage at Luzarche, and transformed it into a country-house, with this inscription over the door, *Ite missa est.* Her third son Constant Dioville de Brancas, colonel of cuirassiers, was killed at the battle of Wagram.

ARRAGON, JOAN OF,

Was the wife of Ascanio Colonna, prince of Tagliacozza, who was made grand constable of the kingdom of Naples, by Charles the Fifth, in 1520. He assisted the imperial forces when Rome was besieged, under the command of Bourbon, in 1527, and obtained a great reputation for bravery and military skill. Like all the petty sovereigns of that age of war and violence, his life was one of vicissitude and agitation. He died in the state prison of Castel Nuovo, at Naples, in 1557.

Of Joan herself, there are no anecdotes recorded. Nothing is known of the events of her life; but a more widely-spread contemporary celebrity is attached to few women. All the writers of her epoch, speak of her in terms that appear hyperbolical, so very extravagant are their epithets—*divine, perfect, adorable,* are the least of these. She is very much commended for her good judgment, practical sense, courage, and fortitude; but we are no where told how or where she exerted these qualities. Agostine Ninfo, a physician and philosophic writer, in speaking of perfect beauty, proposes Joan of Arragon as an example. Eulogies were composed to her honour by the greatest wits of her time; and in most languages, as Greek, Latin, Italian, French, Spanish, Sclavonic, Polonese, Hungarian, and even Hebrew and Chaldean; one of the most singular monuments, undoubtedly, that gallantry ever raised to female merit. This homage was decreed her in 1555, at Venice, in the Academy of Dubbiosi, and a volume was published there in 1558, a few years before her death, with this magnificent title, "Temple to the divine Lady Signora Joan of Arragon—constructed by all the most elegant minds, in all the polite languages of the world." She died in 1577.

ARRAGON, TULLIA D',

An Italian poetess, who lived about the middle of the sixteenth

century, was the natural daughter of Peter Tagliava d'Arragon, archbishop of Palermo and a cardinal, himself an illegitimate descendant of the royal house of Arragon. She was a woman of great beauty, genuis, and education, so that the first scholars of the age celebrated her praises with enthusiastic admiration. Girolamo Muzio, by whom she was passionately beloved, expatiates, in the third book of his letters, on her talents and virtues; her perfections are the constant theme of his poems, in which she is sometimes spoken of under the name of Thalia and Syrrhenie.

One of her most celebrated productions was a poem entitled "Del 'Infinita d'Amor." She also wrote "Il Meschino," or "The Unfortunate One," a poetical Romance. In her early years, she resided at Ferrara, Rome and Venice; but the latter part of her life she spent at Florence, where she died about 1650.

ARRIA,

Wife of Cæcinna Pætus, a consul under Claudius, emperor of Rome in 41, is immortalized for her heroism and conjugal affection. Her son and husband were both dangerously ill at the same time; the former died; and she, thinking that in his weak state, Pætus could not survive a knowledge of the fatal event, fulfilled every mournful duty to her child in secret; but when she entered the chamber of her husband, concealed so effectually her anguish, that till his recovery Pætus had no suspicion of his loss.

Soon after, Pætus joined with Scribonius in exciting a revolt against Claudius in Illyria. They were unsuccessful, and Pætus was carried a prisoner to Rome, by sea. Arria, not being allowed to accompany him, hired a small bark, and followed him. On her arrival at Rome, she was met by the widow of Scribonius who wished to speak to her.

"I speak to thee!" replied Arria indignantly; "to thee, who hast been witness of thy husband's death, and yet survivest!"

She had herself determined that, if all her endeavours to save Pætus failed, she would die with him. Thraseus, her son-in-law, in vain combated her resolution. "Were I," said he, "in the situation of Pætus, would you have your daughter die with me?"

"Certainly," answered she, "had she lived with you as long and as happily as I with Pætus."

Her husband was at length condemned to die, whether by his own hands or not is uncertain; if it were not so, he wished to avoid the punishment allotted to him, by a voluntary death; but at the moment wanted courage. Seeing his hesitation, Arria seized the dagger, plunged it first into her own breast, and then presenting it to her husband, said, with a smile, "It is not painful, Pætus."

ARSINOE I,

Daughter of Ptolemy the First, son of Lagus, king of Egypt, and of Berenice, was married to Lysimachus, king of Thrace. Lysimachus fell in battle in Asia, and his kingdom of Macedonia was taken possession of by Seleucus. Seven months afterwards, Seleucus was assassinated by Ptolemy Ceraunus, elder brother of Ptolemy Philadelphus, who also put to death the two children of his half-sister Arsinoe, after he had inveigled her into a marriage with him. Their mother he then banished to the island of Sam-

othracia, where she remained till she was summoned to Egypt to become the second wife of her brother, Ptolemy the Second, Philadelphus, king of that country, who reigned from B. C. 284 to 276. Arsinoe is said to have founded a city, called by her own name, on the banks of the Achelaus, in Ætolia.

ARSINOE II,

A DAUGHTER of Lysimachus, king of Thrace, was the first wife of Ptolemy Philadelphus, king of Egypt, by whom she had three children, Ptolemy, Lysimachus, and Berenice. Suspecting her of plotting against his life, Ptolemy banished her, and she fled to Cyrene, where she was kindly received by Magas, half-brother of the king of Egypt. Magas married her, and adopted her daughter Berenice. Berenice was betrothed to Demetrius, son of Demetrius Poliorcetes, who came from Macedonia to marry her; but instead, transferred his affections to Arsinoe, which led to his assassination, and the marriage of Berenice to Ptolemy the Third, who was probably her brother, by which the kingdoms of Egypt and Cyrene were again united. The history of this princess is very confused; and there is much difference of opinion on the subject.

ARSINOE III,

DAUGHTER of Ptolemy the Third, Euergetes, was married to her brother, Ptolemy the Fourth, Philopater; she is called Eurydice by Justin, and Cleopatra by Livy. She was present at the battle of Rhaphia, a city not far from Gaza, in Palestine, fought between her husband and Antiochus the Great, B. C. 217, and is said to have contributed not a little to the victory. Ptolemy afterwards, seduced by the charms of Agathoclea, ordered Arsinoe to be put to death.

ARTEMISIA I,

DAUGHTER of Lygdamis, became queen of Caria, in Asia Minor, when her husband died. According to Herodotus, she was one of the most distinguished women of antiquity. She attended Xerxes in his expedition against Greece, B. C. 480, and furnished five ships, which were only inferior to those of the Sidonians. In the council of war before the battle of Salamis, she strongly represented to Xerxes the folly of risking a naval engagement, and the event justified her opinion. In the battle she displayed so much courage, that Xerxes exclaimed "The men behave like women, and the women like men!" To her Xerxes intrusted his children, that they might be safely transported to his kingdom, when, agreeably to her advice, he abandoned Greece, to return to Asia.

These great qualities did not secure her from the weakness of love; she was passionately fond of a man of Abydos, whose name was Dardanus, and was so enraged at his neglect of her, that she put out his eyes while he was asleep. This, however, instead of diminishing her passion, seemed to increase it. At length she consulted the Delphic oracle, to learn how to conquer her love; and being advised to go to Leucadia, the ordinary resort of desperate lovers, she, like the poet Sappho, took the fatal leap from that promontory, and was drowned and buried there. Many writers confound this Artemisia with the wife of Mausolus, who lived some time after.

ARTEMISIA II,

THE queen of Caria, wife of Mausolus, immortalized by her attachment to her husband, built for him, at his death, the celebrated and stately tomb, that was considered one of the seven wonders of the world. It was called the Mausoleum, and from it all other magnificent sepulchres have received the same name. It was built by four architects, and the expense of its construction was enormous; the philosopher Anaxagoras exclaimed, when he saw it, "How much money changed into stones!"

Artemisia frequently visited the place where her husband's ashes were deposited; mixed the earth that covered him with water, and drank it, for the purpose, as she said, of becoming the living tomb of her departed lord. She offered the richest prizes to those who should excel in composing a panegyric on his virtues. Yet in the midst of all her grief, she did not suffer it to interfere with the duties of her elevated position, but took the command of her army in a war against the Rhodians, in which she is said to have shown undaunted bravery. She took possession of the city of Rhodes, and treated the inhabitants with great severity. She caused two statues to be erected: one of the city of Rhodes, habited like a slave; and the other of herself, branding the city with a hot iron. Vitruvius adds, that the Rhodians never dared to remove that trophy from its place; such an attempt being prohibited by their religion; but they built a wall around it, which prevented it from being seen. She lived in the fourth century before Christ.

ARUNDEL, LADY BLANCHE,

A DAUGHTER of the earl of Worcester, and wife of lord Arundel of Wardour, is celebrated for her heroic defence of Wardour Castle, in Wiltshire, England. She was summoned to surrender, May 2nd, 1643, by Sir Edward Hungerford, commander-in-chief of the parliamentary forces in Wiltshire, at the head of about thirteen hundred men; but Lady Arundel, whose husband was then at Oxford, replied, that she had the orders of her lord to keep the castle, and those orders she was determined to obey. On this reply the battery commenced, and continued without intermission for nearly six days, The castle contained but twenty-five fighting-men; and wearied with exertion their strength began to fail, when the ladies and their maid-servants took their place in keeping watch, and loading their muskets. The women and children were repeatedly offered safety if the besieged would surrender, but they chose rather to perish than to buy their lives at the expense of those of their brave soldiers.

At length, reduced to extremity, Lady Arundel was forced to surrender, after making stipulations that the lives of all in the fortress should be spared, etc. The conditions were agreed to, but all excepting that relating to their personal safety were violated. Lady Arundel, and her children, were carried prisoners to Shaftesbury, where her two sons, children of seven and nine, were taken from her. She died October 29th., 1649, at the age of sixty-six. Her husband had died at Oxford in 1643, of wounds he received in the battle of Lansdown, in the service of Charles the First.

Lady Arundel is buried with her husband, near the altar of an elegant chapel, at Wardour Castle. On the monument is an inscription, which, after giving their titles and ancestry, thus concludes: "This

lady, as distinguished for her courage as for the splendour of her birth, bravely defended, in the absence of her husband, the castle of Wardour, with a spirit above her sex, for nine days, with a few men, against Sir Edward Hungerford, Edmund Ludlow, and their army, and then delivered it up on honourable terms. Obit. 28 October, 1649, Etat. 66. Requiescat in pace. 'Who shall find a valiant woman? The price of her is as things brought afar off, and from the uttermost coast. The heart of her husband trusteth in her.'—Prov. 31."

ARUNDEL, MARY,

Was the daughter of Sir Thomas Arundel, knight. She was married, first to Robert Ratcliff, who died without issue, 1566; secondly, to Henry Howard, earl of Arundel.

She translated from English into Latin "The Wise Sayings and Eminent Deeds of the Emperor Alexander Severus." This translation is dedicated to her father; the manuscript is in the royal library at Westminster. She translated also from Greek into Latin, select "Sentences of the seven wise Grecian Philosophers." In the same library are preserved, of her writing, "Similies collected from the books of Plato, Aristotle, Seneca, and other philosophers," which she also dedicated to her father.

ASCHAM, MARGARET,

Was married in 1554 to Roger Ascham, the celebrated preceptor of queen Elizabeth, Margaret brought a considerable fortune to her husband, and what was of more worth, a heart and mind willing and qualified to aid him. To her care the world is indebted for Mr. Ascham's book, entitled "The Schoolmaster;" to which she prefixed an epistle dedicatory, to the honourable Sir William Cecill, knight. This work was published in quarto, 1570, London, and reprinted in 1589. Mrs. Ascham is supposed to lie interred with her husband, in the church of St. Sepulchre, London.

ASENATH,

Daughter of Potiphar or Potiphera, and wife of Joseph, prime minister to Pharaoh, king of Egypt, is supposed by some to be the daughter of the same Potiphar, whose wife had caused Joseph's imprisonment, and that Asenath had endeared herself to Joseph by taking his part in his adversity, and vindicating him to her father.

ASKEW, ANNE,

Daughter of Sir William Askew, of Kelsay, in Lincolnshire, was born in 1529. She received a liberal and learned education, and early manifested a predilection for theological studies. Her eldest sister, who was engaged to Mr. Kyme, of Lincolnshire, died before the nuptials were completed. Sir William Askew, unwilling to lose a connexion which promised pecuniary advantages, compelled his second daughter, Anne, notwithstanding her remonstrances and resistance, to fulfil the engagement entered into by her sister. But, however reluctantly she gave her hand to Mr. Kyme, to whom she bore two children, she rigidly fulfilled the duties of a wife and mother.

Though educated in the Roman Catholic religion, Anne became

interested in the Reformation, which was causing great excitement in the minds of all persons of thought and education at that time; and devoted herself to the examination of the Bible and other works from which both parties affected to derive their faith, She was at length convinced of the truth of the doctrine of the reformers, and declared herself a convert to their principles. Her presumption in daring to exercise her own judgment so incensed her husband, that, at the suggestion of the priest, he drove her with ignominy from his house. Anne, conceiving herself released by this treatment from the obligations that had been imposed upon her, determined to sue for a separation, and for this purpose she went to London.

Here she met with a favourable reception at court, and was particularly distinguished by the queen, Catharine Parr, who favoured in secret the doctrines of the reformation. But her husband and the priest accused her to Henry the Eighth, rendered more than usually irritable, vindictive, and tyrannical by declining health, of dogmatising on the subject of the real presence, a doctrine of which he was particularly tenacious. The sex and youth of the heretic aggravated the bitterness of her adversaries, who could not forgive a woman the presumption of opposing argument and reason to their dogmas.

Anne was seized, in March, 1545, and taken into custody. She was repeatedly examined respecting her faith, transubstantiation, masses for departed souls, etc., etc. Her answers to the questions proposed to her were more clear and sensible than satisfactory to her inquisitors. The substance and particulars of this examination were written by herself, and published after her death.

On the twenty-third of March, a relation succeeded, after several ineffectual attempts, in bailing her. But she was soon apprehended again, and summoned before the king's council at Greenwich. She replied to their inquiries with firmness, and without prevarication. She was remanded to Newgate, and not allowed to receive visits from any one, even from Dr. Latimer. She wrote herself to the king and chancellor, explaining her opinions; but her letter served only to aggravate her crime. She was then taken to the Tower, and interrogated respecting her patrons at court, but she heroically refused to betray them. Her magnanimity served but to incense her persecutors, who endeavoured to extort a confession from her by the rack; but she sustained the torture with fortitude and resignation. The chancellor, Wriothesely, commanded the lieutenant of the Tower to strain the instrument of his vengeance; on receiving a refusal, he threw off his gown, and exercised himself the office of executioner. When Anne was released from the rack, every limb was dislocated and she fainted with anguish. After she recovered, she remained sitting on the ground for two hours, calmly reasoning with her tormentors. She was carried back to her confinement, and pardon and life were offered to her if she would recant; but she refused, and was condemned to the stake.

A report having been circulated, that the prisoner had yielded, Anne wrote a letter to John Lascelles, her former tutor, and to the public, justifying herself of the charge. She also drew up a confession of her faith, and an attestation of her innocence, which she concluded by a prayer for fortitude and perseverance. A gentleman, who saw her the day previous to her execution, observes,

that amidst all her pains and weakness, (being unable to rise or stand without assistance,) her expression of mingled enthusiasm and resignation showed a sweetness and serenity inexpressibly affecting.

At the stake, letters were brought to her from the chancellor, exhorting her to recant, and promising her pardon. Averting her eyes from the paper, she replied, that "She came not thither to deny her Lord and Master." The same proposition was made to her four fellow-sufferers, but without success. While Shaxton, an apostate from his principles, harangued the prisoners, she listened attentively, nicely distinguishing, even at that terrible moment, between what she thought true and what erroneous. She was burnt at Smithfield, July 16th., 1546, in the twenty-fifth year of her age.

ASPASIA,

Of Miletus, and daughter of Axiochus, lived principally at Athens. She gained the affections of Pericles, who, according to Plutarch, divorced his first wife, with her own consent, in order to marry Aspasia. We are told little of her beauty, but much of her mental powers and cultivation. In eloquence, she surpassed all her contemporaries. She was the friend, and, according to Plato, the instructress of Socrates, who gives her the high praise of "having made many good orators, and one eminent over all the Greeks, Pericles, the son of Xanthippus." On this and similar authority we learn, that Pericles was indebted to Aspasia for much of his high mental cultivation. The Athenians used often to bring their wives to hear her converse, notwithstanding what was said of her immoral life. She is accused of having excited, from motives of personal resentment, the war of Peloponnesus; yet, calamitous as that conflict proved to Greece, Aspasia inflicted on the country still more incurable evils. Her example and instructions formed a school at Athens, by which her dangerous profession was reduced to a system.

Aspasia, on occasion of the check of the Athenian army, came herself into the assembly of the people, and pronounced an oration, inciting them to rally and redeem their cause; her speech was allowed to be far more eloquent than those of Gorgias, and other famous orators who spoke on the same conjuncture.

Hermippus, a comic poet, prosecuted Aspasia for impiety, which seems to have consisted in disputing the existence of their imaginary gods, and introducing new opinions about celestial appearances. But she was acquitted, though contrary to the law, by means of Pericles, who is said to have shed tears in his application for mercy in her behalf.

It should not be omitted that some modern writers have maintained opinions on the life of Aspasia very different from those popularly entertained. They say, the woman whom Socrates respected, the woman who for years was the bosom counsellor of so eminent a man as Pericles, never could have been devoid of personal purity; vice palls; vice may please by charms of exterior, but never could keep up mental enthusiasm such as Aspasia certainly excited and retained with Pericles. They suggest that aspersions were thrown upon her character by Aristophanes, to wound Pericles through her bosom; but that the friend, the adviser, the sympathizing

companion of the man who has been called *Princeps Gracia*, was not a courtezan.

Pericles died at the age of seventy, B. C. 429; and after this we hear nothing of Aspasia, excepting that she transferred her affections to Lysicles, a grazier, who, in consequence of her influence, became, for a time, one of the leading men in Athens.

ASPASIA, or MILTO,

Mistress of Cyrus the younger, was born about 421 B. C., of free parents, at Phocis, in Ionia. She was brought up virtuously, but in poverty, and being very beautiful, with a profusion of light curling hair, very uncommon in that country, she attracted the notice of one of the satraps of Cyrus, who forced her father to give her to him for the seraglio of this prince. Her modesty, dignity, and grief had such an effect on Cyrus, that he made her his wife in everything but the name, consulting her in the most important affairs, and following her counsels. He changed her name to Aspasia, that being the appellation of the celebrated wit and beauty of Miletus. Aspasia bore her honours with the greatest moderation, and availed herself of the change in her fortunes only to rescue her father from his poverty. When Cyrus was killed, B. C. 401, in the ambitious attempt to dethrone his brother Artaxerxes, Aspasia was taken prisoner and brought before the conqueror. Artaxerxes treated her with the greatest attention, and made her the first among his women, although he could not marry her, as his wife Statira was still living. He ordered her to be clothed in magnificent apparel, and to be sumptuously lodged; but it was long before his attentions or kindness could efface the memory of Cyrus, whom she had tenderly loved. She showed the utmost indifference, through her whole life, to her own personal aggrandizement, and would seldom accept any present which she did not need. On one occasion Cyrus had sent her a chain of gold, remarking that "It was worthy the wife of a king;" but she requested him to send it to his mother Parysatis. This so pleased Parysatis, that she sent Aspasia many grand presents and a large sum of gold, all of which Aspasia gave to Cyrus, after praising the generosity of his mother.

"It may be of service to you," said she, "who are my riches and ornament."

ASTELL, MARY,

An ornament of her sex and country, was the daughter of Mr. Astell, a merchant at Newcastle-upon-Tyne, where she was born, about 1668. She was well educated, and amongst other accomplishments, was mistress of the French, and had some knowledge of the Latin tongue. Her uncle, a clergyman, observing her uncommon genius, took her under his tuition, and taught her mathematics, logic, and philosophy. She left the place of her nativity when she was about twenty years of age, and spent the remaining part of her life at London and Chelsea. Here she pursued her studies with assiduity, made great proficiency in the above sciences, and acquired a more complete knowledge of the classic authors. Among these, Seneca, Epictetus, Hierocles, Antoninus, Tully, Plato, and Xenophon, were her favourites.

Her life was spent in writing for the advancement of learning, re-

ligion, and virtue; and in the practice of those devotional duties which she so zealously and pathetically recommended to others, and in which, perhaps, no one was ever more sincere and devout. Her sentiments of piety, charity, humility, friendship, and other Christian graces, were very refined and sublime; and she possessed them in such a distinguished degree, as would have done her honour even in primitive times. But religion sat very gracefully upon her, unattended with any forbidding airs of sourness and bigotry. Her mind was generally calm and serene; and her conversation was not only interesting, but highly entertaining. She would say, "The good Christian alone has reason, and he always ought to be cheerful;" and, "That dejected looks and melancholy airs were very unseemly in a Christian." But these subjects she has treated at large in her excellent writings. Some very great men bear testimony to the merit of her works; such as Atterbury, Hickes, Walker, Norris, Dodwell, and Evelyn.

She was remarkably abstemious, and seemed to enjoy an uninterrupted state of health, till a few years before her death; when, having a severe operation performed on her, for a cancer in the breast, it so much impaired her constitution, that she did not survive it. When she was confined to her bed by a gradual decay, and the time of her dissolution drew nearer, she ordered her shroud and coffin to be made, and brought to her bed-side, and there to remain in her view, as a constant memento of her approaching fate, and to keep her mind fixed on proper contemplations. She died in 1731, in the sixty-third year of her age, and was buried at Chelsea.

Her writings are as follow:—"Letters Concerning the Love of God," published 1695; "An Essay in Defence of the Female Sex, in a Letter to a Lady, written by a Lady," 1696; "A Serious Proposal to the Ladies, for the Advancement of their true and greatest Interest," etc.; and a second part to the same, 1697; "An Impartial Enquiry into the Causes of Rebellion and Civil War in this kingdom, in an Examination of Dr. Kennet's Sermon," 1703-4; "Moderation Truly Stated; or, a Review of a late Pamphlet, intitled Moderation a Virtue, or the Occasional Conformist Justified from the Imputation of Hypocrisy," 1704. The prefatory discourse is addressed to Dr. Davenant, author of the pamphlet, and of essays on peace and war, etc. "A Fair Way with the Dissenters and their Patrons, not writ by Mr. Lindsay, or any other furious Jacobite, whether a Clergyman or Layman; but by a very moderate Person, and a dutiful subject of the Queen," 1704. While this treatise was in press, Dr. Davenant published a new edition of his "Moderation still a Virtue;" to which she immediately returned an answer, in a postscript in this book. Her next work was "Reflections upon Marriage," to which is added a preface in answer to some objections, 1705. She next published "The Christian Religion, as Professed by a Daughter of the Church of England," etc., 1705. This pamphlet was attributed to Bishop Atterbury. Her next work was "Six Familiar Essays on Marriage, Crosses in Love and Friendship, written by a Lady," 1706. "Bartlemy Fair; or, an Enquiry after it," was her last work, published in 1709, and occasioned by Colonel Hunter's celebrated Letter on Enthusiasm. It was republished in 1722, without the words "Bartlemy Fair." All these works display great power of argument.

ATHALIAH,

The daughter of Ahab, king of Samaria, and of Jezebel, daughter of Ethbaal, king of the Sidonians, was wife of Jehoram, king of Judah, who walked in the idolatrous ways of the house of Ahab. Jehoram died in the year B. C. 885, and the kingdom devolved on Ahaziah their son. Ahaziah reigned only one year, and on his untimely death, Athaliah 'arose and slew all the seed-royal of the house of Judah,' although they were her grand-children, and ascended the throne B. C. 884, and reigned six years. At the end of that time, Joash, a son of Ahaziah, who had been conccaled six years in the temple by his aunt Jehosheba, the wife of Jehoida the high-priest, was produced by Jehoida before the priests and soldiers, and anointed king. Athaliah hastened to the temple, and attempted to excite a reaction in her own favour by raisiug a cry of treason, but in vain, for Jehoida gave instant orders that she should be removed from the sacred enclosure and slain. This command was immediately obeyed, B. C. 878. The discovery of Joash is the subject of a tragedy by Racine, written by command of Madame de Maintenon.

ATTENDULI, MARGARET D',

A sister of the great Sforza, founder of the house of Sforza, dukes of Milan, was born about 1375, at Catignola, a small town in Italy. Her father was a day labourer; but after her brother James, under the name of Sforza, had made himself distinguished by his valour and skill, he sent for her to share his honours. She had married Michael de Catignola.

She seems to have shared her brother's heroic spirit; when James, count de la Marche, came to espouse Joanna the Second, queen of Naples, Sforza, then grand constable of Naples, was sent to meet him; but that prince threw him, his relations, and all his suit, into prison, thinking by this means to attain, more easily, the tyrannic power he afterwards assumed. When the news of Sforza's arrest arrived, Margaret, with her husband, and other relations who had served with honour in his troops, were at Tricarico. They assembled an army, of which Margaret took the command. The ill treatment Joanna experienced from her new husband, soon made the revolt general, and James was at length besieged in a castle, where the conditions proposed to him were, to be contented with the title of lieutenant-general of the kingdom, and give Sforza his liberty. Knowing the value of his hostage, James sent deputies to Margaret, menacing her brother with instant death, if Tricarico were not given up to him. Anxious for her brother, but indignant at the proposition, she immediately imprisoned the deputies, whose families, alarmed for their safety, ceased not to intercede, until the count consented to set Sforza and his friends at liberty, and to reinstate him in his former situation.

AUBESPINE, MAGDALEN DE L',

A French lady, celebrated for her wit and beauty; was the wife of Nicholas de Neuville, seignieur de Villeroi. She composed several works in verse and prose, and died on her own demesne, in 1596. Ronsard held her in high estimation. She is also compli-

mented by Francis Grudé, by whom we are informed she translated, in verse, the epistles of Ovid.

AUNOY, MARIE CATHARINE JUMELLE DE BERNEVILLE, COMTESSE D',

Widow of the Count D'Aunoy, and niece of the celebrated Madame Desloges, died in 1705. She wrote with ease, though negligently, in the department of romance. People of a frivolous taste still read with pleasure her "Tales of the Fairies," four volumes in duodecimo, and especially her "Adventures of Hippolytus, Earl of Douglas," a story natural and interesting in the style, with abundance of the marvellous in the adventures. Her "Mémoires Historiques de ce qui c'est passé de plus Remarquable en Europe depuis 1672 jus qu'en 1679," are a medley of truth and falsehood. She wrote also "Memoirs of the Court of Spain," where she had lived with her mother, a work which presents us with no favourable idea of the Spanish nation. Her Mémoirs of the Court of England," was rather better arranged; and a "History of John De Bourbon, Prince de Karency," in three volumes duodecimo, which is one of those historical romances that are the offspring of slender abilities joined to a warm imagination. Her husband, the Count d'Aunoy, being accused of high treason, by three Normans, very narrowly escaped with his head. One of his accusers, struck with remorse of conscience, declared the whole charge to be groundless. The countess died at Paris in January 1705, and left four daughters, one of whom, Madame de Hère, kept alive the family reputation, and was celebrated in verse for wit and talent. "The White Cat," "Cherry and Fair-star," "The Yellow Dwarf," "The Fair one with the Golden Locks," are among the Fairy tales written by le Comptesse d'Aunoy, and on these her principal claim to remembrance now rests; they have been much turned to account by writers of pantomimes and stage spectacles.

AURELIA,

The wife of Caius Julius Cæsar, and mother of the Dictator of the same name, may fairly take rank with Cornelia and other illustrious Roman mothers. She was a woman of excellent character, and carefully superintended the education of her son, who always exhibited towards her the greatest affection. It was in the year 63, B. C., that she had the satisfaction of seeing him elected Pontifex Maximus. Her parentage is not clearly ascertained, but Drumain conjectures that she was the daughter of M. Aurelius Cotta, and the sister of C. Aurelius Cotta, who was consul B. C. 75. Aurelia lived to see her son consul, B. C. 59, and to hear of his exploits in Gaul; but after he left Rome for his province, she never beheld him more, dying B. C. 54, a short time before her grand-daughter Julia the wife of C. Pompeius.

AUSTEN, JANE,

An English novelist, was born at Steventon, in Hampshire, on the 16th of December, 1775, her father being the rector of that parish. He died while Miss Austen was still young, and his widow and two daughters retired to Southampton. and subsequently to the village of Chawton, in the same county, where the novels of Janç Austen were written. "Sense and Sensibility;" "Pride and

Prejudice;" "Mansfield Park;" and "Emma," were published anonymously during the author's life. Her other two works, "Northanger Abbey," and "Persuasion," were published after her death. In May, 1817, Miss Austen's health rendered it necessary that she should remove to some place where constant medical aid could be procured, and she went to Winchester, where she died on the 18th. of July, aged forty-two. Her beauty, worth, and genius, made her death deeply lamented. The consumption, of which she died, seemed only to increase her mental powers. She wrote while she could hold a pen, and the day before her death composed some stanzas replete with fancy and vigour. The great charm of Miss Austen's works lie in their truth and simplicity, and in their high finish and naturalness. Sir Walter Scott speaks of her in the highest terms. Another writer, who appears to have known her well, thus describes her:—

"Of personal attractions, she possessed a considerable share. Her stature was that of true elegance. It could not have been increased without exceeding the middle height. Her carriage and deportment were quiet, yet graceful. Her features were separately good. Their assemblage produced an unrivalled expression of that cheerfulness, sensibility, and benevolence, which were her real characteristics. Her complexion was of the finest texture. It might with truth be said, that her eloquent blood spoke through her modest cheek. Her voice was extremely sweet. She delivered herself with fluency and precision. Indeed, she was formed for elegant and rational society, excelling in conversation as much as in composition. In the present age it is hazardous to mention accomplishments. Our authoress would, probably, have been inferior to few in such acquirements, had she not been so superior to most in higher things. She had not only an excellent taste for drawing, but, in her earlier days, evinced great power of hand in the management of the pencil. Her own musical attainments she held very cheap. Twenty years ago, they would have been thought more of, and twenty years hence, many a parent will expect her daughter to be applauded for meaner performances. She was fond of dancing, and excelled in it. It remains now to add a few observations on that which her friends deemed more important; on those endowments, which sweetened every hour of their lives.

If there be an opinion current in the world, that perfect placidity of temper is not reconcilable to the most lively imagination, and the keenest relish for wit, such an opinion will be rejected for ever by those who have had the happiness of knowing the authoress of the following works. Though the frailties, foibles, and follies of others could not escape her immediate detection, yet even on their vices did she never trust herself to comment with unkindness. The affectation of candour is not uncommon; but she had no affectation. Faultless herself, as nearly as human nature can be, she always sought, in the faults of others, something to excuse, to forgive, or forget. Where extenuation was impossible, she had a sure refuge in silence. She never uttered either a hasty, a silly, or a severe expression. In short, her temper was as polished as her wit. Nor were her manners inferior to her temper. They were of the happiest kind. No one could be often in her company without feeling a strong desire of obtaining her friendship, and cherishing a hope of having obtained it. She was tranquil without

reserve or stiffness; and communicative without intrusion or self-sufficiency. She became an authoress entirely from taste and inclination. Neither the hope of fame nor profit mixed with her early motives. Most of her works, as already observed, were composed many years before their publication. It was with extreme difficulty that her friends, whose partiality she suspected, whilst she honoured their judgment, could prevail on her to publish her first work. Nay, so persuaded was she that its sale would not repay the expense of publication, that she actually made a reserve from her very moderate income to meet the expected loss. She could scarcely believe what she termed her great good fortune when 'Sense and Sensibility' produced a clear profit of about £150.

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"One trait only remains to be touched on. It makes all others unimportant. She was thoroughly religious and devout; fearful of giving offence to God, and incapable of feeling it towards any fellow-creature.

She retained her faculties, her memory, her fancy, her temper, and her affections, warm, clear, and unimpaired, to the last. Neither her love of God, nor of her fellow-creatures, flagged for a moment. She made a point of receiving the sacrament before excessive bodily weakness might have rendered her perception unequal to her wishes. She wrote whilst she could hold a pen, and with a pencil, when a pen was become too laborious. Her last voluntary speech conveyed thanks to her medical attendant; and to the final question asked of her purporting to know her wants, she replied, 'I want nothing but death.'"

AUSTIN, SARAH,

Belongs to a family of literary celebrity—the Taylors of Norwich. She is perhaps better acquainted with German literature than any living writer, not a native of Germany. She is also a good classical scholar, and generally accomplished. Her translations are numerous and successful: among them are "Ranke's History of the Popes," and "History of the Reformation." Her "Fragments from the German Prose Writers, illustrated with Biographical Notes," has attained considerable popularity, and gone through several editions.

AVOGADRO, LUCIA,

An Italian poetess, displayed early poetical talent, and won the praise even of Tasso. Only a few of her lyrics still remain, but they justify the praise that was bestowed upon her. She died in 1568.

AVRILLOT, BARBE,

Better known by the name of Acarie which was that of her husband, was born in Paris in 1565. In 1582 she married Perre Acarie, Maitre des Comptes of Paris, one of the most active partizans of the League. In 1594, when the city submitted to Henry the Fourth, M. Acarie was obliged to fly with his wife and six children; he was quite destitute, deeply in debt, and altogether in a state of great poverty and embarrassment. By the exertions of his wife, however, his children were placed in safe asylums, and a satisfactory arrangement made of the family affairs. After this

was accomplished, Madame Acarie appears to have turned her attention to reforming the monastic establishments of the country. In conjunction with the cardinal De Berulie, she established the new order of Reformed Carmelites, taking upon herself the erection of the first monastery of the order in the fauberg St. Jacques. Having a great reputation for piety she was enabled, by her influence, to assist in works of the like nature. When, in 1613, she became a widow, she entered the order which she had founded, by the name of Marie de l'incarnation; she was eventually elected superior of the order, but, with true humility, declined the dignity, and retired to the monastery of Pontois, also founded by her, where she died on the 18th. of April, 1618. She was the authoress of five religious works in French, and her life has been written by several persons. All these memoirs are more or less disfigured by details of miracles, which is to be regretted, as they cast a shade of doubt upon the real excellencies of her character, and the more veritable records of what appears to have been truly a well-spent life.

AXIOTHEA,

A FEMALE philosopher of the age of Plato, whose lectures she attended in male attire.

AYCARD, MARIE,

Is an authoress of France, whose reputation rests chiefly on a novel of considerable merit, entitled "Mademoiselle Clairvel." She is also distinguished as a contributor of agreeable tales to the periodicals.

AYESHA,

THE Second, and most beloved of all Mahomet's wives, was the daughter of Abubeker, the first caliph, and the successor of Mahomet. She was the only one of all his wives who had never been married to any other man; but she was only nine when she was espoused by him. She had no children; but his affection for her continued till death, and he expired in her arms. After his death she was regarded with great veneration by the Mussulmen, as being filled with an extraordinary portion of Mahomet's spirit. They gave her the title of "Mother of the Faithful," and consulted her on important occasions. Ayesha entertained a strong aversion for the caliph Othman; and she had actually formed a plot to dethrone him, with the intention of placing in his stead her favourite Telha, when Othman was assassinated, by another enemy in a sedition.

The succession of Ali was strongly opposed by Ayesha. Joined by Telha and Zobier at Mecca, she raised a revolt, under pretence of avenging the murder of Othman; an army was levied, which marched towards Bassora, while Ayesha, at its head, was borne in a litter on a camel of great strength. On arriving at a village called Jowab, she was saluted with the loud barking of the dogs of the place, which reminding her of a prediction of the prophet, in which the dogs of Jowab were mentioned, so intimidated her that she declared her resolution not to advance a step; and it was not till a number of persons had been suborned to swear that the village had been wrongly named to her, and till the artifice had been employed of terrifying her with a report of Ali's being in

the rear, that she was prevailed on to proceed.

When the revolters reached Bassora, they were refused admittance into the city. In the end, however, they gained possession. Ali assembled an army, and marched against Ayesha, who violently opposed all pacific counsels, and resolved to proceed to the utmost extremity. A fierce battle ensued, in which Telha and Zobier were slain. The combat raged about Ayesha's camel, and an Arabian writer says, that the hands of seventy men, who successively held its bridle, were cut off, and that her litter was stuck so full of darts, as to resemble a porcupine. The camel, from which this day's fight takes its name, was at length hamstrung, and Ayesha became a captive. Ali treated her with great respect, and sent her to Medina, on condition that she should live peaceably at home, and not intermeddle with state affairs.

Her resentment afterwards appeared in her refusal to suffer Hassan, the unfortunate son of Ali, to be buried near the tomb of the prophet, which was her property. She seems to have regained her influence in the reign of the caliph Moawiyah. She died in the fifty-eighth year of the Hegira, A. D. 677, aged sixty-seven; having constantly experienced a high degree of respect from the followers of Mahomet, except at the time of her imprudent expedition against Ali.

AZZI DE FORTI, FAUSTINA,

A NATIVE of Arezza, distinguished for her poetical talents, and admitted into the academy of Arcadia, under the name Eurinomia. She published a volume of Italian poems, and died in 1724.

BABOIS, MADAME VICTOIRE,

A FRENCH poetess, was born in 1759 or 1760, and died in 1839. She was the niece of Ducis, the celebrated French dramatist and translator of Shakspere. This lady spent her whole life at Versailles, in the midst of her family and friends; and having but a slight acquaintance with men of letters, she was never taught the rules of style and composition, but wrote as nature dictated. Her poetry is very popular in France, and she is also the author of several little prose works. Her elegies were particularly appropriate, for she had much true feeling, and always sympathized with the sorrows she described.

BACCIOCCHI, MARIE ANNE ELISE,

SISTER of Napoleon Bonaparte, formerly princess of Lucca and Piombino, was born at Ajaccio, January 8th., 1777, and educated at the royal institution for noble ladies at St. Cyr. She lived at Marseilles, with her mother, during the revolution. In 1797, with her mother's consent, but against her brother's wish, she married Felix Pascal Bacciocchi, a captain in Napoleon's army in Italy. In 1799, she went to Paris, and resided with her brother Lucien, where she collected around her the most distinguished men of the capital. Generous as she ever was towards distinguished talents, she conferred particular favours on Châteaubriand and Fontanes. Conscious of her intellectual superiority, she kept her husband in a very subordinate position. It was she in fact, who governed the prin-

cipalities of Lucca and Piombino. When she reviewed the troops of the duchy of Tuscany, her husband acted as aide-de-camp. She introduced many improvements.

In 1817 she retired to Bologna, but the following year she was obliged to go to Austria. Here she lived, at first, with her sister Caroline; afterwards with her own family at Trieste, where she called herself the countess Compignano. She died August 7th., 1820, at her country seat, Villa Vicentina, near Trieste. In that city she was distinguished for her benevolence. She left a daughter, Napoleona Elise, born June 3rd., 1806, and a son, who remained under the guardianship of their father, although she requested that her brother Jerome, might have the charge of them.

This princess was endowed with superior abilities, but she sullied them by great faults. Subjugated by imperious passions, and surrounded by unworthy flatterers, she has been accused of many immoralities. and her conduct was certainly deserving of great censure. But had she belonged to the old regimé her character would have suffered less from public scandal. The family of Napoleon had to share with him in the obloquy of being *parvenues.*

BACHE, SARAH,

The only daughter of Benjamin Franklin, was born at Philadelphia, September, 1744. But little is known of her early years, yet, as her father knew well the advantages of education, it is probable that hers was not neglected. In 1767, Miss Franklin was married to Richard Bache, a merchant of Philadelphia, but a native of Yorkshire. In the troublous times which preceded the American Revolutionary War, Dr. Franklin had acted a conspicuous part; his only daughter was thus trained in the duty of patriotism, and she was prepared to do or to suffer in the cause of her country. Mrs. Bache took an active part in providing clothing for the American soldiers, during the severe winter of 1780. The marquis de Chastellux notices a visit he made to her about this time.

A letter of M. de Marbois to Dr. Franklin, the succeeding year—thus speaks of his daughter:—"If there are in Europe any women who need a model of attachment to domestic duties and love for their country, Mrs. Bache may be pointed out to them as such. She passed a part of the last year in exertions to rouse the zeal of the Pennsylvania ladies, and she made on this occasion such a happy use of the eloquence which you know she possesses, that a large part of the American army was provided with shirts, bought with their money, or made by their hands. In her applications for this purpose, she showed the most indefatigable zeal, the most unwearied perseverance, and a courage in asking, which surpassed even the obstinate reluctance of the Quakers in refusing."

Such were the women of America during the long and fearful struggle which preceded the Independence of the United States. Few, indeed, had the talents and opportunities to perform so many benevolent deeds as Mrs. Bache; her patriotism has made her an example for her countrywomen. She died in 1808, aged sixty-four years.

BACON, ANNE,

A lady distinguished by her piety, virtue, and learning, was the second daughter of Sir Anthony Cook, preceptor to king Edward

the Sixth, and was born about the year 1528. She had a very liberal education, and became eminent for her skill in the Greek, Latin, and Italian languages. She was married to Sir Nicholas Bacon, by whom she had two sons, Anthony and Francis, whose distinguished abilities were greatly improved by the tender care of so accomplished a mother. Her task was, however, rendered very easy, because her daughter, Lady Bacon, displayed, at an early age, her capacity, application, and industry, by translating from the Italian of Bernardine Octine, twenty-five sermons, on the abstruse doctrines of predestination and election. This performance was published about the year 1550. A circumstance took place soon after her marriage, which again called forth her talents and zeal. The Catholics of that period, alarmed at the progress of the Reformation, exerted, in attacking it, and throwing an odium upon the Reformers, all their learning and activity. The Council of Trent was called by pope Pius the Fourth, to which queen Elizabeth was invited. The princes of Christendom pressed her, by their letters, to receive and entertain the nuncio, urging her, at the same time, to submit to the Council. Bishop Jewel was employed, on this occasion, to give an account of the measures taken in the preceding parliament, and to retort upon the Romanists, in "An Apology for the Church of England," the charges brought against the Reformers. The work of the bishop obtained great reputation, but, being written in Latin, was confined to the learned. A translation was loudly called for by the common people, who justly considered their own rights and interests in the controversy. Lady Bacon undertook to translate the bishop's "Apology," a task which she accomplished with fidelity and elegance. She sent a copy of her work to the primate, whom she considered as most interested in the safety of the church; a second copy she presented to the author, lest, inadvertently, she had in any respect done injustice to his sentiments. Her copy was accompanied by an epistle in Greek, to which the bishop replied in the same language. The translation was carefully examined, both by the primate and author, who found it so chastely and correctly given, as to stand in no need of the slightest emendation. The translator received, on this occasion, a letter from the primate, full of high and just compliments to her talents and erudition.

Lady Bacon survived her husband, and died about the beginning of the reign of James the First, at Gerhamburg, near St. Albans, in Hertfordshire.

BAILLIE, JOANNA.

This lady, one of the most eminent of British female writers, was a native of Scotland, her father being the Rev. James Baillie, minister of Bothwell parish, near Glasgow, where the subject of our notice was born in the year 1762. Her mother was sister to the celebrated anatomists William and John Hunter; and her brother, Dr. Matthew Baillie, was a physician whose name ranks high among the distinguished men who have adorned the annals of medicine. Miss Baillie spent the greater part of her life at Hampstead, near London, in modest retirement: here she died, at the advanced age of ninety years, beloved and regretted by all who knew her. Her life is truly described as having been pure and moral in the highest degree, and characterized by the most

consummate integrity, kindness, and active benevolence.

The social sphere in which this favoured daughter of the muse has ever moved, was peculiarly suited to her character and genius; it was one in which taste, and literature, and the highest moral endowments were understood and appreciated. She had no need to resort to her pen from pecuniary motives, and her standing in society made fame of little moment to her. But the spirit prompted, and she obeyed its voice—always, we think, with that loftiest motive of human action or purpose, *the desire of doing good.*

To accomplish those reforms which she felt society needed, she determined to attempt the reform of that mimic world, the stage, by furnishing dramas whose representation should have a salutary effect on morals. In pursuance of this idea, she planned her celebrated "Plays on the Passions,"—*love, hatred, fear, religion, jealousy, revenge,* and *remorse,* she has pourtrayed with the truth, power, and feeling, which richly entitle her to the honour of having her fame as a dramatic writer associated with that of Shakspere. The parallel which was drawn by Scott is true, so far as placing the name of Joanna Baillie in the same relation to the dramatic poets of her own sex, which the name of Shakspeare bears to that of men. In such compositions she is unrivalled by any female writer, and she is the only woman whose genius, as displayed in her works, appears competent to the production of an Epic poem. Would that she had attempted this.

In the portraiture of female characters, and the exhibition of feminine virtues, she has been very successful. Jane de Montfort is one of the most sublime, yet womanly, creations of poetic art.

The power of Miss Baillie's genius seems concentrated in one burning ray—the knowledge of the human heart. She has illustrated this knowledge with the cool judgment of the philosopher, and the pure warm feelings of the Christian. And she has won fame, the highest which the critic has awarded to woman's lyre. Yet we have often doubted whether, in selecting the drama, as her path of literature, she judged wisely. We have thought that, as an essayist, or a novelist, she might have made her great talents more effective in that improvement of society, which she evidently had so deeply at heart, and have won for herself, if not so bright a wreath of fame, a more extensive and more popular influence And even had she chosen poetry as the vehicle of instruction, we still think that she would better and more generally have accomplished her aim, by shorter effusions, and more simple plans.

There is in the "Cyclopædia of English Literature," a very clever and candid criticism on Miss Baillie's peculiar style of constructing her dramas; it is appropriate to our plan of showing, whenever possible, the opinions of literary men concerning the genius, and productions of women. After stating that the first volume of Joanna Baillie's "Plays on the Passions" was published in 1798; that she had, in her theory, "anticipated the dissertations and most of the poetry of Wordsworth," and that her volume passed through two editions in a few months, it goes on:—"Miss Baillie was then in the thirty-fourth year of her age. In 1802, she published a second volume, and in 1812 a third. In the interval she had produced a volume of miscellaneous dramas (1804,) and 'The Family Legend,' (1810,) a tragedy founded on a Highland tradition, and brought out with success at the Edinburgh theatre. In

1836, this authoress published three more volumes of plays, her career as a dramatic writer thus extending over the long period of thirty-eight years.

One of her dramas, 'De Montfort,' was brought out by Kemble, shortly after its appearance, and was acted eleven nights. It was again introduced in 1821, to exhibit the talents of Kean, in the character of De Montfort; but this actor remarked that, though a fine poem, it would never be an acting play. The design of Miss Baillie in restricting her dramas each to the elucidation of one passion, appears certainly to have been an unnecessary and unwise restraint, as tending to circumscribe the business of the piece, and exclude the interest arising from varied emotions and conflicting passions. It cannot be said to have been successful in her own case, and it has never been copied by any other author. Sir Walter Scott has eulogized 'Basil's love and Montfort's hate,' as something like a revival of the inspired strain of Shakspeare. The tragedies of Count Basil and De Montfort are among the best of Miss Baillie's plays; but they are more like the works of Shirley, or the serious parts of Massinger, than the glorious dramas of Shakspeare, so full of life, of incident, and imagery. Miss Baillie's style is smooth and regular, and her plots are both original and carefully constructed; but she has no poetical luxuriance, and few commanding situations. Her tragic scenes are too much connected with the crime of murder, one of the easiest resources of a tragedian; and partly from the delicacy of her sex, as well as from the restrictions imposed her theory of composition, she is deficient in that variety and fullness of passion, the 'form and pressure' of real life, which are so essential on the stage. The design and plot of her dramas are obvious almost from the first act—a circumstance that would be fatal to their success in representation. The unity and intellectual completeness of Miss Baillie's plays are their most striking characteristics. Her simple masculine style, so unlike the florid or insipid sentimentalism then prevalent, was a bold innovation at the time of her two first volumes; but the public had fortunately taste enough to appreciate its excellence. Miss Baillie was undoubtedly a great improver of our poetical diction."

Besides these many volumes of plays, Miss Baillie has written miscellaneous poetry and songs sufficient to fill a volume, which was published in 1841. Her songs are distinguished for "a peculiar softness of diction, yet few have become favourites in the drawing-room." In truth, it is when alone, in the quiet sanctuary of one's own apartment, that the works of Miss Baillie should be studied. She addresses the heart through the understanding, not by moving the fancy or even the passions in any strong degree; she writes to mind, not to feeling; and the mind of the reader must become concentrated on the drama at first, by an effort of the will, before its singular merit will be fully apparent; even the best of all, "De Montfort," requires this close attention.

BANDETTINI, THERESA.

An improvisatrice, was born at Lucca, about 1756; she was carefully educated, but was obliged, from loss of property, to go on the stage. She made her first appearance in Florence, and was unsuccessful. Some time after this, while listening to an improvisatore of Verona, she broke forth into a splendid poetical panegyric

on the poet. Encouraged by him, she devoted herself entirely to this art. Her originality, fervid imagination, and the truth and harmony of her expressions, soon gained for her great celebrity. In 1789, she married Pietro Landucci, by whose persuasion she abandoned the stage, travelled through Italy, and was chosen a member of several academies. One of her most celebrated poems was an impromptu, delivered in 1794, before prince Lambertini, at Bologna, on the death of Marie Antoinette of France. In 1813, she returned to Lucca, where she lived retired on her small property. She published *Ode tre*, or Three Odes; of which the first celebrates Nelson's victory at Aboukir, the second, Suwarroff's victories in Italy, and the third, the victories of the arch-duke Charles in Germany. She also published, under the name of Cimarilli Etrusca, *Saggio di Versi Estemporanci*, among which the poem on Petrarch's interview with Laura, in the church, is especially celebrated. She also wrote a tragedy called "Polidoro," which obtained great success at Milan; and an epic poem, "La Deseide." She was an excellent classic scholar, and made many translations from the Latin and Greek. Nor were the qualities of her heart surpassed by these mental advantages. She was beloved by all around her for her amiable, benevolent character, and a piety sincere and cheerful, while it regulated her in the most brilliant part of her career—brought comfort, resignation, and tranquillity to her death-bed. She expired in 1837.

BARBARA,

Wife of the emperor Sigismond, was the daughter of Herman, Count of Cilia, in Hungary. Sigismond had been taken by the Hungarians, and placed under the guard of two young gentlemen, whose father he had put to death. While they had him in custody, he persuaded their mother to let him escape. This favour was not granted without a great many excuses for the death of her husband, and numerous promises. He promised, among other things, to marry the daughter of the Count of Cilia, a near relation of the widow; which promise he performed. He had the most extraordinary wife in her that ever was seen. She had no manner of shame for her abandoned life. This is not the thing in which her great singularity consisted; for there are but too many princesses who are above being concerned at any imputations on account of their lewdness. What was extraordinary in her was Atheism, a thing which there is scarce any instance of amongst women.

The Bohemians, notwithstanding, gave her a magnificent funeral at Prague, and buried her in the tomb of their kings, as we are assured by Bonfinius in the VII. Book of the III. Decade. Prateolus has not omitted her in his alphabetical catalogue of heretics.

BARBAULD, ANNA LETITIA,

To whom the cause of rational education is much indebted, was the eldest child, and only daughter of the Rev. John Aiken, D. D. She was born on the 20th. of June, 1743, at Kibworth Harcourt, in Leicestershire, where her father was at that time master of a boys' school. From her childhood, she manifested great quickness of intellect, and her education was conducted with much care by her parents. In 1773, she was induced to publish a volume of her

poems, and within the year four editions of the work were called for. And in the same year she published, in conjunction with her brother, Dr. Aiken, a volume called "Miscellaneous Pieces in Prose." In 1774, Miss Aiken married the Rev. Rochemont Barbauld, a dissenting minister, descended from a family of French Protestants. He had charge, at that time, of a congregation at Palgrave, in Suffolk, where he also opened a boarding-school for boys, the success of which is, in a great measure, to be attributed to Mrs. Barbauld's exertions. She also took several very young boys as her own entire charge, among whom were, Lord Denman, afterwards Chief Justice of England, and Sir William Gell. It was for these boys that she composed her "Hymns in Prose for Children." In 1775, she published a volume entitled "Devotional Pieces, compiled from the Psalms of David," with "Thoughts on the Devotional Taste, and on Sects and Establishments;" and also her "Early Lessons," which still stands unrivalled among children's books.

In 1786, after a tour to the continent, Mr. and Mrs. Barbauld established themselves at Hampstead, and there several tracts proceeded from the pen of our authoress on the topics of the day, in all which she espoused the principles of the Whigs. She also assisted her father in preparing a series of tales for children, entitled "Evenings at Home," and she wrote critical essays on Akenside and Collins, prefixed to editions of their works. In 1802, Mr. Barbauld became pastor of the congregation (formerly Dr. Price's) at Newington Green, also in the vicinity of London; and quitting Hampstead, they took up their abode in the village of Stoke Newington. In 1803, Mrs. Barbauld compiled a selection of essays from the "Spectator," Tatler," and "Guardian," to which she prefixed a preliminary essay; and, in the following year, she edited the correspondence of Richardson, and wrote an interesting and elegant life of the novelist. Her husband died in 1808, and Mrs. Barbauld has recorded her feelings on this melancholy event in a poetical dirge to his memory, and also in her poem of "Eighteen Hundred and Eleven." Seeking relief in literary occupation, she also edited a collection of the British novelists, published in 1810, with an introductory essay, and biographical and critical notices. After a gradual decay, this accomplished and excellent woman died on the 9th. of March, 1825. Some of the lyrical pieces of Mrs. Barbauld are flowing and harmonious, and her "Ode to Spring" is a happy imitation of Collins. She wrote also several poems in blank verse, characterized by a serious tenderness and elevation of thought. "Her earliest pieces," says her niece, Miss Lucy Aiken, "as well as her more recent ones, exhibit in their imagery and allusions, the fruits of extensive and varied reading. In youth, the power of her imagination was counterbalanced by the activity of her intellect, which exercised itself in rapid but not unprofitable excursions over almost every field of knowledge. In age, when this activity abated, imagination appeared to exert over her an undiminished sway." Charles James Fox is said to have been a great admirer of Mrs. Barbauld's songs, but they are by no means the best of her compositions, being generally artificial, and unimpassioned in their character.

Her works show great powers of mind, an ardent love of civil and religious liberty, and that genuine and practical piety which ever distinguished her character.

In the memoir of this gifted woman, written by Lucy Aiken, her kindred in genius as well in blood, we find this beautiful and just description of the subject of our sketch:—

"To claim for Mrs. Barbauld the praise of purity and elevation of mind may well appear superfluous. Her education and connections, the course of her life, the whole tenour of her writings, bear abundant testimony to this part of her character. It is a higher, or at least a rarer commendation to add, that no one ever better loved 'a sister's praise,' even that of such sisters as might have been peculiarly regarded in the light of rivals. She was acquainted with almost all the principal female writers of her time; and there was not one of the number whom she failed frequently to mention in terms of admiration, esteem, or affection, whether in conversation, in letters to her friends, or in print. To humbler aspirants in the career of letters, who often applied to her for advice or assistance, she was invariably courteous, and in many instances essentially serviceable. The sight of youth and beauty was peculiarly gratifying to her fancy and her feelings; and children and young persons, especially females, were accordingly large sharers in her benevolence: she loved their society, and would often invite them to pass weeks or months in her house, when she spared no pains to amuse and instruct them; and she seldom failed, after they had quitted her, to recall herself from time to time to their recollection, by affectionate and playful letters, or welcome presents.

In the conjugal relation, her conduct was guided by the highest principles of love and duty. As a sister, the uninterrupted flow of her affection, manifested by numberless tokens of love—not alone to her brother, but to every member of his family—will ever be recalled by them with emotions of tenderness, respect, and gratitude. She passed through a long life without having lost, it is said, a single friend."

BARBE DE VERRUE,

A French improvisatrice, was an illegitimate child born of obscure parents. The count de Verrue adopted her after she became famous and gave her his name. She was called a *troubadouresse*, or female troubadour; and she travelled through towns and cities singing her own verses, by means of which she acquired a considerable fortune. She sung the stories of Griselidis; of William with the Falcon; of Ancassin and Nicolette; and a poem entitled, The Gallic Orpheus, or Angelinde and Cyndorix, which related to the civilization of the Gauls. Barbe lived to a very advanced age, travelled a great deal, and, although not beautiful, had many admirers. She flourished in the thirteenth century.

BARBIER, MARY ANN,

Born at Orleans, cultivated literature and poetry with much success. She settled at Paris, where she published several tragedies and some operas. It has been said that her name was only borrowed by the Abbé Pellegrin; but this is a mistake. Mademoiselle Barbier had talents and learning; and the Abbè Pellegrin was never anything more to her than her friend and adviser. She died in 1745. The conduct of the tragedies of Mademoiselle Barbier is tolerably regular, and the scenes well connected. The subjects

are in general judiciously chosen; but nothing can be more commonplace than the manner in which she treats them. In endeavouring to render the heroines of her plays generous and noble, she degrades all her heroes. We perceive the weakness of a timid pencil, which, incapable of painting objects in large, strives to exaggerate the virtues of her sex; and these monstrous pictures produce an interest that never rises above mediocrity. Nevertheless, we meet with some affecting situations, and a natural and easy versification; but too much facility renders it negligent, diffuse, and prosaic. Her tragedies are entitled "Arria and Pœtus;" "Cornelia, Mother of the Gracchi;" "Tomyris, Queen of the Mussagetes;" "The Death of Cæsar;" and a comedy called "The Falcon." She also wrote three operas, which were successful.

BARNARD, LADY ANNE,

Daughter of James Lindsay, fifth earl of Balcarres, of Fifeshire, Scotland, was born December 8th. 1750; and married in 1793, to Sir Andrew Barnard, librarian to George the Third. She died without children in 1825. She wrote "Auld Robin Gray," one of the most perfect, tender, and affecting of all the ballads of humble life. The authorship of this song was unknown for a long time. Lady Anne Barnard wrote very little, and never anything equal in true pathos or poetry to this first ballad.

BARONI, ADRIANNE BASILE,

A native of Mantua, Italy, sister of the poet Basile. She was so much admired for her beauty, wit, and accomplishments, that volumes were written in her praise. Her daughter Leonora possessed equal charms, and met with equal admiration; and in 1639 a collection of poems in Latin, Greek, Spanish, Italian, and French, was published, in which her beauty and perfections were portrayed. She resided long at Rome, where she appeared occasionally as a singer. She also wrote some poetical trifles. She was celebrated for her vocal powers.

BARRY, MARIE JEANNE VAUBENIER,

Countess du, was born at Vancouleurs, near the native place of Joan d'Arc, in 1744. Her reputed father was an exciseman of the name of Vaubenier. After his death her mother went with her to Paris, where she was placed in a convent, but soon left it to work at a fashionable milliner's. When she was about sixteen she became mistress to Count Jean du Barry; and soon after was presented to Louis the Fifteenth of France, who was immediately fascinated by her beauty. In order that she might appear at court, Guillaume du Barry, brother of Count Jean, consented to the king's desire, and married her, after which she was introduced to the court as Countess du Barry. Her influence over the king was excessive and of long duration, and she often used it to lead him to commit acts of injustice and imprudence. After the death of Louis the Fifteenth, Madame du Barry was shut up in a convent; but Louis the Sixteenth allowed her to come out, and restored to her the pension and residence left her by the late king. She showed herself grateful for this kindness, when Louis the Sixteenth and his family were imprisoned; for she came, regardless of

her own danger, to England, to sell her jewels for the use of the queen and her children. On her return she was imprisoned and condemned, on the charge of "being a conspirator, and of having worn mourning in London for the death of the tyrant." She was guilotined on the 6th. of November, 1793. She wept much when going to the scaffold.

BARTON, ELIZABETH,

A RELIGIOUS fanatic, who lived in the reign of Henry the Eighth. She was generally called the Holy Maid of Kent, and was originally a servant at Allington; but was taught by designing persons to throw her face and limbs into contortions, to pretend to prophetical powers, and to denounce divine vengeance upon heretics. Venturing, however, to aim her predictions against the king, by announcing that if he should proceed in his attempt to obtain a divorce from Catharine of Arragon, and marry another woman, he would not be king seven months after; she was apprehended and tried, together with her accomplices, for high treason and executed at Tyburn, in 1534.

John Fisher, bishop of Rochester, a man of great learning and piety, was so deceived by her pretended sanctity and visions, as to become implicated with her, and to suffer, the following year, the same fate.

BASINE, OR BASIN,

WAS the wife of Basin, king of Thuringia. Childeric, king of France, driven from his dominions by his people, sought an asylum with the king of Thuringia; and during his residence at that court, Basine conceived a strong attachment for him. Childeric was at length restored to his kingdom; and a short time after, he beheld with surprise the queen of Thuringia present herself before him. "Had I known a more valiant hero than yourself," said she to Childeric, "I should have fled over the seas to his arms." Childeric received her gladly, and married her. She became the mother, in 467, of the great Clovis, the first Christian king of France.

BASSEPORTE, MADELEINE FRANCES,

A FRENCH lady, celebrated for her talent in painting plants and animals, especially birds, in water-colours. She was born in 1701, and received instructions from the celebrated Robert. In 1732, she succeeded Obriette, the painter of natural history in the royal gardens, with a salary of one hundred pistoles a year. She died in 1780. Madame Basseporte also produced some good engravings.

BASSI, LAURA MARIA CATHERINE,

BY marriage Veratti, a learned Italian lady, was born at Bologna, in 1711. She was placed in that happy mediocrity of condition equally removed from poverty and riches, where neither the sordid cares of living, nor the futile toys of grandeur, absorb the leisure for intellectual improvement. The first person who noticed Laura's extraordinary talents, was priest Don Lorenzo Stregani, who visited familiarly at the house. He amused himself with teaching the little girl Latin and French. He did not confine himself to what is usual,

—simply the power of translating and understanding the Latin authors,—but he urged her to so thorough a knowledge of the language, that she spoke and wrote it with the utmost fluency.

Another man of learning, a professor in the college of medicine, Dr. Gaetano Tacconi, was a friend of the Bassi family; he was so struck with the amazing progress of Laura in the languages, that he prevailed upon her parents, though not without much discussion and delay, to let her abandon household and feminine occupations, and devote herself to a learned education. After having exercised her in logic, he carried her on to metaphysics and natural philosophy. The master's knowledge on these subjects was limited to what was taught in the schools; but the penetrating genius of the pupil was not to be confined to these limits; her scientific studies, and even discoveries, left the faculty of Bologna far behind her in the career of knowledge. The gentlemen who had taken pleasure in cultivating this rare mind, began to feel desirous of surprising the public by a display; but they determined that, as a preparation, some unprejudiced and nice judging scholars should examine the little damsel, certain of their sanction for presenting her to any trial. For this purpose the abbe Giovanni Trombelli and Dr. Zanotti, were selected. They termed the young person a prodigy, and urgently advised her appearing in public, to manifest to the world her wonderful acquirements.

The result fully justified this advice; after holding a public dispute in philosophy with complete success, and passing her examination for the university degree of doctor, her brow was encircled by a silver crown, ornamented with laurel leaves, which was offered in the name of the faculty; she was invested with the gown which was the ensign of her degree, and addressed with a Latin oration; to which she made a most elegant extemporaneous reply in the same language. A dinner was given the next day, at the request of the cardinal de Polignac, when all the men of eminent ability were confronted with Laura, and every effort was made to sound her depths; but it was found that not one of these illustrious personages could compete with, or meet her at all points, so various were her acquirements, so subtle her wit, and so solid her understanding.

The highest honours were, after this, bestowed upon her; and the senate, considering that she reflected honours upon the city, settled a pension on her, to enable her to continue her studies without anxiety. She formed an attachment for Dr. Veratti, a celebrated physican, and professor of the institute; this ended in a marriage, when she shone as a wife and mother with admirable domestic qualities, equalling her scholastic ones.

The life of Laura Bassi offers a valuable lesson to literary women. She was mother of a numerous offspring, all of whom were most carefully attended to; as a wife, she was a model of tenderness. Mistress of a household, her frugality, and, at the same time, generous hospitality was remarkable; in fine, her abode was a scene of domestic comfort and happiness. But these essential occupations did by no means interfere with her scientific pursuits. Not only did she keep up with the other professors, but it was conceded that not a man in the university could read and speculate to the extent she manifested, by her experiments in natural philosophy, and her treatises on logical subjects. Besides this, for twenty-eight years, she carried on in her own house a course of experimental philosophy; until

the senate selected her to give public lectures on the subject in the university, as professor of this science. It is a great pity that the pedantic custom of using the Latin language for scientific and literary purposes still held sway at Bologna. Had Laura written in Italian, her writings would have been more extensively known, and would not be buried, as they now are, in classic dust. Her Latin style is peculiarly excellent.

She was modest and unaffected; her memory was very great, her understanding strong, and her conversation enlivened by sallies of wit. She died in 1778, of a disease of the lungs.

Her mortal remains were interred with solemn obsequies. She was buried with the doctors gown, and silver laurel. Her works remaining are:—An epic poem in manuscript; some poems published by Gobbi; "Le problemate quodam Mecanico," and published by the Institute; "Some experiments and discoveries on the compression of air.

BATHSHEBA, OR BATHCHUAH,

DAUGHTER of Eliam Ammiel, was the wife of Uriah the Hittite. While her husband was absent at the siege of Rabbah, David, king of Israel, accidentally saw, and fell violently in love with her. In consequence of this, he contrived the death of her husband, and married her. Bathsheba's eldest child by David died, but she bore four others to him, of whom Solomon and Nathan are reckoned in the genealogy of Jesus Christ.

Bathsheba is represented as very beautiful; and she must have been a woman of extraordinary powers of mind, as she exercised over her husband, king David, such paramount influence. Though he had, by his other wives, several sons older than Solomon, and Adonijah seems to have been his favourite, yet she induced him to promise that Solomon her son should succeed to the throne. The scene in David's death-chamber, when, at her appeal, the old king calls back, as it were, the full powers of his strong mind to give her again the solemn promise that her son shall reign, is sufficient confirmation of her influence. After David's death she was treated with profound reverence by her son, king Solomon. The period of her death is not recorded; but the last time she is mentioned, when she "sat on the right hand" of her son, who was "on his throne," was about B. C. 1012.

BATTISTATI, LOUISA,

A NATIVE of Stradella, Sardinia, and a mantua-maker at Milan, displayed remarkable courage during the five days of the Revolution at Milan, in 1848. On Sunday, March 10th. she disarmed a cavalry soldier, though he carried a carbine. She placed herself at the head of the Poppietti bridge, and steadily continued there, fighting against the enemy during the 20th. 21st. and 22nd. days, heading a valiant band of young men, and killing a Croate at every shot. She defended the large establishment at Vettabia, which contained 580 persons, being the edifice in which the widows and their children, and other females took refuge when Barbaressa stormed Milan. This young woman was, in 1850, married, and doing duty in the civic guard. To this woman must be given a place in history, beside the heroine of Saragossa, and other examples of female intrepidity.

BAYNARD, ANNE,

Only daughter of Edward Baynard, an eminent physician, was born at Preston, Lancashire, 1672. She was well instructed in the classics and sciences, and wrote Latin with ease and correctness. At the age of twenty-three, she had the knowledge of a profound philosopher. She often said "that it was a sin to be content with a little knowledge."

To the endowments of mind, she added the virtues of the heart; she was pious, benevolent, and simple in her manners; retired and perhaps too rigid in her habits. She always put aside a portion of her small income for charitable purposes; and to this she added an ardent desire and strenuous efforts for the mental and moral improvement of all within her influence.

About two years previous to her death, her spirits seem to have been impressed with an idea of her early dissolution; a sentiment which first suggested itself to her mind while walking alone, among the tombs in a church-yard; and which she indulged with a kind of superstitious complacency. On her death-bed, she earnestly entreated the minister who attended her, that he would exhort all the young people of his congregation to the study of wisdom and knowledge, as the means of moral improvement and real happiness.

The following character is given of this lady in Mr. Collier's Historical Dictionary. "Anne Baynard, for her prudence, piety, and learning, deserves to have her memory perpetuated: she was not only skilled in the learned languages, but in all manner of literature and philosophy, without vanity or affectation. Her words were few, well chosen and expressive. She was seldom seen to smile, being rather of a reserved and stoical disposition; this doctrine, in most parts, seeming agreeable to her natural temper, for she never read or spake of the stoics but with a kind of delight. She had a contempt for the world, especially of the finery and gaiety of life. She had a great regard and veneration for the sacred name of God, and made it the whole business of her life to promote his honour and glory; and the great end of her study was to encounter atheists and libertines, as may appear from some severe satires written in the Latin tongue, in which language she had great readiness and fluency of expression.

Anne Baynard died at Barnes, in the county of Surrey, in 1697.

BEALE, MARY,

An English portrait-painter, was born in Suffolk, in 1632, and died in 1697. She was the daughter of the Rev. Mr. Cradock, minister of Walton-upon-Thames, and was instructed in her art by Sir Peter Lely, whose works, and those of Vandyck, she studied with the greatest care. Her style was formed on the best models of the Italian school, and her colouring was clear, strong, and natural.

She also paraphrased some of the Psalms of David.

BEATRICE,

Daughter of the count of Burgundy, married the emperor Frederick in 1156. It is asserted by some historians that she was insulted by the Milanese, and that the emperor revenged her wrongs

by the destruction of Milan, and the ignominious punishment of the inhabitants.

BEATRICE,

Of Provence, daughter of Raymond Berenger, count of Provence, married, in 1245, Charles, son of Louis the Eighth of France, who was afterwards crowned king of Naples and Sicily. She died at Nocisa.

BEATRICE PORTINARI,

Is celebrated as the beloved of Dante, the Italian poet. She was born at Florence, and was very beautiful. The death of her noble father, Folca Portinari, in 1289, is said to have hastened her own. The history of Beatrice may be considered as an affection of Dante —in that lies its sole interest. All that can be authenticated of her is that she was a beautiful and virtuous woman. She died in 1290, aged twenty-four; and yet she still lives in Dante's immortal poem, of which her memory was the inspiration.

It was in his transport of enthusiastic love that Dante conceived the idea of the "Divina Commedia," his great poem, of which Beatrice was de tined to be the heroine. Thus to the inspiration of a young, lovely, and noble-minded woman, we owe one of the grandest efforts of human genius.

BEAUFORT, JOAN,

Queen of Scotland, was the eldest daughter of John Beaufort, earl of Somerset, (son of John of Gaunt,) and of Margaret, daughter of the earl of Kent.

She was seen by James, sometimes called the Royal Poet, son of Robert the Third, king of Scotland, while he was detained a prisoner in the Tower of London, and he fell passionately in love with her. On his release in 1423, after nineteen years of captivity, he married Joan, and went with her to Edinburgh, where they were crowned, May 22nd., 1424. In 1430, Joan became the mother of James, afterwards James the Second of Scotland.

She possessed a great deal of influence, which she always exercised on the side of mercy and gentleness. In 1437, the queen received information of a conspiracy formed against the life of her husband, and hastened to Roxburgh, where he then was, to warn him of his danger. The king immediately took refuge with his wife in the Dominican abbey, near Perth; but the conspirators, having bribed a domestic, found their way into the room. The queen threw herself between them and her husband, but in vain; after receiving two wounds, she was torn from the arms of James the First, who was murdered, February 21st., 1437.

Joan married a second time, James Stewart, called the Black Knight, son to the lord of Lorne, to whom she bore a son, afterwards earl of Athol. She died in 1446, and was buried at Perth, near the body of the king, her first husband.

BEAUFORT, MARGARET,

Countess of Richmond and Derby, was the only daughter and heiress of John Beaufort, duke of Somerset, (grandson to John of Gaunt, duke of Lancaster,) by Margaret Beauchamp, his wife. She was born at Bletshoe, in Bedfordshire, in 1441. While very

young, she was married to Edmund Tudor, Earl of Richmond, by whom she had a son named Henry, who was afterwards king of England, by the title of Henry the Seventh. On the 3rd. of November, 1456, the Earl of Richmond died, leaving Margaret a very young widow, and his son and heir, Henry, not above fifteen weeks old. Her second husband was Sir Henry Stafford, knight, second son to the Duke of Buckingham, by whom she had no issue. And soon after the death of Sir Henry Stafford, which happened about 1482, she married Thomas, Lord Stanley, afterwards Earl of Derby, who died in 1504. After spending a life in successive acts of beneficence, she paid the great debt of nature on the 29th. of June, 1509, in the first year of the reign of her grandson, Henry the Eighth. She was buried in Westminster Abbey, where a monument was erected to her memory. It is of black marble, with her effigy in gilt copper; and the head is encircled with a coronet. She founded and endowed the colleges of Christ and St. John's, at Cambridge.

BEAUHARNAIS, FANNY, COUNTESS DE,

The aunt of Josephine's first husband, was born at Paris, in 1738. Her father was receiver-general of finances, and he gave her a brilliant education. From her earliest youth, she showed a great taste for poetry. At the age of seventeen, she was married to Count de Beauharnais, whom she did not love, and she soon separated from him by taking up her residence in the convent of the Visitation. Here she assembled around her the most distinguished literary and scientific men; but she was criticised as well as flattered; and though Buffon called her his daughter, Le Brun wrote epigrams against her.

In 1773, Madame de Beauharnais published a little work entitled "A Tous les penseurs Salut," in which she undertook the defence of female authorship. But this was considered a strange instance of audacity, though the women of France then ruled everything from state affairs down to fashionable trifles. Le Brun, a bitter and satirical poet answered Madame de Beauharnais in a strain of keen invective. "Ink," said he "ill becomes rosy fingers."

Madame de Beauharnais published a volume of fugitive poems; also "Lettres de Stephanie," an historical romance, several other romances, and a comedy entitled "La Fausse inconstance ou le triomphe de l'honnêteté. She died in 1813.

BEAUMONT, MADAME LE PRINCE DE,

An able and lively French writer, whose works, in the form of romances, letters, memoirs, etc., were written for the improvement of youth in morals and religion. She was born at Rouen, April 26th., 1711, and died at Anneci, 1780.

BECTOR, CLAUDE DE,

Descended from an illustrious house in Dauphiny, abbess of St. Honoré de Tarascon, was eminent for her knowledge of Latin, and her fine style of writing. She was honoured by her admirers with the name of *Scholastica*. She gave early such indications of genius, that a monk, Denis Fauchier, undertook the care of her education. In a little time she made so great a progress, that she equalled the

most learned men of the age. Her Latin and French poems, letters, and treatises, for acuteness and solidity, have been classed with the ancient philosophers. She maintained a correspondence with many learned men in France and Italy. Francis the First, of France, was so charmed with the letters of this abbess, that he carried them about him, and showed them as models worthy of imitation. He went with his sister, Margaret of Navarre, to Tarascon on purpose to see this celebrated lady. She died in 1547.

BEECHER, ESTHER CATHERINE,

Daughter of the Rev. Lyman Beecher, D. D., was born September 6th., 1800, at East Hampton, Long Island, where she resided till she was about ten years of age. Being the eldest of thirteen children, (ten are now living, all of whom have displayed good talents and some marked genius,) her education was, by her wise parents, considered of essential importance. They knew, that if the eldest child was trained to go in the right way, the others would be almost sure to follow. On the removal of the family to Litchfield, Connecticut, in 1810, the little Catharine was placed at the best school for young ladies there to be found—that of Miss Sally Pierce; and the pupil was soon to excel the teacher. In a letter to a friend, Miss Beecher thus sketches herself at the age when, her education "finished," as the term is, she was preparing to take her part in the usual routine of woman's life; she says:—

"The prominent traits of my *natural* character, as developed in childhood and youth, were great activity of body and mind, great cheerfulness of spirits, a strong love of the ludicrous, and my imagination teeming with poetry and romance. I had no taste for study or anything that demanded close attention. All my acquisitions were in the line of my tastes, so that at twenty, no habits of mental discipline had being formed."

It was about this time an event occurred that for ever ended all Miss Beecher's youthful dreams of poetry and romance, and changed the whole course of thought and feeling as regarded her destiny in this life. But the Providence that withdrew her heart from the world of woman's hopes, has proved a great blessing to her sex and her country. In 1822 she opened a Female Seminary at Hartford, Connecticut, which received pupils from every State in the Union, and soon numbered from 100 to 160 of these treasures of home, committed to her care and guidance. In discharging the important duties thus devolved on her, she not only learned to understand her own deficiencies of education, but also those of all the systems hitherto adopted for female pupils; and a wish to remedy the want of suitable text-books for her school, called forth her first printed work, an "Arithmetic;" her second work was on the more difficult points of Theology; and her third, an octavo, on "Mental and Moral Philosophy." This, like the others, was prepared for her own pupils, and though it has been printed and introduced in one of our Colleges for young men as a text-book, has never yet been published. These works are important as shewing the energy of mind, and entire devotion to the studies she undertakes, which characterize Miss Beecher. In truth her school duties were then so arduous that her health gave way, and for a season, she was compelled to retire from her work.

In 1832, her father with his family removed to Cincinnati, Ohio.

She accompanied them, and there for two years superintended an Institution for Female Education, opened in that city. Since then Miss Beecher has been engaged in maturing and carrying into effect a great plan for the education of all the children in America. For this end she has written and journeyed, pleaded and laboured, and for the last ten years made it the chief object of her thoughts and efforts.

The example of Miss Beecher is of singular interest in manifesting the power of female talent directed, as hers has ever been, to objects clearly within the allowed orbit of woman's mission. She has never overstepped nature; she gives authority and reverence to the station of men; she hastens to place in their hands the public and governing offices of this mighty undertaking, which is destined to become of more importance to America's interest than any projected since it became a nation. Next to having free institutions, stands Christian education, which makes the whole people capable of sustaining and enjoying them. It is only by preparing woman as the educator, and giving her the office, that this end can be attained.

The printed writings of Miss Beecher have been connected with her governing idea of promoting the best interests of her own sex, and can scarcely be considered as the true index of what her genius, if devoted to literary pursuits, might have produced. Her chief intellectual efforts seem to have been in a direction exactly contrary to her *natural tastes*; hence the romantic girl, who, till the age of twenty, was a poet only, has since aimed at writing whatever she felt was most required for her object, and, of course, has chosen that style of plain prose which would be best understood by the greatest number of readers. Besides the three works named, Miss Beecher has prepared an excellent book on "Domestic Economy, for the use of Young Ladies at Home and at School," which has a wide popularity.

BEHN, APHRA,

A CELEBRATED English poetess, was descended from a good family in the city of Canterbury. She was born in the reign of Charles the First, but in what year is uncertain. Her father's name was Johnson. He was related to Lord Willoughby, and by his interest was appointed lieutenant-general of Surinam and thirty-six islands, and embarked for the West Indies when Aphra was very young. Mr. Johnson died on the passage, but his family arrived at Surinam, where Aphra became acquainted with the American prince Oroonoko, whose story she has given in her celebrated novel of that name. She relates that "she had often seen and conversed with that great man, and been a witness to many of his mighty actions; and that at one time, he and Imoinda his wife, were scarce an hour in a day from her lodgings." The intimacy between Oroonoko and the poetess occasioned some reflections on her conduct, from which she was subsequently cleared.

The afflictions she met with at Surinam, in the death of her parents and relations, obliged her to return to England, where, soon after her arrival, she married Mr. Behn, an eminent merchant in London, of Dutch extraction. King Charles the Second, whom she highly pleased by the entertaining and accurate account she gave him of the colony of Surinam, thought her a proper person to be entrusted with the management of some affairs during the Dutch

war, which was the cause of her going to Antwerp. Here she discovered the design formed by the Dutch, of sailing up the Thames, in order to burn the English ships; she made this discovery through her lover, Vander Albert, a Dutchman.

Mrs. Behn could not doubt the truth of this communication, and sent information of it immediately by express to England. But her intelligence (though well grounded, as the event showed) being disregarded and ridiculed, she renounced all state affairs, and amused herself during her stay at Antwerp, with the pleasures of the city.

After some time she embarked at Dunkirk, for England, and in the passage was near being lost; the ship was driven on the coast for four days, but by the assistance of boats the crew were all saved.

Mrs. Behn published three volumes of poems; the first in 1684, the second in 1685, the third in 1688. They consist of songs and other little pieces, by the Earl of Rochester, Sir George Etherage, Mr. Henry Crisp, and others, with some pieces of her own. To the second volume is annexed a translation of the Duke de Rochefoucault's moral reflections, under the title of "Seneca Unmasked." She wrote also seventeen plays, some histories and novels. She translated Fontenelle's History of Oracles, and Plurality of Worlds, to which last she annexed an essay on translation and translated prose. The Paraphrase of Ænone's Epistle to Paris, in the English translation of Ovid's Epistles, is Mrs. Behn's; and Mr. Dryden, in the preface to that work, pays her the following compliment:—"I was desired to say, that the author, who is of the fair sex, understood not Latin; but if she do not, I am afraid she has given us who do, occasion to be ashamed." She was also the authoress of the celebrated Letters between "A Nobleman and his Sister," printed in 1684; and of eight love-letters to a gentleman whom she passionately loved, and with whom she corresponded under the name of Lycidas. She died, after a long indisposition, April 16th, 1689, and was buried in the cloisters of Westminster Abbey.

BEKKER, ELIZABETH,

An ornament of Dutch literature, was born at Flushing, in 1738, and died at the Hague, in 1804. Few female authors have united to so great talents such dignity and purity of morals. Several of her numerous works are considered classics in Dutch literature; especially her romances of "William Leevend;" "Letters of A. Blankhart to C. Wildschut;" and the "History of Sara Bürgerhart." She wrote her most important works in conjunction with her friend Agatha Deken, and the share of each of them in the composition is unknown. Agatha Deken survived her friend only nine days.

BELLAMY, GEORGIANA,

An actress of some celebrity, was born in 1733. Her mother was a Miss Searle, the mistress of Lord Trelawney, who afterwards married Captain Bellamy. He separated from her on discovering her infidelity. Miss Bellamy was brought out by Mr. Garrick, at the Covent-Garden theatre, at the age of fourteen, and met with much success for some years. She died at Edinburgh, in deep distress, in 1788. Her life was a series of errors and misfortunes. She wrote her own memoirs in six volumes.

BELLEVILLE, JANE DE,

Wife of Oliver the Third, Lord of Clisson. Philip de Valois, King of France, having caused her husband to be beheaded, in 1343, on unauthenticated suspicion of correspondence with England. Jane sent her son, a boy of twelve, secretly to London, for safety, sold her jewels, armed three vessels, and attacked all the French she met. She made descents on Normandy, took the castles, and the most beautiful woman in Europe might be seen, with a sword in one hand, and a flambeau in the other, enforcing and commanding acts of the greatest cruelty.

BELLINI, GUISEPA, COUNTESS,

Was born at Novara in 1776, of one of the most noble families of Italy. She was endowed with a good understanding and great benevolence of character, which a strong sentiment of piety guided and maintained. She was married in the bloom of youth to the Count Marco Bellini, whose character and disposition entirely assimilated with hers. Crowned with all worldly advantages, they were doomed to the affliction of losing their only son. This blow was sensibly felt by the bereaved parents, who thenceforth, unable to enjoy the pleasures of society and idle diversions, resolved to seek alleviation by devoting themselves to works of beneficent utility. Already extremely opulent, a large accession of fortune enabled them to mature an idea they had planned for the public benefit; when, in 1831, death removed from the poor their friend and benefactor, the Count Bellini.

The widowed countess, remembering her husband's maxim that "the best way of assisting the poor population was by giving them the abilities to maintain themselves," took counsel with the most intelligent and experienced of her fellow-citizens, and, with the assistance of able and practical heads, planned and founded a gratuitous school for arts and trades, for the benefit of the children of both sexes of the Novarese poor. This foundation she endowed with the sum of 100,000 francs. The good work was regularly established by royal permission, and concurrence of the municipal authorities, February 9th., 1833.

The countess Bellini died in 1837.

BELLOC, LOUISE SWANTON,

Resides in Paris, where she is favourably known for her zeal in promoting female education. She is one of that class of literary women, now, as we trust, fast increasing in France, who believing in God and his revealed Word, are devoting their time and talents to the great work of popular instruction. As the basis of this, female education is indispensable, and those who, with pious hearts and delicate hands, toil in this portion of the vineyard of truth, deserve a high place among the philanthropists of our era.

Madame Belloc is happy in having an ally—*Adelaide Montgolfier*, daughter of the celebrated æronaut; their good works are so interwoven, that we cannot well separate their names in this sketch. One of their plans for the moral benefit of society was the establishment of a "*choice circulating library*, designed to counterbalance, as much as possible, the bad effects produced by the numerous reading rooms, which place in all hands, and spread everywhere,

the most dangerous works, and the sad consequences of bad reading."

But previous to the formation of this plan, and soon after the Revolution of *Les trois Jours*, Madame Belloc was appointed by the government of France to assist General Lafayette in establishing public libraries; but owing to various obstacles the design was never encouraged, and finally was abandoned. Then the select circulating library was planned,—we do not know what its success has been; but the idea illustrates the noble character of these women. Another work of their united care was very successful. They edited and published a monthly Magazine—"*La Ruche, Journal d' études Familière*,"—devoted to the education of girls.

The principal works of both have been prepared for the young "Pierre et Pierrette," by Madame Belloc, was crowned (or obtained the prize) by the French Academy; and "Corbeille de l' Année or Mélodies de Printemps," by Mademoiselle Montgolfier, was adopted, by the University, in the primary and high schools for girls. She has written many other works for the young, among which are "Piccolissima," and "Contes devenus Histoires."

Madame Belloc has translated many useful works for the youth of her fair land, from the English language, and from American authors. Miss Sedgwick's writings are among her favourites. She also translated Dr. Channing's "Essay upon the actual state of Literature in the United States, and the importance of a National Literature," to which Madame Belloc prefixed an "Essai sur la vie publique et privie de l' Auteur," written with much discrimination and good sense.

But the lofty patriotism and noble sentiments of Madame Belloc are strikingly expressed in a work published in 1826, at Paris, entitled "Bonaparte and the Greeks:"—those who would become acquainted with the mind of a gifted and true woman should read this work. It breathes the assurance of moral renovation in France,—a nation must struggle upward if the souls of its women hold the truth steadfast; and France has daughters worthy of this encomium.

M. Jullien, the distinguished editor of the Revue Encyclopédique, in speaking of Madame Belloc, alludes especially to her piety, her filial tenderness and sacrifices, the constancy of her attachments, and gives instances to illustrate her compassionate zeal for the unfortunate. She is described as "majestic in figure, with a countenance expressive of benevolence and intelligence;" a Minerva in form, as well as in wisdom and goodness.

BENDISH, BRIDGET,

Wife of Thomas Bendish, Esq., was the daughter of General Ireton, and grand-daughter of Oliver Cromwell; whom she resembled in piety, dissimulation, personal arrogance, and love of display. After managing her salt-works at Southtown, in Norfolk, with all the labour and exertion of the most menial servant, she would sometimes spend an evening at the public assembly at Yarmouth, where her princely behaviour and dignified manners ensured her the respect of her neighbours. This remarkable woman, who, in public life, would have been famous for her great mental powers and self-command, died in retirement, in 1727. Hers was a mixed character, in which one could hardly decide whether the great or the little predominated.

BENGER, ELIZABETH OGILVY,

Was born at Wells, in 1778, and had to struggle with many difficulties in early life. So few books could she procure, that she used to read the open pages of the new publications in the window of the only bookseller's shop in the little town in Wiltshire in which she lived, and return, day after day, in the hope of finding another page turned over. She, nevertheless, acquired a respectable portion of learning. On her removal to London, she obtained kind literary friends and patronage, and was generally esteemed for her virtues, manners, and talents. She died January the 9th., 1827. Besides a drama, two novels, and poems, she wrote "Memoirs of Mrs. Hamilton;" "Lobin and Klopstock;" and "Lives of Anne Boleyn; Mary, Queen of Scots; the Queen of Bohemia; and Henry the Fourth, of France."

BENWELL, MARY,

Was an English portrait-painter. Her principal works were in crayons, oil, and miniature, and were exhibited to the public in the Artists' and Royal Academy Exhibitions from 1622 till 1783.

BERENGARIA,

Of Navarre. was daughter of Sancho the Wise, King of Naples, and married Richard Cœur de Lion, soon after he ascended the throne of England. Richard had been betrothed when only seven years of age, to Alice, daughter of Louis the Seventh, who was three years old. Alice was sent to the English court, when a girl of thirteen, for her education. The father of Cœur de Lion, Henry the Second, fell in love with this betrothed of his son; and had prevented the marriage from being solemnized. But Richard, after he ascended the throne, was still trammelled by this engagement to Alice, while he was deeply in love with Berengaria. At length these obstacles were overcome. "It was the joyous month of May, 1191," to quote an old writer, "in the flourishing and spacious isle of Cyprus, celebrated as the very abode of the goddess of love, did king Richard solemnly take to wife his beloved lady Berengaria."

This fair queen accompanied her husband on his warlike expedition to the Holy Land. In the autumn of the same year Richard concluded his peace with Saladin, and set out on his return to England. But he sent Berengaria by sea, while he, disguised as a Templar, intended to go by land. He was taken prisoner, and kept in durance, by Leopold of Austria, nearly five years. Richard's profligate companions seem to have estranged his thoughts from his gentle, loving wife, and for nearly two years after his return from captivity, he gave himself up to the indulgence of his baser passions; but finally his conscience was awakened, he sought his ever-faithful wife, and she, woman-like, forgave him. From that time they were never parted, till his death, which occurred in 1199. She survived him many years, founded an abbey at Espan, and devoted herself to works of piety and mercy. "From her early youth to her grave, Berengaria manifested devoted love to Richard: uncomplaining when deserted by him, forgiving when he returned, and faithful to his memory unto death," says her accomplished biographer, Miss Strickland.

BERENICE,

Daughter of Herod Agrippa the First, King of Judea, grandson of Herod the Great, was the sister of Herod Agrippa the Second, before whom Paul preached, and married her uncle, Herod, king of Chalcis, at whose death she signified her willingness to become the wife of Polemon, King of Cilicia, if he would embrace Judaism. Polemon, induced by her wealth, consented; but Berenice soon deserted him, and he returned to his former faith.

Scrupulous in all religious observances, she made a journey to Jerusalem, where she spent thirty days in fasting and prayer. While thus engaged, she suffered a thousand indignities from the Roman soldiers. She also went barefoot to the Roman governor to intercede for her people, but he treated her with open neglect. Berenice then resolved to apply to Vespasian, emperor of Rome, or his son Titus, to avoid being involved in the ruin of her nation. She accordingly went, with her brother, to Rome, and soon gained Vespasian by her liberality, and Titus by her beauty. Titus wished to marry her; but the murmurs of the Roman people prevented him; he was even obliged to banish her, with a promise of a recall when the tumult should be appeased. Some historians assert that Berenice returned and was again banished.

She is mentioned in the 25th. chapter of the Acts of the Apostles as coming with her brother Agrippa to Cesarea, to salute Festus.

BERNARD, CATHARINE,

Of the academy of the Ricovrate of Padua, was born at Rouen, and died at Paris in 1712. Her works were several times crowned by the French academy, and by that of the Jeux-Floraux. Two of her tragedies were represented at the French theatre, "Brutus," in 1691, and "Laodamia." It is thought she composed these pieces conjointly with Fontenelle, her friend and countryman. She wrote several other works in verse, showing ease and sometimes delicacy She acquired some celebrity by her *placet* to Louis the Fourteenth to petition for the two hundred crowns given to her annually by that prince; it is to be seen in the "Recueil de vers Choisis du père Bonhors." She discontinued writing for the theatre at the advice of Madame la Chancelière de Pont-Chartrain, who gave her a pension; even suppressing several little pieces, which might have given wrong impressions of her manners and religion. Two romances are likewise ascribed to her; "The Count d' Amboise," and "Ines of Cordova." Some of the journalists attributed to her, others to Fontenelle, the account of the "Island of Borneo."

BERNERS, or BARNES, JULIANA,

Sister of Richard, Lord Berners, is supposed to have been born about 1388, and was a native of Essex. She was prioress of Sopewell nunnery, and wrote "*The Boke of Hawkyng and Huntyng*," which was one of the first works that issued from the English press. She is represented as having been beautiful, high-spirited, and fond of all active exercises. She lived to an advanced age, and was highly respected and admired. The indelicacies that are found in her book, must be imputed to the barbarism of the times. She is usually spoken of by contemporary writers as Lady Juliana Berners.

BERSALA, ANN,

Daughter and principal heiress of Wolfard de Borselle, and of Charlotte de Bourbon-Montpensier, who was married June the 17th., 1468; she was wife of Philip of Burgundy, son of Anthony of Burgundy, Lord of Bevres, of the illegitimate sons of the Duke of Burgundy, Philip the Good. She brought to him, for her dowry, the lordship of Vere, that of Flushing, and some others, and had by him one son and two daughters.

Erasmus had a peculiar esteem for her. He thus writes to a friend:—"We came to Anne, Princess of Vere. Why should I say anything to you of this lady's complaisance, benignity, or liberality? I know the embellishments of rhetoricians are suspected, especially by those who are not unskilled in those arts. But, believe me, I am so far here from enlarging, that it is above the reach of our art. Never did nature produce anything more modest, more wise, or more obliging. She was so generous to me—she loaded me with so many benefits, without my seeking them! It has happened to me, my Battus, with regard to her, as it often used to happen with regard to you, that I begin to love and admire most when I am absent. Good God, what candour, what complaisance in the largest fortune, what evenness of mind in the greatest injuries, what cheerfulness in such great cares, what constancy of mind, what innocence of life, what encouragement of learned men, what affability to all!"

BERTANA, LUCIA.

In the sixteenth century the literary annals of Italy shone with illustrious names, and among these may be found many women assiduously cultivating poetry and science, and attaining no mean proficiency in these elevated pursuits. Naples boasted Vittoria Colonna, and a few years afterwards, Laura Terracina. Padua possessed Gaspara Stampa; Brescia, Veronica Gambara; and Modena, Tarquenia Molza. At Bologna, among many poetesses at that time, we find Ippolita Paleotti writing elegant verses in Greek and in Latin; the nun Febronia Pannolini, remarkable for her choice prose, and flowing hymns, as well in Latin as in Italian; and Valeria Miani, who achieved that difficulty some male sceptics arrogantly refuse to feminine capacity—a successful tragedy. But among all the Bolognese women, the crown must be yielded to Lucia Bertana. Not only contemporary authorities award her this praise, but Maffei, in his "History of Italian literature," gives her the third place among the most admirable poetesses of the sixteenth century, preferring only Vittoria Colonna and Veronica Gambara. She was born at Bologna, of the family Dall'Oro, in 1521; and became the wife of Gerone Bertana, a gentleman of Modena, where she resided after her marriage. She was not only celebrated for her poetry, but possessed a vigorous and polished prose style. She cultivated music and painting, and turned her attention to what was at that time a respectable and sensible object of study—astrology. Besides these accomplishments, Lucia was gifted with all the virtues of her sex. She was amiable and gentle, and her excellent disposition was manifested in an attempt she most earnestly made to effect a reconciliation between two rival men of letters, Caro and Castelvetro. She conducted the matter with the utmost delicacy and good sense—appealed to the better feelings of each—and tried to show how

unworthy of their superior abilities, and solid reputation, was this unmeaning bickering.

She died at Rome in 1567. Her remains were interred in the church of St. Sabinà, where her husband elevated a superb monument to her memory. The estimation of various learned societies endeavoured to immortalize her by other means—medals were struck to her fame, which may yet be found in Italian Museums.

BERTHA,

Daughter of Caribert, King of Paris. She married Ethelbert, King of Kent, who succeeded to the throne about the year 560. Ethelbert was a pagan, but Bertha was a Christian, and in the marriage treaty had stipulated for the free exercise of her religion, and taken with her a French bishop. By her influence Christianity was introduced into England; for so exemplary in every respect were her life and conduct, that she inspired the king and his court with a high respect for her person, and the religion by which she was influenced. The Pope taking advantage of this, sent forty monks, among whom was St. Augustine, to preach the gospel. Under the protection of the queen they soon found means of communication with the king, who finally submitted to public baptism. Christianity proved the means of promoting knowledge and civilization in England; and this convert king enacted a body of laws which was the first written code promulgated by the northern conquerors. Thus was the influence of this pious Queen Bertha the means of redeeming England from paganism: and moreover to her belongs the glory of planting the first Christian Church in Canterbury, called the church of St. Martin; here she was buried: her epitaph, preserved by Leland, may be thus translated—"Adorned with virtues here lies the blessed Queen Bertha, who was in favour with God and greatly beloved by mankind."

BERTHA,

Widow of Eudes, Count de Blois, married Robert the Pious, King of France. She was a relation of his, and he had been godfather to one of her children. These obstacles, then very powerful, did not prevent the king from marrying her. A council assembled at Rome in 998, and ordered Robert to repudiate Bertha, which he refused to do; the terrible sentence of excommunication was pronounced against him, and he was at length obliged to yield. Bertha retired to an abbey and devoted herself to pious works. Her title of queen was always given to her, and the king continued to show her constant proofs of affection and respect.

BERTHA, or BETRADE,

Wife of Pepin and mother of Charlemagne, Emperor of France, was a woman of great natural excellences, both of mind and heart. Charlemagne always showed her most profound respect and veneration, and there was never the slightest difficulty between them excepting when he divorced the daughter of Didier, King of the Lombards, whom he had married by her advice, to espouse Emergarde. Bertha died in 783. Her name has come down to posterity irradiated by the glory which surrounds that of her son; it is a borrowed light, but it shines upon a worthy object.

BERTRADE,

Daughter of the Count of Montfort, married the Count of Anjou, from whom she was divorced to unite herself to Philip the First, King of France, 1092. This union was opposed by the clergy, but the love of the monarch triumphed over his respect for religion. Bertrade was ambitious, and not always faithful to her husband. After the king's death she pretended sanctity, and was buried in a convent which she herself founded.

BETHMANN, FREDERICA,

One of the first ornaments of the Berlin National Theatre, was born in 1760, at Gotha, where her father, whose name was Flittner, had an income by a respectable office. After his death, her mother married the well-known director Grossmann. He visited, with his family, the cities on the Rhine, Cologne, Bonn, Mentz, etc., where Frederica was married to Mr. Unselmann, who enjoyed great popularity for his rich comic talent, and she then made her first appearance on the stage. Her agreeable voice induced her to appear at the opera. She soon acquired by her singing and acting, in naïf as well as in sentimental parts, the undivided approbation of the public; and was called, with her husband, to Berlin, where she became one of the first actresses that Germany has produced, both in tragedy and comedy. In 1803 she was divorced from her husband, to marry the renowned Mr. Bethmann. She died in 1814. A truly creative fancy, deep and tender feeling, and an acute understanding, were united in her with a graceful, slender figure, an expressive countenance, and a voice, which, from its flexibility and melodiousness, was fit to touch the deepest chords of the heart, and to mark with rare perfection the nicest shades of thought and feeling.

BIBI JAND,

Queen of Dekan in Hindostan, in the sixteenth century, was a wise and able princess. She maintained her dominions in peace and prosperity, and repulsed with success the attacks of the Moguls, who wished to subjugate her.

BIGNE,

Grace de la, a French poetess of Bayeaux, accompanied King John to England, after the battle of Poictiers, and died in 1374.

BILDERJIK, KATHARINE WILHELMINA,

Wife of the celebrated poet of Holland, died at Haarlaem, in 1831. She was herself distinguished for her poetic abilities; and, in 1816, obtained a prize offered at Ghent for the best poem on the battle of Waterloo.

BILLINGTON, ELIZABETH,

The most celebrated English singer of her day, was born in 1770. She was the daughter of Mr. Weichsell, a German. At the age of fourteen she made her first appearance as a singer, at Oxford; and two years afterwards married Mr. Billington, whom she accompanied to Dublin. Here she made her *début* in the opera of "Orpheus and

Eurydice." On returning to London, she appeared at Covent Garden with great success, and rapidly acquired a high reputation. She afterwards visited the continent to avail herself of the instructions of the masters of the art in Paris and Italy. In 1796, she appeared at Venice and at Rome, receiving everywhere the loudest expressions of applause. In 1801, she returned to the London stage, and astonished the whole world by her Mandane, a performance that has hardly ever been equalled in English opera. The last exhibition of her powers was for the benefit of a charity at Whitehall chapel; the queen, the prince-regent, and most of the branches of the royal family, being present. She left England in 1817, and died soon after at an estate she had purchased in the Venetian territories. Her character as a private individual was very bad.

BILLIONI, N. BUSSA,

A CELEBRATED actress at the theatres of France and Brussells, who died in 1783.

BLACK, MRS.,

AN English portrait-painter, flourished about the year 1760, and was a member of the Academy in St. Martin's-lane. Her daughter was also a portrait-painter in oils and crayons, who acquired much reputation in teaching painting.

BLACKWELL, ELIZABETH,

AN English woman of considerable talent, who, to provide subsistence for her husband, who was in prison for debt, published, in two folio volumes, a complete Herbal, containing five hundred plates, drawn, engraved, and coloured by herself. The first volume appeared in 1737, and the second in 1739. The whole work bore the following title:—"A curious Herbal, containing five hundred of the most useful plants which are now used in the practice of physic, engraved on folio copper-plates, after drawings taken from the life. To which is added a short description of the plants, and their common uses in Physic."

While Mrs. Blackwell was completing this laborious undertaking, she resided at Chelsea, near the Garden of Medicinal Plants; where she was frequently visited, and much patronized by people of distinguished rank and learning. The College of Physicians gave the book a public testimonial of their approbation, and made the author a present. Dr. Pulteney, speaking of this work, says, "For the most complete set of drawings of medicinal plants, we are indebted to the genius and industry of a lady, exerted on an occasion that redounded highly to her praise."

BLACKWELL, ELIZABETH,

DESERVES to have her name recorded for the earnest efforts she is making to prepare herself for a physician for her own sex. The reform of the practice which has confined all medical and even physiological science to men is, we trust, approaching. The example of this young heroic woman has already had a salutary effect. We give her history, as written by one well qualified to judge of her character, and the fitness of the pursuit she has chosen. Having been a physician, he knows and feels that some branches of medical

practice ought to be exclusively in the hands of women.

The public, through the newspapers, have been pretty generally informed that Elizabeth Blackwell was a regular student of Geneva Medical College, and received the diploma of that institution at its commencement in 1849. As she is the first Medical Doctor of her sex in the United States, the case is, naturally enough, one of those questionable matters upon which there must be a great variety of opinions; and the public sentiment is, besides, influenced by the partial and inaccurate statements of facts and conjectures, which usually supply the place of correct information.

Elizabeth Blackwell was born about 1820, in the city of Bristol. Her father settled with his family in New York when she was about eleven years old, After a residence there of five or six years, he failed in business, and removed to Cincinnati. A few weeks after his arrival there, he died, leaving his widow and nine children in very embarrassed circumstances. Elizabeth, the third daughter, was then seventeen years of age. During the ensuing seven years, she engaged, with two of her sisters, in teaching a young ladies' seminary. By the joint efforts of the elder children, the younger members of the family were supported and educated, and a comfortable homestead on Walnut Hill was secured for the family. The property which, in the midst of their first difficulties, they had the forecast to purchase, has already quadrupled the price which it cost them. I give this fact for the illustration of character which it affords.

It was in 1843 that Miss Blackwell first entertained the idea of devoting herself to the study of medicine, Having taken the resolution, she went vigorously to work to effect it. She commenced the study of Greek, and persevered until she could read it satisfactorily, and revived her Latin by devoting three or four hours a day to it, until she had both sufficiently for all ordinary and professional purposes. French she had taught, and studied German to gratify her fondness for its modern literature. The former she speaks with fluency, and translates the latter elegantly, and can manage to read Italian prose pretty well.

Early in the spring of 1845, for the purpose of making the most money in the shortest time, she set out for North Carolina, and, after some months teaching French and music, and reading medicine with Dr. John Dickson, at Asheville, she removed to Charleston. Here she taught music alone, and read industriously under the direction of Dr. Samuel H. Dickson, then a resident of Charleston, and now Professor of Practice in the University of New York. In 1847, she went to Philadelphia, for the purpose of pursuing the study. That summer, Dr. J. M. Allen, Professor of Anatomy, afforded her excellent opportunities for dissection in his private anatomical rooms. The winter following, she attended her first full course of lectures at Geneva, N. Y. The next summer, she resided at the Blockley Hospital, Philadelphia, where she had the kindest attentions from Dr. Benedict, the Principal Physician, and the very large range for observation which its great variety and number of cases afford. The succeeding winter, she attended her second course at Geneva, and graduated regularly at the close of the session. Her thesis was upon Ship Fever, which she had ample opportunities for observing at Blockley. It was so ably written, that the Faculty of Geneva determined to give it publication.

It is in keeping with my idea of this story to add, that the

proceeds of her own industry have been adequate to the entire expense of medical education—about eight hundred dollars.

My purpose in detailing these particulars is, to give the fullest notion of her enterprise and object. She gave the best summary of it that can be put into words in her reply to the President of the Geneva College, when he presented her diploma. Departing from the usual form, he rose and addressed her in a manner so emphatic and unusual, that she was surprised into a response. "With the help of the Most High, it shall be the study of my life to shed honour on this diploma."

Her settled sentiment was perhaps unconsciously disclosed in this brief speech. She had fought her way into the profession, openly, without disguise, evasion, or any indirection, steadily refusing all compromises and expediencies, and under better impulses and with higher aims than personal ambition or the distinction of singularity. Her object was not the honour that a medical degree could confer upon her, but the honour that she resolved to bestow upon it; and that she will nobly redeem this pledge is, to all who know her, rather more certain than almost any other unarrived event.

Miss Blackwell sailed for Europe on the 18th. of April, 1849. She spent a couple of weeks in London, Dudley, and Birmingham. In Birmingham, (near which her uncle and cousins, large iron manufacturers, reside, one of her cousins now being Government Geologist for Wales,) she was freely admitted to all the hospitals and other privileges of medical visitors. They called her in England, "The Lady Surgeon." Provided with letters to London, she made the acquaintance of the best known medical men there; among others, Dr. Carpenter, author of a standard work on Physiology, much in use in the United States, gave her a soirée, where she met the faculty of the highest rank generally. When she visited St. Bartholomew's hospital (it is the largest in England, and its annual income is £30,000,) the Senior Surgeon met her, and said that, hearing she would visit the hospital that day, though it was not his day for attending, he thought it due to her that he should do the honours of the establishment, and accordingly he lectured to the classes (clinical lectures) in her presence.

Moreover, early in the spring of 1850, the dean of the faculty of St. Bartholomew's hospital, London, tendered to Miss Dr. Blackwell the privileges of their institution, on the ground that it was due to her, and added that he doubted not all the other schools of the city would do the same.

In Paris, she resided as an elève at the Hospital Maternitè, in Rue du' Port Royal. It is, as its name indicates, a maternity Hospital, and offers great opportunities in that department, as well as in the diseases of women and children.

None of the French physicians seem to have extended any particular courtesy towards Miss Blackwell, except M. Blot, of the Maternitè—and his was characteristic of French delicacy, where they hide every thing which ought to be thrown open, and display just what they ought to conceal.

In England no difficulty was made or felt about Miss Blackwell's presence at the hospitals and before the classes. In Paris, M. Blot proposed to her to assume *male attire*,—then she might visit these places! Her indignant reply was that she would not thus dishonour her womanhood, nor seek her object by any indirect means, for all

the advantages which such means would afford her.

In personal appearance Miss Blackwell is rather below the middle size, lady-like in manners, and very quiet, almost reserved in company. That her example is destined to work out a great and beneficial change in the medical practice of America, we confidently hope; and that England will soon follow this change, we will not doubt. Is it not repugnant to reason, as well as shocking to delicacy, that men should act the part of *midwives?* Who believes this is necesary? that woman could not acquire all the requisite physiological and medical knowledge, and by her sympathy for the sufferer, which man cannot feel, become a far more congenial helper?

God has sanctioned this profession of Female Physicians; He "built houses" for the Hebrew midwives, and he will bless those who go forward to rescue their sex from subjection to this unnatural and shocking custom of employing men in their hour of sorrow. We trust the time is not far distant when the women of the Anglo-Saxon race will be freed from such a sad servitude to the scientific knowledge of man, which neither God nor nature sanctions.

BLAKE, KATHARINE,

Wife of William Blake, the artist, was born in humble life, and first noticed by the young painter for the whiteness of her hand and the sylph-like beauty of her form. Her maiden name was Boutcher, not name to set in ryhme, but her lover inscribed his lyrics to the "dark-eyed Kate." He also drew her picture; and finding she had good domestic qualities, he married her. They lived long and happily together. A writer who knew them intimately, thus describes her:—

"She seemed to have been created on purpose for Blake; she believed him to be the finest genius on earth; she believed in his verse; she believed in his designs; and to the wildest flights of his imagination she bowed the knee, and was a worshipper. She set his house in good order, prepared his frugal meal, learned to think as he thought, and, indulging him in his harmless absurdities, became as it were bone of his bone and flesh of his flesh. She learned—what a young and handsome woman is seldom apt to learn—to despise gaudy dresses, costly meals, pleasant company, and agreeable invitations; she found out the way of being happy at home, living on the simplest of food, and contented in the homeliest of clothing. It was no ordinary mind which could do all this; and she whom Blake emphatically called his 'beloved' was no ordinary woman. She wrought off in the press the impressions of his plates—she coloured them with a light and neat hand—made drawings much in the spirit of his compositions, and almost rivalled him in all things, save in the power which he possessed of seeing visions of any individual living or dead, whenever he chose to see them."

William Blake died in 1828, without any visible pain, his faithful wife watching over him to the last. She died a few years afterwards.

BLAMIRE, SUSANNA,

Was born of a respectable family in Cumberland, at Cardem Hall, near Carlisle, where she resided till her twentieth year, when her sister marrying a gentleman from Scotland, she accompanied them

to that country, where she remained some years. She was distinguished for the excellence of her Scottish poetry. She died unmarried at Carlisle, in 1794, at the age of forty-six. Her lyrics have been greatly admired for their harmonious versification, and their truth and tenderness of feeling. Among these, "The Nabob," "The Waefu' Heart," and "Auld Robin Forbes," are selected as most beautiful. Her poetical works were collected in 1842, and published in one volume, with a memoir by Patrick Maxwell.

BLANCHARD, MADAME,

Was the wife of François Blanchard, one of the first aeronauts, a Frenchman by birth, who died in 1809. After his death Madame Blanchard continued to make aerial voyages. In 1811, she ascended in Rome, and after going sixty miles, she rose again to proceed to Naples. In June, 1819, having ascended from Tiivoli, in Paris, her balloon took fire from some fireworks she had with her, the gondola fell from a considerable height into the street de Provence, and Madame Blanchard was instantly killed.

BLANCHE,

A native of Padua, was celebrated for her resolution. On the death of her husband, at the siege of Bassano, Acciolin, the general of the enemy, offered violence to her person, when she threw herself into her husband's tomb, and was crushed by the falling of a stone that covered the entrance, 1253.

BLANCHE DE BOURBON,

Second daughter of Pierre de Bourbon, a nobleman of France, married Pedro, King of Castile, in 1352. She was cruelly treated by her husband, who was attached to Maria Padilla, and was at last imprisoned and murdered, in 1361, aged eighteen. Her misfortunes were avenged by Du Guesclin, at the head of the French army. Her beauty and virtues made her a great favourite, not only with the mother of Pedro, but the whole Spanish nation.

BLANCHE,

Of Castile, Queen of France, was the daughter of Alphonso the Ninth, King of Castile, and of Eleanor, daughter of Henry the First of England. In 1200, she was married to Louis the Eighth of France; and became the mother of nine sons and two daughters, whom she educated with great care, and in such sentiments of piety, that two of them, Louis the Ninth, and Elizabeth, have been beatified by the church of Rome.

On the death of her husband, in 1266, he showed his esteem for her by leaving her sole regent during the minority of his son, Louis the Ninth, then only twelve years old; and Blanche justified by her conduct in the trying circumstances in which she was placed, the confidence of her husband. The princes and nobles, pretending that the regency was unjustly granted to a woman, confederated against her; but by her prudence and courage, opposing some in arms, and gaining over others with presents and condescension, Blanche finally triumphed. She made use of the romantic passion of the young Count of Champagne, to obtain information of the projects of the malcontents; but her reputation was endangered

by the favour she showed him, as well as by the familiar intercourse to which she admitted the gallant Cardinal Romani.

In educating Louis, she was charged with putting him too much in the hands of the clergy; but she proved an excellent guardian of his virtue, and inspired him with a lasting respect for herself. In 1234, she married him to Margaret, daughter of the Count de Provence; and in 1235, Louis having reached the age of twenty-one, Blanche surrendered to him the sovereign authority. But even after this she retained great ascendency over the young king, of which she sometimes made an improper use. Becoming jealous of Margaret, wife of Louis, she endeavoured to sow dissensions between them, and, failing in this, to separate them; and these disturbances caused Louis great uneasiness.

When, in 1248, Louis undertook a crusade to the Holy Land, he determined to take his queen with him, and leave his mother regent; and in this second regency she showed the same vigour and prudence as in the first. The kingdom was suffering so much from the domination of the priesthood, that vigorous measures had become necessary; and notwithstanding her strong religious feelings, she exerted her utmost power against the tyranny of the priests and in favour of the people: and as usual, Blanche was successful.

The unfortunate defeat and imprisonment of her son in the East so affected her spirits, that she died, in 1252, to his great grief, and the regret of the whole kingdom. She was buried in the abbey of Maubisson. She was one of the most illustrious characters of her time, being equally distinguished for her personal and mental endowments.

BLAND, ELIZABETH,

This lady was remarkable for her knowledge of the Hebrew language, and for her peculiar skill in writing it.

She was born about the period of the restoration of Charles the Second, and was daughter and heir of Mr. Robert Fisher, of Long-Acre. She married Mr. Nathaniel Bland, April 26th., 1681, who was then a linen-draper in London, and afterwards Lord of the Manor of Beeston, in Yorkshire. She had six children, who all died in infancy, excepting one son, named Joseph, and a daughter, Martha, who was married to Mr. George Moore, of Beeston. Mrs. Bland was taught Hebrew by Lord Van Helmont, which she understood so thoroughly as to be competent to the instruction in it of her son and daughter.

Among the curiosities of the Royal Society is preserved a phylactery, in Hebrew, written by her, of which Dr. Grew has given a description in his account of rarities preserved in Gresham college.

By the two pedigrees of the family, printed in Mr. Thoresby's "Ducatus Leodiensis," pages 209 and 587, it seems she was living in 1712.

BLEECKER, ANNE ELIZA,

One of the early poetesses of America, was born in New York, in 1752. Her father was Brandt Schuyler, of that city. In 1769, she married John J. Bleecker, and afterwards lived chiefly at Tomhanick, a little village not far from Albany. It was in this seclusion that most of her poems were written. The death of one of her children, and the capture of her husband, who was taken prisoner by a party of tories, in 1781, caused a depression of spirits and melancholy from which she never recovered. She died in

1783. Several years after her death, her poems were collected by her daughter, Mrs. Faugeres, and published in one volume. There are no wonderful traces of genius in these poems; but they show a refined taste, and talents which might have been cultivated to higher efforts, if the circumstances surrounding the author had been propitious. There is a pure current of conjugal and maternal feeling to be traced in all her effusions. In her descriptive poetry she seems to have observed nature with the loving eye of a woman, rather than the searching glance of the artist; and she appropriates the scenery, so to speak, to her own affections.

BLESSINGTON, COUNTESS OF,

Was born in Ireland, September 1st., 1789. Her maiden name was Marguerite Power; she was the second daughter of Edmund Power, Esq., of Carrabeen, in the county of Waterford. Marguerite Power was very beautiful, and married, at the early age of fifteen, Captain Farmer, of the forty-seventh regiment. He died in 1817; and, in the following year, Mrs. Farmer married her second husband, Charles John Gardner, Earl of Blessington. During the lifetime of the Earl he resided with Lady Blessington chiefly in Italy and France; and he died in Paris, in 1829. Lady Blessington returned soon afterwards to London, and devoted herself to literature. She was so prominent in the circle her rank, talents, accomplishments, and beauty drew around her, that her biography is familiar to all. She resided in London, till the troubles in Ireland had so embarrassed her estates in that country, that she was compelled to dispose of her house and all her property—her most cherished "household gods"—by public sale. In the spring of 1849, she removed to Paris, where she intended to fix her residence, and died there, early in June, before she had fully established herself in her new home. Among the many testimonials to the generosity of her disposition, and the truth of her zeal in the service of her friends, is the following, which we quote from the "Art-Journal:"—

"She was largely indebted to Nature for surpassing loveliness of person and graceful and ready wit. Circumstances connected with the earlier years of her life (to which it is needless to refer) 'told' against her through the whole of her career; but we entirely believe that the Nature which gave her beauty, gave her also those desires to be good which constitute true virtue. Those who speak lightly of this accomplished woman, might have better means to do her justice if they knew but a tithe of the cases that might be quoted of her generous sympathy, her ready and liberal aid, and her persevering sustenance whenever a good cause was to be helped, or a virtuous principle was to be promulgated."

She wrote with great facility and elegance of language, but her style is too diffuse, particularly in her novels. Her "Idler in Italy," and "Conversations with Lord Byron," are her best works; the last is very interesting, the subjects owing, probably, much to the spirit with which the hero of the book discourses. The list of Lady Blessington's works is large, comprising the following:—"The Magic Lantern," "Sketches and Fragments," "Tour in the Netherlands," "Conversations with Lord Byron," "The Repealers," "The Two Friends," "The Victims of Society," "The Idler in France," "The Idler in Italy," "The Governess," "Confessions of an Elderly Lady," "Confessions of an Elderly Gentleman," "Desultory Thoughts,"

"The Belle of a Season," "Lottery of Life," "Meredith," "Strathern," "Memoirs of a Femme de Chambre." She wrote also several illustrated books of Poetry.

BOADICEA,

A British Queen in the time of Nero, wife, first of Arvinagus, and afterwards of Prasatagas, King of the Iceni, that is, Norfolk, Suffolk, Cambridge, and Huntingdonshire. Prasatagas, in order to secure the friendship and protection of Nero for his wife and family, left the emperor and his daughters co-heirs. The Roman officers, availing themselves of a privilege so replete with mischief, seized upon all his effects in their master's name. Boadicea strongly remonstrated against these unjust proceedings, and being a woman of high spirit, she resented her ill usage in such terms, that the officers, in revenge, caused her to be publicly scourged, and violated her daughters. Boadicea assembled the Britons, and standing on a rising ground, her loose robes and long hair floating in the wind, a spear in her hand, her majestic features animated with a desire for vengeance, she reminded her people, in a strain of pathetic eloquence, of the wrongs they had endured from the invaders, and exhorted them to instant revolt. While speaking, she permitted a hare, which she had kept concealed about her person, to escape among the crowd. The Britons, exulting, hailed the omen, and the public indignation was such, that all the island, excepting London, agreed to rise in rebellion.

Boadicea put herself at the head of the popular army, and earnestly exhorted them to take advantage of the absence of the Roman General, Paulinus, then in the Isle of Man, by putting their foreign oppressors to the sword. The Britons readily embraced the proposal, and so violent was the rage of the exasperated people, that not a single Roman of any age, or either sex, within their reach, escaped; no less than seventy thousand perished.

Paulinus, suddenly returning, marched against the revolting Britons, who had an army of one hundred thousand, or, according to Dion Cassius, two hundred and thirty thousand strong, under the conduct of Boadicea and her General, Venutius. The noble person of Boadicea, large, fair, and dignified, with her undaunted courage, had gained for her the entire confidence of the people, and they were impatient for the engagement with Paulinus, whose army consisted of only ten thousand men. Notwithstanding this disparity of numbers, however, the discipline and valour of the Roman cohorts proved too much for their barbarous adversaries, who, at the first attack, fell into disorder, and precipitately fled; the baggage and wagons in which their families were placed, obstructing their flight, a total defeat and dreadful carnage ensued. Eighty thousand Britons were left on the field. Boadicea escaped falling into the hands of the enemy, but, unable to survive this terrible disappointment, she fell a victim either to despair or poison. The battle was fought in the year 61.

BOCCAGE, MARIA ANNE DU,

A celebrated French poetess, member of the academies of Rome, Bologna, Padua, Lyons, and Rouen, was born in Rouen in 1710, and died in 1802. She was educated in Paris in a nunnery, where she evinced a love of poetry. She became the wife of a receiver

of taxes in Dieppe, who died soon after the marriage, leaving her a youthful widow. She concealed her talents, however, till the charms of youth were past, and first published her productions in 1746, The first was a poem "On the Mutual Influence of the Fine Arts and Sciences." This gained the prize from the Academy of Rouen. She next attempted an imitation of "Paradise Lost," in six cantos; then of the "Death of Abel;" next a tragedy, the "Amazons;" and a poem in ten cantos, called "The Columbiad." Madame du Boccage was praised by her contemporaries with an extravagance, for which only her sex and the charms of her person can account. *Forma Venus arte Minerva*, was the motto of her admirers, among whom were Voltaire, Fontenelle, and Clairaut. She was always surrounded by distinguished men, and extolled in a multitude of poems, which, if collected, would fill several volumes. There is a great deal of entertaining matter in the letters which she wrote on her travels in England and Holland, and in which one may plainly see the impression she made upon her contemporaries. Her works have been translated into English, Spanish, German, and Italian.

BOIS DE LA PIERRE, LOUISE MARIE,

A LADY of Normandy, who possessed some poetical merit, and wrote memoirs for the history of Normandy, etc. She died September 14th., 1730, aged sixty-seven.

BONAPARTE, RAMOLINA MARIE LETITIA,

WAS born at Ajaccio, in the island of Corsica, in 1748. The family of Ramolini is of noble origin, and is derived from the Counts of Colatto. The founder of the Corsican branch had married the daughter of a doge of Genoa, and had received from that republic great and honourable distinctions. The mother of Madame Letitia married a second time a Swiss named Fesch, whose family was from Basle. He was a Protestant, but was proselyted by his wife, and entered the Catholic church. From this second marriage was born the Cardinal Fesch, half-brother of Madame Bonaparte. Letitia was one of the most beautiful girls of Corsica. She married Charles Bonaparte in 1766, in the midst of civil discords and wars; through every vicissitude she followed her husband, and as few persons have been placed in more difficult conjunctures, few have exhibited such strength of mind, courage, fortitude, and equanimity. The most unexampled prosperity, and most unlooked-for adversity have found her equal to the difficulties of each. Her eight children who lived to maturity were the following:—Joseph, King of Naples, and afterwards of Spain; Napoleon; Eliza, grand-duchess of Tuscany; Lucien; Pauline, princess Borghese; Louis, King of Holland; Caroline, Queen of Naples; and Jerome, King of Westphalia.

In 1785 Charles Bonaparte being sent to France as a deputy from the Corsican nobility, was seized with a cancer of the stomach, and died at Montpelier in the arms of his son Joseph. He left a widow with eight children, and no fortune. Two of the family were educated at the expense of the government—Napoleon at Brienne, and Eliza at St. Cyr—while the others found their mother an instructress capable and energetic. Hers was a character that displayed its resources in difficulties; and she always managed to maintain her children in the position to which they were naturally entitled

She was fond of saying of Napoleon, "That he had never given her a moment's pain, not even at the time which is almost universally woman's hour of suffering."

Madame Bonaparte was always kind and generous; in trouble she was the advocate and protectress of the unfortunate. When Jerome incurred his brother's displeasure for his American marriage, his mother restored him to favour; and when Lucien, for a fault of the same sort, was exiled to Rome, Madame Letitia accompanied him. When Napoleon became sovereign, he allotted her a suitable income, upon which she maintained a decorous court. After the disasters of 1816, she retired to Rome, where she lived in a quiet and dignified manner, seeing nobody but her own connections, and sometimes strangers of high rank, who were very desirous of being presented to her. She never laid aside her black, after the death of Napoleon. She died February 2nd., 1836, at the age of eighty-eight. For several of the last years of her life she was deprived of her sight, and was bedridden. Madame Letitia was always honoured and respected by those who were able to appreciate her rare qualities.

BONTEMS, MADAME,

Born at Paris, in 1718, died in the same city, April 18th., 1768; had received from nature a good understanding, and an excellent taste, which were cultivated by a careful education. She was acquainted with the foreign languages, and it is to her that the French are indebted for the accurate and elegant translation of "Thomson's Seasons." She was the centre of an amiable and select society that frequented her house. Though she was naturally very witty, she only made use of this talent for displaying that of others. She was not less esteemed for the qualities of her heart than of her mind.

BORE, or BORA, CATHARINE VON,

Daughter of a gentleman of fortune, was a nun in the convent of Nimptschen, in Germany, two leagues from Wittemberg. She left the convent, with eight others, at the commencement of the Reformation by Luther. Leonard Koppe, senator of Torgau, is said to have first animated them to this resolution, which they put in practice on a Good Friday. Luther undertook the defence of these nuns and Leonard Koppe, and published a justification of their conduct.

Luther, who admired Catharine on account of her heroism, in addition to her excellent qualities of mind and heart, gained her consent and married her. Catharine was then twenty-six, and added to the charms of youth, much sprightliness of mind. The reformer, many years older than his wife, was as affectionately beloved by her as if he had been in the flower of his youth. She brought him a son; and he writes on this occasion, "that he would not change his condition for that of Cœsus." The character of his wife was excellently adapted to make him happy. Modest and gentle, decent in her attire, and economical in the house, she had the hospitality of the German noblesse without their pride. On the 15th. February, 1546, she became a widow, and, although several good offers were made to her, she lived for many years in great poverty, and sometimes in actual distress. Martin Luther left little

or no property, and she was compelled to keep a boarding-house for students, in order to support herself and children. She died on the 20th. of December, 1552, in consequence of a cold she had contracted from a fall in the water, while moving from Wittemberg to Torgau.

She left three sons, Paul, Martin, and John, and two daughters.

BORGHESE, MARIE PAULINE,

Princess, originally Bonaparte, sister of Napoleon, born at Ajaccio October 20th., 1780; went, when the English occupied Corsica, in 1793, to Marseilles, where she was on the point of marrying Fréron, a member of the Convention, and son of that critic whom Voltaire made famous, when another lady laid claim to his hand. The beautiful Pauline was then intended for General Duphot, who was afterwards murdered at Rome in December, 1797; but she bestowed her hand from choice on General Leclerc, then at Milan, who had been in 1795, chief of the general staff of a division at Marseilles, and had then fallen in love with her. When he was sent to St. Domingo with the rank of Captain-general, Napoleon ordered her to accompany her husband with her son. She embarked in December, 1801, at Brest, and was called by the poets of the fleet the Galatea of the Greeks, the *Venus marina.* Her statue in marble has since been made by Canova at Rome, a successful image of the goddess of beauty. She was no less courageous than beautiful, for when the negroes under Christophe stormed Cape Françoise, where she resided, and Leclerc, who could no longer resist the assailants, ordered his lady and child to be carried on shipboard, she yielded only to force.

After the death of her husband, November 23rd., 1802, she married at Morfontaine, November 6th., 1803, the Prince Camillo Borghese. Her son died at Rome soon after. With Napoleon, who loved her tenderly, she had many disputes and as many reconciliations; for she would not always follow the caprices of his policy. Yet even the proud style in which she demanded what her brothers begged, made her the more attractive to Napoleon. Once, however, when she forgot herself towards the empress, whom she never liked, she was obliged to leave the court. She was yet in disgrace at Nice, when Napoleon resigned his crown in 1814; upon which occasion she immediately appeared a tender sister. Instead of remaining at her palace in Rome, she set out for Elba to join her brother, and acted the part of mediator between him and the other members of his family. When Napoleon landed in France, she went to Naples to see her sister Caroline, and afterwards returned to Rome. Before the battle of Waterloo she placed all her diamonds, which were of great value, at the disposal of her brother. They were in his carriage, which was taken in that battle, and was shown publicly in London. He intended to have returned them to her.

She lived afterwards separated from her husband at Rome, where she occupied part of the palace Borghese, and where she possessed, from 1816, the villa Sciarra. Her house, in which taste and love of the fine arts prevailed, was the centre of the most splendid society at Rome. She often saw her mother, her brothers Lucien and Louis, and her Uncle Fesch. When she heard of the sickness of her brother Napoleon, she repeatedly requested permission to go

to him at St. Helena. She finally obtained her request, but the news of his death arrived immediately after. She died June 9th. 1825, at Florence. She left many legacies, and a donation, by the interest of which two young men of Ajaccio will be enabled to study medicine and surgery. The rest of her property she left to her brothers, the Count of St. Leu and the Prince of Montfort. Her whole property amounted to 2,000,000 francs.

Pauline was very fond of Italian poetry, and took great pleasure in listening to the melancholy verses of Petrarch.

BORGIA, LUCREZIA,

Sister of Cesare Borgia, and daughter of Rodriguez Borgia, afterwards Pope Alexander the Fifth, was married in 1493, to Giovanni Sforza, Lord of Pessaro, with whom she lived four years, when her father being Pope, dissolved the marriage, and gave her to Alfonso, Duke of Bisceglia, natural son of Alfonso the Second, Duke of Naples. On this occasion she was created Duchess of Spoleto and of Sermoneta. She had one son by Alfonso, who died young. In June, 1500, Alfonso was stabbed by assassins, supposed to have been employed by the infamous Cesare Borgia, so that he died two months after, at the pontifical palace, to which he had been carried at the time. Lucrezia has never been accused of any participation in this murder, or in any of her brother's atrocious deeds. She then retired to Nepi, but was recalled to Rome by her father. Towards the end of 1501, she married Alfonso d'Este, son of Ercole, Duke of Ferrara, and made her entrance into that city with great pomp, on the 2nd. of February, 1502.

She had three sons by Alfonso, who intrusted her with the government when he was absent in the field, in which capacity she gained general approbation. She was also the patroness of literature, and her behaviour after she became Duchess of Ferrara, affords no grounds for censure. Her conduct while at Rome with her father has been the subject of much obloquy, which seems to rest chiefly on her living in a flagitious court among profligate scenes. No individual charge can be substantiated against her. On the contrary, she is mentioned by cotemporary poets and historians in the highest terms; and so many different writers would not have lavished such high praise on a person profligate and base as she has been represented. Many of the reports about her were circulated by the Neapolitans, the natural enemies of her family. She died at Ferrara, in 1523. In the Ambrosian Library there is a collection of letters written by her, and a poetical effusion. A curiosity which might be viewed with equal interest, is to be found there—a tress of her beautiful hair, folded in a piece of parchment.

BOUGNET, MADAME,

Is celebrated for her humanity during the French revolution of 1793, in concealing some of the proscribed deputies, though death was the consequence of this mark of friendship. After supporting these unfortunate men for some time, and seeing them escape from her abode only to perish on the scaffold, she was herself dragged before the tribunal of Bordeaux, and suffered death with Christian resignation.

BOULLOUGNE, MAGDELAINE DE,

Was born at Paris in 1644. She painted historical pieces, but excelled in flowers and fruits. She died in 1710. Her sister, Genevieve, painted in the same style, and with equal merit. She died in 1708, aged sixty-three.

BOURETTE, CHARLOTTE,

Whose first husband was M. Curé, was a French poetess and lemonade-seller, called *la Muse limonadière*. She was born at Paris in 1714, and died there in 1784. Madame Bourette kept the *Café Allemand*, and was celebrated for her numerous productions in prose and verse. Her writings introduced her to the notice of several sovereigns, princes, and princesses of the blood royal, and many of the most celebrated men of her time. Her poetry is careless and prosaic, but her prose compositions poetic and brilliant. She also wrote a comedy, "The Coquette Punished," which was acted with success in the *Théatre Français*.

BOURGAIN, THERESE,

Engaged at the Théatre Français, in Paris, acted the parts of heroines in tragedy, and the young artless girls in comedy. She was a native of Paris. Palissot encouraged her, and the celebrated Dumesnil, then eighty years old, gave her instructions. "Pamela," (by F. de Neufchateau,) "Melanie," (by La Harpe,) and "Monime," (a character in "Mithridat," by Voltaire,) were her most successful parts in tragedy; but in comedy she was greater. She avoided the common fault of most actresses who wish to excel in both kinds, namely, the transferring of the tragic diction to that of comedy, which latter requires, in dialogue, an easy, free, and well-supported style. If she did not reach the accomplished Mlle. Mars, her graceful vivacity, sufficiently aided by study and art, had peculiar charms. She acted also male parts, and her triumph in this kind was the "Page," in the "Marriage of Figaro." She was one of the members of the Théatre Français, whom Napoleon had selected to entertain the congress of kings at Erfurt; at the demand of Alexander the First, she went, 1809, to St. Petersburg, where she was much applauded as Eugenia; in Königsberg, she gave recitations before the late Queen Louisa of Prussia, who rewarded her liberally; and in the same year she returned to Paris, where justice has always been done to her eminent talents.

BOURGET, CLEMENCE DE,

A lady born of respectable parents at Lyons. She possessed so much merit as a writer, a musician, and a poetess, that she was presented to two monarchs, who passed through Lyons, as the greatest ornament of her native city. She died of a broken heart, in consequence of the loss of her lover, John de Peyrat, who fell at the siege of Beaurepaire, in 1561. She was the contemporary of Louise Labbé, *la belle Cordiére*, and was very much attached to her, but the conduct of Louise at length compelled her more exemplary friend to withdraw her friendship.

BOURIGNON, ANTOINETTE,

Was a celebrated religious enthusiast, and founder of a sect

which acquired so much importance that, under the name of the Bourignian doctrine, it is to this day one of the heresies renounced by candidates for holy orders in the Church of Scotland. She was the daughter of a Lille merchant, and was born in 1616; she was so singularly deformed at her birth, that a family consultation was held on the propriety of destroying the infant, as a monster. This fate she escaped, but remained an object of dislike to her mother, in consequence of which her childhood was passed in solitude and neglect; the first books she got hold of chancing to be "Lives of the Early Christians" and mystical tracts, thus her ardent imagination acquired the visionary turn that marked her life. It has been asserted that her religious zeal displayed itself so early, that at four years of age she entreated to be removed to a more Christian country than Lille, where the unevangelical lives of the towns-people shocked her.

As Antoinette grew up, her appearance improved in a measure, and, being a considerable heiress, her deformity did not prevent her from being sought in marriage; and when she reached her twentieth year, one of her suitors was accepted by her parents. But the enthusiast had made a vow of virginity; and on the day appointed for celebrating her nuptials, Easter-day, in 1630, she fled, disguised as a hermit. She soon after obtained admittance into a convent, where she first began to make proselytes, and gained over so many of the nuns, that the confessor of the sisterhood procured her expulsion, not only from the convent but from the town. Antoinette now wandered about France, the Netherlands, Holland, and Denmark, everywhere making converts, and supporting herself by the labour of her hands, till 1648, when she inherited her father's property. She was then appointed governess of an hospital at Lille, but soon after was expelled the town by the police, on account of the disorders that her doctrines occasioned. She then resumed her wanderings. About this time, she was again persecuted with suitors, two of whom were so violent, each threatening to kill her if she would not marry him, that she was forced to apply to the police for protection, and two men were sent to guard her house. She died in 1680, and left all her property to the Lille hospital, of which she had been governess.

She believed that she had visions and ecstatic trances, in which God commanded her to restore the true evangelical church, which was extinct. She allowed no Liturgy, worship being properly internal. Her doctrines were highly mystical, and she required an impossible degree of perfection from her disciples. She is said to have been extraordinarily eloquent, and was at least equally diligent, for she wrote twenty-two large volumes, most of which were printed at a private press she carried about with her for that purpose. After her death, Poiret, a mystical, Protestant divine, and a disciple of the Cartesian philosophy, wrote her life, and reduced her doctrines into a regular system. She made numerous proselytes, among whom were many men of ability.

BOVETTE DE BLEMUR, JACQUELINE,

Was the author of several theological works. The place of her birth is not recorded. She appears to have embraced a religious life quite early, and to have died at Chatillon, at the age of seventy-eight years.

BOVEY, CATHARINE,

Married, at fifteen, William Bovey, an English gentleman of opulence and respectability in Gloucestershire. To great beauty, she added the highest degree of benevolence, and all the gentle virtues of private life; so that she is deservedly extolled by Sir Richard Steele, in his dedication of the two volumes of his "Ladies' Library." She was left a widow at the age of twenty-two, and died at Haxley, in 1728, aged fifty-seven. Her maiden name was Riches.

BRACHMAN, LOUISE,

Born in 1778, at Rochlitz. She was an intimate friend of Schiller and Novalis, and contributed, in 1799, over the signature of Louise, a number of poems to the *Musen-Almenach*, (Calendar of the Muses,) a periodical edited by those two authors. She was of a very uneven temperament, and subject to long-continued fits of melancholy. Disappointed in two different affairs of the heart, and afterwards in some other expectations of minor importance, she committed suicide, in 1822, while on a visit to some friends in Italy, by drowning herself in the River Saale. She has written "Poems," published in Dessau and Leipzig, 1800; "Blossoms of Romance," Vienna, 1816; "The Ordeal," "Novelettes," "Scenes from Reality," and "Errors."

BRADSTREET, ANNE,

Daughter of Thomas Dudley, governor of Massachusetts from 1634 to 1650, and wife of Simon Bradstreet, is entitled to remembrance as the author of the first volume of poetry published in America. Her work was dedicated to her father, and published in 1642. The title is, "Several Poems, compiled with great variety of wit and learning, full of delight; wherein especially is contained a complete discourse and description of the four elements, constitutions, ages of man, seasons of the year, together with an exact epitome of the three first monarchies, namely, the Assyrian, Persian, Grecian and Roman Commonwealth, from the beginning to the end of their last king, with divers other pleasant and serious poems. By a Gentlewoman of New England." She received for her poetical talents the title of the *Tenth Muse*, and the most distinguished men of the day were her friends, and the admirers of her genius. When we examine the poetry of that period, and see the miserable attempts at rhyme, made by the male writers, we must believe Mrs. Bradstreet was "as learned as her coadjutors, and vastly more poetical." The preface to the third edition, printed in 1658, thus sketches her character:—"It is the work of a woman honoured and esteemed where she lives for her gracious demeanour, her eminent parts, her pious conversation, her courteous disposition, her exact diligence in her place, and discreet management of her family occasions; and more so, these poems are the fruits of a few hours curtailed from her sleep, and other refreshments."

When Mrs. Bradstreet wrote her poems, she could have had no models, save Chaucer and Spenser. Milton had not become known as a writer when her work was published, and Shakspere was not read by the Puritans of New England. On the whole we think Anne Bradsteeet entitled to the place assigned to her by

one of her biographers, "at the head of the American poets of that time." She died in 1672, aged sixty.

BRAGELONGNE, AGNES DE,

A FRENCH poetess, lived in the 12th. century, in the reign of Philip Augustus. She was the daughter of the Count de Tonnerre, and was married when very young to the Count de Plancy, and after his death, to Henri de Craon, whom she had long loved, and to whom much of her poetry is addressed. The poem of "*Gabrielle de Vergy*," which is only a romance versified, is attributed to this writer.

BRAMBATI, EMILIA,

OF Bergamo, was the wife of Ezechiello Solza, distinguished for her poetic talent, and for her eloquence. She became the pleader for the life of her brother, condemned to death by the Tribunal of Venice, and drew tears from the eyes of all the bystanders. Some of her poems remain.

BRAMBATI, ISOTTA,

OF Bergamo, was a good classical scholar, and understood all the polite languages of Europe. She wrote poetry with great elegance; and is said to have managed several law-suits, pleading them herself, in the Senate of Milan, with consummate ability, and, what is more extraordinary, without being thought ridiculous. She was the wife of Girolamo Grumelli. She died in 1586. Some of her letters and poems were published by Comir Ventura, in Bergamo, in 1587.

BRATTON, MARTHA,

A NATIVE of Rowan county, N. Carolina, married William Bratton, of South Carolina, and, during the Revolution, a colonel in the American army. While her husband was engaged with his troops away from home, Mrs. Bratton was often left to defend herself and the stores entrusted to her charge. At one time, she blew up the ammunition left under her care, when she saw that otherwise it would fall into the hands of the enemy, and boldly avowed the deed, that no one else might suffer for her act. When threatened with instant death by a British soldier, if she persisted in refusing to give information concerning her husband's retreat, she continued firm in her resolution. Being rescued by the intervention of an officer, she repaid the obligation by saving him from death, when taken prisoner by the American party, and by entertaining him at her house till he was exchanged. She died in 1816.

BRAY, MRS.,

Is a native of Devonshire. Her first husband was Charles Stothard, Esq., whom she greatly assisted in his antiquarian researches, and hence her knowledge of the arts and antiquities of her country. In 1836, she published a very amusing book, "Description of Devonshire, bordering on the Tamar and Tavy." In 1841, she produced an excellent description of her travels on the continent,—"The Mountains and Lakes of Switzerland," etc. She has besides published several novels, which are not without

merit—but do not equal her graver works, "De Foix, or Sketches of Manners and Customs of the Fourteenth Century," "The Protestant," "Talba," "Trelawney of Trelawney." Her happiest literary effort is generally considered to be the "Traditions, Legends," etc. of Devonshire, in a series of letters to Southey, a book full of information and entertainment. Mrs. Bray has set an example or fashion of literature, in which ladies might excel, vastly to their own advantage, as well as to the profit of society. Instead of vapid novels let us have vivid descriptions of natural scenery, and pictures of actual life.

BREGY, CHARLOTTE SAUMAISE DE CHAZAN, COMTESSE DE,

Niece of the learned Saumaise, (Salmasius,) was one of the ladies of honour to Queen Anne of Austria. She was distinguished for her beauty and wit, both of which she preserved to an advanced age; she died at Paris, April 13th., 1693, aged seventy-four. She wrote a collection of letters and verses in 1688, in which we meet with many ingenious thoughts; her poems turn almost entirely on metaphysical love, which employed her mind more than her heart. But there are several pieces on other subjects. In one of them she gives a portrait of herself. Her personal appearance she describes as attractive; which all contemporary writers confirm, and therefore she might mention it without vanity. She corresponded with Henrietta, Queen of England; with Christina of Sweden; and with most of the illustrious characters of Europe.

BREMER, FREDERIKA,

A name that has a true feminine celebrity, because it awakens pleasant thoughts and bright hopes in the hearts of all who have read her heart, as it gushes forth from her pen, like a clear, sweet fountain in the sunshine of a summer day. We love her name, as we do those who have contributed to our happiness; and she has done this by opening new sources of innocent enjoyment, and a wider field of benevolent feeling. She has brought the dim, old, Scandinavian world, that seemed completely hidden by the cloud of fable and curtain of time, before us as with an enchanter's wand. Her little white hand has gently led us up among primeval mountains covered with eternal forests of pine, and along the banks of deep lakes, where the blue waters have slept since the creation; guiding us now to bowers of summer loveliness, where morning folds evening to her bosom with a kiss that leaves her own blushing lustre on the brow of her dusky sister; then we are set down among the snow-hills and ice-plains of the Norland winter, where the "dark night entombs the day." She has done more: she has led us "over the threshold of the Swede," introduced us into the sanctuary of their cheerful homes, made us friends with her friends; and awakened in our people an interest for the people of Sweden, which we have never felt for any nation on the continent of Europe. She has thus prepared the way for the success of another gifted daughter of Sweden, who comes like a new St. Cecilia, to make manifest the heavenly influence of song, when breathed from a pure and loving heart.

Frederika Bremer was born in Finland while it formed a portion

of the Swedish kingdom; and about the time of its cession to Russia, in 1808, she was taken by her parents to Stockholm. Of these events, which were of much influence in giving her mind its peculiar tone, she has given a beautiful description in a letter to her friend and sister spirit, Mary Howitt.

The writings of Miss Bremer were first made known to the British and American public by the Howitts—William and Mary—who translated "The Neighbours," her first, and, in many respects, her most remarkable work. This was published in 1842, at New York, and soon made its way, as on the wings of the wind, through the length and breadth of both lands. Everywhere it was welcomed as a messenger bird, that brought good tidings from a far country.

While the soul of the Christian yearns over the heathen, the heart will revolt from their unspeakable pollutions;—we cannot love their homes. But nations who have the Bible are naturally brought together, the moment the barrier of language is removed. "The Neighbours" were "Our Neighbours" as soon as Mary Howitt had presented them in English. The warm welcome the work received induced the translator to bring out the other works of Miss Bremer, and in quick succession, we read "Home;" "The H. Family;" "The President's Daughters;" "Nina;" "The Strife and Peace;" "The Diary;" "Life in Delacarlia;" "The Midnight Sun;" and other shorter sketches from periodicals.

In the autumn of 1849, Miss Bremer, whose intention of visiting America had been previously announced, reached New York: she was welcomed to the hearts and homes of the American people with a warmth of affection her genius could never have inspired, had she not devoted her talents to the cause of humanity.

It is remarkable, and, in the highest degree honourable, to the delicacy of Miss Bremer's moral nature, that when she writes *from her heart*, everything with which she deals becomes pure and instructive. When drawing characters she must show them in the light by which, to her, human nature has been developed in Sweden; the evils apparent are in the system of government, both of church and state, not in the mind that paints their results.

In order to do justice to Miss Bremer, one should select, chiefly, such passages as display her good heart, rather than the more striking passages where her genius in the descriptive appears, or where her peculiar talent of giving to the conversations of her ideal characters a fresh racy and original flow is so graceful and charming. From such selections, the holy aspirings of her soul are apparent, and though she has already done so much for literature, her country, and her sex, yet we hope a wider vista is opening before her, and we believe she has power to reach even a higher and a holier fame. With the Bible as her rule of faith and morality, she would be more and more able to answer the prayer of the British friend of Sweden.

BRENTANO, SOPHIA,

(Her maiden name was Schubart,) was born in the year 1770, at Altenburg. She married, when quite a young girl, F. E. K. Thereau, professor at the University of Jena; in 1804, she was divorced from him, and married, in 1805, the author Clem. Brentano, with whom she lived in Frankfort, and afterwards in Heidelberg,

where she died in 1806. As a poetess, she evinced a lively and highly cultivated imagination, great harmony in versification, combined with a high polish in her compositions. She published two volumes of poetry, at Berlin, 1800, "Amanda and Edward," at Frankfort, 1803, Spanish and Italian novelettes, in 1804, and various other minor tales.

BRIDGET, OR BRIGIT,

And by contraction, St. Bride, a saint of the Romish church, and the patroness of Ireland, lived in the end of the fifth century. She was born at Fochard, in Ulster, soon after Ireland was converted, and she took the veil in her youth from the hands of St. Mel, a nephew and disciple of St. Patrick, She built herself a cell under a large oak, thence called Kill-dare, or the cell of the oak, and being joined by several women, they formed themselves into a religious community, which branched out into several other nunneries throughout Ireland, all of which acknowledged her as their foundress. She is commemorated in the Roman martyrology on the first of February.

BRIDGMAN, LAURA,

A pupil in the Boston Institution for the Blind, has attained a wide-spread celebrity through her misfortunes, and through the efforts made by her benevolent instructor, Principal of that Institution, to redeem her from the appalling mental darkness, in which the loss in early childhood of the faculties of sight, speech, and hearing, had involved her. As yet, her history is only known through the "reports" made from time to time to the trustees of that Institution, by Dr. Howe. From these we derive the following information, which we read with some regret, that in the modesty which always accompanies exalted worth, he has said so little of his own noble exertions in throwing light upon that darkened spirit.

Laura Bridgman was born in Hanover, New Hampshire, on the 21st. of December, 1829. She is described as having been a very sprightly and pretty infant, with bright blue eyes. She was, however, so puny and feeble, until she was a year and a half old, that her parents hardly hoped to rear her. She was subject to fits, which seemed to rack her frame almost beyond its power of endurance, and life was held by the frailest tenure; but when a year and a half old, she seemed to rally; the dangerous symptoms subsided; and at twenty months old, she was perfectly well.

Then her mental powers, hitherto stinted in their growth, rapidly developed themselves; and during the four months of health which she enjoyed, she appears (making due allowance for a fond mother's account) to have displayed a considerable degree of intelligence.

But suddenly she sickened again; her disease raged with great violence during five weeks, when her eyes and ears were inflamed, suppurated, and their contents were discharged. But though sight and hearing were gone for ever, the poor child's sufferings were not ended. The fever raged during seven weeks; "for five months she was kept in bed in a darkened room; it was a year before she could walk unsupported, and two years before she could sit up all day."

It was now observed that her sense of smell was almost entirely destroyed; and consequently, that her taste was much blunted.

It was not until four years of age, that the poor child's bodily health seemed restored, and she was able to enter upon her apprenticeship of life and the world.

But what a situation was hers! The darkness and the silence of the tomb were around her; no mother's smile called forth her answering smile,—no father's voice taught her to imitate his sounds: to her, brothers and sisters were but forms of matter which resisted her touch, but which differed not from the furniture of the house, save in warmth and in the power of locomotion; and not even in these respects from the dog and the cat.

But the immortal spirit which had been implanted within her could not die, nor be maimed nor mutilated; and though most of its avenues of communication with the world were cut off, it began to manifest itself through the others. As soon as she could walk, she began to explore the room, and then the house. She became familiar with the form, density, weight, and heat, of every article she could lay her hands upon. She followed her mother, and felt her hands and arms, as she was occupied about the house; and her disposition to imitate led her to repeat everything herself. She even learned to sew a little, and to knit.

Her affections, too, began to expand, and seemed to be lavished upon the members of her family with peculiar force.

But the means of communication with her were very limited; she could only be told to go to a place by being pushed; or to come to one by a sign of drawing her. Patting her gently on the head signified approbation; on the back, disapprobation.

She shewed every disposition to learn, and manifestly began to use a natural language of her own. She had a sign to express her knowledge of each member of the family; as drawing her fingers down each side of her face, to allude to the whiskers of one; twirling her hand around in imitation of the motion of a spinning-wheel, for another; and so on. But although she received all the aid that a kind mother could bestow, she soon began to give proof of the importance of language to the development of human character. Caressing and chiding will do for infants and dogs, but not for children; and by the time Laura was seven years old, the moral effects of her privation began to appear. There was nothing to control her will but the absolute power of another, and humanity revolts at this: she had already begun to disregard all but the sterner nature of her father; and it was evident, that as the propensities should increase with her physical growth, so would the difficulties of restraining them increase.

At this time, Dr. Howe fortunately heard of the child, and immediately hastened to Hanover, to see her. He found her with a well-formed figure; a strongly-marked, nervous-sanguine temperament; a large and beautifully-shaped head, and the whole system in healthy action.

Here seemed a rare opportunity of benefiting an individual, and of trying a plan for the education of a deaf and blind person, which he had formed on seeing Julia Brace, at Hartford.

The parents were easily induced to consent to her going to Boston; and on the 4th. of October, 1837, they took her to the Institution, where she has remained ever since. She has been taught

to read and write, and sew; and her intellectual progress has been rapid and satisfactory. In 1841, we hear it said of her, that "It is pleasing to observe an insatiable thirst for knowledge, and a quick perception of the relations of things. In her moral character, it is beautiful to behold her continual gladness—her keen enjoyment of existence—her expansive love—her unhesitating confidence—her sympathy with suffering—her conscientiousness, truthfulness, and hopefulness.

She is remarkably correct in her deportment; and few children of her age evince so much sense of propriety in regard to appearance. Never, by any possibility, is she seen out of her room with her dress disordered; and if by chance any spot of dirt is pointed out to her on her person, or any little rent in her dress, she discovers a sense of shame, and hastens to remove, or repair it.

She is never discovered in an attitude or an action at which the most fastidious would revolt; but is remarkable for neatness, order, and propriety.

There is one fact which is hard to explain in any way, namely, the difference of her deportment to persons of different sex. This was observable when she was only seven years old. She is very affectionate; and when with her friends of her own sex, she is constantly clinging to them, and often kissing and caressing them; and when she meets with strange ladies, she very soon becomes familiar, examines very freely their dress, and readily allows them to caress her. But with those of the other sex it is entirely different, and she repels every approach to familiarity."

In 1846, we are told that "Laura often amused herself during the past year, by little exercises in composition." And again, in 1850, that "Her progress has been a curious and an interesting spectacle. She has come into human society with a sort of triumphal march; her course has been a perpetual ovation. Thousands have been watching her with eager eyes, and applauding each successful step, while she, all unconscious of their gaze, holding on to the slender thread, and feeling her way along, has advanced with faith and courage towards those who awaited her with trembling hope. Nothing shows more than her case the importance which, despite their useless waste of human life and human capacity, men really attach to a human soul. They owe to her something for furnishing an opportunity of showing how much goodness there is in them; for surely the way in which she has been regarded is creditable to humanity."

BRINVILLIERS, MARIE MARGUERITE, MARCHIONESS DE,

Was a woman whose singular atrocity gives her a species of infamous claim to notice in this collection. She was born at Paris in 1651, being the daughter of D'Aubrai, lieutenant-civil, of Paris, who married her to N. Gobelin, marquis of Brinvilliers. Although possessed of attractions to captivate lovers, she was for some time much attached to her husband, but at length became madly in love with a Gascon officer, named Goden St. Croix. This young man had been introduced to her by the marquis himself, who was adjutant of the regiment of Normandy. Her father, being informed of the affair, imprisoned the officer, who was a mere adventurer,

in the Bastile, where he was detained a year. This punishment of her lover made the marchioness, apparently, more circumspect; but she nourished in her heart the most implacable hatred towards her father, sister, and two brothers, all of whom were poisoned by her in the year 1670. During the whole time, the marchioness was visiting the hospitals, outwardly as a devotee, but, as was afterwards strongly suspected, really in order to try on the prisoners the effect of the poisons produced by her paramour, who had learned the art of preparing them during his imprisonment, of an Italian named Exili.

On the discovery of her crime, this wicked woman was condemned to be beheaded, and afterwards burned. She suffered with the greatest calmness, and evinced no feelings of repentance.

The marchioness of Brinvilliers seems to have been by nature inclined to wickedness. She acknowledged in her last confession, that at the age of seven she set fire to a house, urged by an inexplicable desire to commit crime. Yet she made pretension to religion, went regularly to confession, and when arrested at Leige, a sort of general form was found in her possession, which sufficiently alluded to her criminality to form a strong presumption against her. She probably had more respect for the ceremonies of her faith than for the law of God.

BRONTE, CHARLOTTE, EMILY, AND ANN,

United as they are in death, as they were in life, and in the fame which followed the publication of their extraordinary works, these gifted sisters must appear in our pages as a triad of intellectual personifications; their names cannot be separated without injury to their individual characteristics, without rending apart sympathies and affections which united them more closely, and inextricably, than three of one family and household were perhaps ever knit before. They are the three strains, distinct, and yet ever blending intimately and harmoniously, of a wild sad melody, such as we might listen to amid the stillness of the solemn night, and scarcely know whether it came from earth or heaven. Those three voices, arising, as they did together, from the Yorkshire wolds; from that old quiet manse "on the very verge of the churchyard mould," and taking possession of the public ear, gradually enchaining attention, and causing a general inquiry of "who can it be?" Then as the strains grow louder and bolder, giving evidence of power and passionate energy, as well as a delicate perception of all the secret windings and workings of the human heart, while yet the singers were veiled under the mysterious cognomen of "Currer, Ellis, and Acton Bell," how the wonder deepened, and the question sped through France and Germany, and across the wide Atlantic, and back again, "who *can* it be?"

But let us come down to more sober narrative, and answer this query, once so rife among readers, and still asked by some to whom the sad secrets of the Yorkshire manse have not yet been revealed. There, in his silent study, sits the aged clergyman, Mr. Bronte—a descendant of the Bronterres, of Ireland, an ancient and honourable family—sits lonely and desolate in his parsonage house at Haworth, near Keighley, in the West-Riding. Long years ago his wife laid her down to rest in the green churchyard near at hand, and several of his children were taken while the dew of

childhood yet lay fresh upon their hearts, as it were to bear her company. Four daughters and a son remained, to cheer his heart with parental hopes, and sometimes to gladden his home with loving looks and tones of affection; but only at intervals, for he was poor, and his children might not eat the bread of idleness. The sisters all went out as governesses, and suffered many of the hardships and insults to which that useful but despised class of persons are too commonly exposed. One of them came home and died in consequence, it is said, of what she had to endure at a school in which she was a teacher. In all, there was no doubt a pre-disposition to pulmonary disease, and the shortening of their lives may be attributed to the excessive toil, hard fare, and other miseries attendant on their state of dependence at educational establishments. The elder sister, Charlotte, (Currer Bell,) was for a year and a half at one of these establishments at Brussels, and while there she describes herself as never free from the gnawing sensation, or consequent feebleness, of downright hunger.

To this deprivation of sufficient food she attributes the smallness of her stature, which was below that of most women. In her novel of "Jane Eyre," she no doubt exhibits some of her school experiences at this place of torture for mind and body. It was probably the desire to escape from such a thraldom as this which induced the girls to determine on trying their hands at authorship. "We had very early," says Charlotte, in the preface to her third and last novel—'Villette'—"cherished the dream of becoming authors. This dream, never relinquished, even when distance divided, and absorbing tasks occupied us, now, (in 1845, when the three sisters were at home together,) suddenly acquired strength and consistency: it took the character of a resolve," and led, we may add, after many obstacles were overcome, to the publication of a volume of "Poems, by Currer, Ellis, and Acton Bell," a title which gave no indication of the sex of the writers. This volume did not attract much attention; but, nothing daunted, the sisters set to work each upon a prose tale. Emily, "Wuthering Heights;" and Ann, "Agnes Grey." The title of Charlotte's first tale we do not learn; but it seems to have failed at the time in obtaining a publisher; and while it was going the round of the trade, its author was industriously working at her second and most successful novel, "Jane Eyre," which, when finished, was at once accepted by Messrs. Smith and Elder, and achieved a decided success. "There are," says a contemporary critic, "but few instances to be found in the literary history of the time, in which an unknown writer has taken a firmer hold at once on the public mind, than the authoress of "Jane Eyre." The startling individuality of her portraits, drawn to the life, however strange and wayward that life may be, fixes them on the mind, and seems to 'dare you to forget.' Successions of scenes, rather than of story, are dashed off under a fit of inspiration, until the reader, awed as it were by the presence of this great mental power, draws breath, and confesses it must be truth; though perhaps not to be recognised among the phases of any life he may have known, or scenes he may have witnessed."

Such is the wonderful story on which the literary reputation of Miss Bronte is based. Its appearance, in the autumn of 1847, took the world completely by surprise, and the sensation which it created was deepened in intensity by the mystery of its authorship;

as well as that of the two other works by the younger sisters, which although certainly inferior in power and grasp of intellect, were yet evidently works of genius. Alas! they were the only ones which their authors lived to complete. With "Wuthering Heights," finished the mental and all other labours of Emily Bronte, who died of consumption in December, 1848; and in six months from that time, the grave, on which the grass had only just begun to spring, was opened to receive the mortal remains of the younger sister Ann. In the same year died also the brother, a young man, we are told, of great promise; and Charlotte Bronte and her infirm father were left alone, to think over their bereavements, and to bear up as best they could against these heavy blows of affliction. In a touching tribute to the memory of her sisters, appended to her last work, "Villette," Miss Bronte observes—"I may sum up all by saying, that for strangers they were nothing, for superficial observers less than nothing; but for those who had known them all their lives, in the intimacy of close relationship, they were genuine, good, and truly great."

The novel in which these remarks appeared, was published in 1853; "unlike her preceding works it was marked by no stirring incidents, no remote details. It is simply the history of life in a foreign school, (such as her own experience could supply,) but that little world is made to contain the elements of a sphere as extensive as humanity itself. Although not calculated from its deficiency of story, to be as universally popular as "Jane Eyre," it met with high appreciation, as a remarkable result of that high order of genius which imparts its own powerful fascinations to the detail of events of the simplest character." The critic from whom we here quote, also observes that "Currer Bell may almost be said to have founded a school of fiction, in which the 'flower is shewn in the bud,' and the child literally made 'father to the man;' in which some young spirit, starved of sympathy, turns inward and revenges the injuries of the few in scorn and distrust of the many; isolated and self-concentrated, till the well-spring of love, frozen, but not dried up, bursts its bonds under the influence of the first sunshine of affection, and expands itself with the reckless prodigality of a miser suddenly turned spendthrift."

Miss Bronte's second novel, "Shirley," appeared in 1849. It was conceived and wrought out in the midst of fearful domestic grief. the sad experiences of that terrible year of bereavements. "There was something inexpressibly touching in the aspect of the frail little creature who had done such wonderful things, and who was able to bear up with so bright an eye, and so composed a countenance under such a weight of sorrow and such a prospect of solitude, In her deep mourning dress, (neat as a quaker's,) with her beautiful hair, smooth and brown, her fine eyes blazing with meaning, and her sensible face indicating a habit of self-control, if not of silence, she seemed a perfect household image, irresistably recalling Wordsworth's description of the domestic treasure; and she was this. She was as able at the needle as the pen. The household knew the excellency of her cookery, before they heard of that of her books. In so utter a seclusion as she lived, in those dreary wilds where she was not strong enough to roam over the hills; in that retreat where her studious father rarely broke the silence, and there was no one else to do it; in that forlorn house planted in

the miry clay of the churchyard, where the graves of her sisters were before her window; in such a living sepulchre her mind could not but prey upon itself; and how it did suffer, we see, in the more painful portions of 'Villette.' She said, with a change in her steady countenance, that 'she should feel very lonely when her aged father died.' But she formed new ties after that; she married, and it is the aged father who survives to mourn her." Thus is the cabinet picture drawn by one who evidently knew much of the inner life of Currer Bell.

A correspondent of the "Literary Gazette" will furnish us with the touching conclusion to this sad history. "Mr. Bronte is the Incumbent of Haworth, and the father of 'the three sisters;' two had already died, when Mr. Nicholls, his curate, wished to marry the last sole hope. To this Mr. Bronte objected, as it might deprive him of his only child; and although they were much attached, the connection was so far broken, that Mr. Nicholls was to leave. Then the Vicar of Bradford interposed, by offering to secure for Mr. Nicholls the Incumbency of Haworth, after Mr. Bronte's death. This obviated all objection, and last summer (1854) a study was built to the parsonage, and the lovers were married, remaining under the father's roof. But alas! in three months the bride's lungs were attacked, and in three more the father and husband committed their loved one to the grave. Is it not a sad reality in which the romance ends. May God comfort the two mourners!"

BROOKE, FRANCES,

Whose maiden name was Moore, was the daughter of an English clergyman, and the wife of the Rev. John Brooke, rector of Colny, in Norfolk, of St. Augustine in the city of Norwich, and chaplain to the garrison of Quebec. She was as remarkable for her gentleness and suavity of manners as for her literary talents. Her husband died on the 21st. of January, 1789, and she herself expired on the 26th. of the same month, at Sleaford, where she had retired to the house of her son. Her first literary performance was the "Old Maid," a periodical work, begun in November, 1755, and continued every Saturday until about the end of July, 1756. In the same year she published "Virginia," a tragedy, with odes, pastorals, and translations. In the preface to this publication she assigns as a reason for its appearance, "that she was precluded from all hopes of ever seeing the tragedy brought upon the stage, by there having been two so lately on the same subject." Prefixed to this publication were proposals for printing by subscription a poetical translation with notes, of "Il Pastor Fido," a work which was probably never completed.

From 1763 to 1788, Mrs. Brooke published many novels and dramas, and other works. Her most popular play was "Rosina," acted at Covent Garden in 1782. Few pieces have been equally successful. The simplicity of the story, the elegance of the language, and the excellence of the music, caused it to be admired for a long time. Her last work was "Marian," acted in 1788, at Covent Garden, with some success, but very much inferior to "Rosina."

BROOKS, MARIA,

Known as a poetess under the name (given to her by Mr. Southey)

of Maria del Occidente, was descended from a Welsh family, settled at Medford, in Massachusetts. Her maiden name was Gowen. She was born about 1795, and early displayed uncommon powers of mind. She had rather favourable opportunities of education, yet her own genius was her best teacher. When quite young, Maria Gowen married Mr. Brooks, a merchant of Boston. A few years after their marriage he lost the greater part of his property, and Mrs. Brooks resorted to poetry for occupation and amusement. In 1820, she published "Judith, Esther, and other Poems," which show considerable genius. Mr. Brooks dying in 1823, his widow went to reside with her relations in Cuba, where she wrote her principal work, "Zophiel, or the Bride of Seven," which was published by her at London, during a visit that she made to England, in 1833. Part of the time that she spent in England was passed by her at the residence of Robert Southey, at Keswick, who appreciated her genius very highly. In 1834, Mrs. Brooks returned to the United States. In 1843, she wrote for private circulation, "Idomea, or the Vale of the Yumari," being simply her own history under a different name. In the same year Mrs. Brooks returned to Cuba, to take charge of the estates left her by her uncle. She died at Matanzas, in November, 1845.

Mrs. Brooks has displayed much artistic skill, as well as poetical talent, cultivated taste, and literary research, in managing the materials of her poem, "The Bride of Seven," which has many beautiful passages; the descriptions are gorgeous and glowing; there is thrilling incident and burning passion; but it lacks nature, simplicity, and true feeling. It excites the fancy, leaving the heart unmoved, comparatively; therefore the poem is deficient in that kind of interest which insures popularity: though praised by critics, it will never be read by the people, The minor poems of Mrs. Brooks are finished with much care; some of these express the deep affections of woman's heart with great pathos and beauty.

BROWN, CATHERINE,

Was a half-blooded Cherokee, born at Willis Valley, in the state of Alabama, about the year 1800. Her father's name, in the Indian language, was Yau-nu-gung-yah-ski, which is, "drowned by a bear." His English name, from his father, was John Brown. Her mother's name was Tsa-luh, in the Cherokee. Her English name was Sarah. They were people of property, and far above the level of their race, but still had no education—they could not speak a word of English. In 1816, the American Board of Foreign Missions sent the Rev. Cyrus Kingsbury to the Cherokee nation, for permission to establish a school in their territory. This was granted, and a school opened at Chickamaugah, within the territory of Tennessee. Catherine had heard of the school, although living at the distance of a hundred miles. She had learned to speak English, by residing at the house of a Cherokee friend, and could read in words of one syllable. She was now seventeen years of age, possessing very fine features, and of roseate complexion. She was decidedly the first of Cherokee beauties. She was modest, gentle, and virtuous, with a sweet and affectionate disposition. From her wealth and beauty, she had been indulged as the pride of her parents; but she was the most docile of all the missionary pupils. Her progress was wonderfully rapid. In three months, she learned to read and write

This exceeds the progress of any one on record, in America or any other country. She soon became serious, and then religious; and was baptized in January, 1818. In June, 1820, she undertook to teach a school at Creek-path, near her father's house. She showed the greatest zeal in the cause of enlightening her countrywomen; those of all ages came to learn something of her. She established religious exercises in her father's house, and brought many to Christianity. She was not contented with the measure of information she had acquired, but intended to push her studies into higher branches of knowledge, which she knew to exist; but while she was contemplating great things for herself and her nation, her health began to decline. She had probably injured herself by too close application to her studies. The change from flying through the groves and paddling the canoe to such a sedentary life, which she must have severely felt, together with her anxiety for the conversion of her family, particularly of a brother, who had died the preceding year, aggravated her disease. She bore her sickness with great resignation, and her piety made a deep impression on the hearts of all who knew and loved her. She died July 18th., 1823, and was buried at Creek-path, beside her dear brother John, whom she had been instrumental in converting to christianity.

BROWNE, MARY ANNE,

Was born in 1812, at Maidenhead, Berkshire. She began to publish at the age of fifteen, and her poems even then showed great genius. Her father removed to Liverpool in 1830; and in 1842, Miss Browne was married to James Gray, a Scotch gentleman, and a nephew of James Hogg, the shepherd poet. She died at Cork, in 1844. Her first work was "Mont-Blanc;" her others were, "Ada," "Repentance," "The Coronal," "Birth-Day Gift," "Ignatia," volume of "Sacred Poetry," and a great number of fugitive pieces, in prose as well as verse. She was as well known by those among whom she lived for her active benevolence, as for her poetical talents, being eminently pious, gentle, and benevolent. There is very little display of that sort of tender and flowery description, which may be termed *sentimentalism*, in the poetry of Miss Browne. She is reflective, serious, and, at times, sublime. Human nature, as its passions and changes, hopes, fears, and joys, are displayed in books and in social life, seems to have been her study, rather than "running brooks" or "flowery meads." Hence, her style is modelled on the manner of the old bards; and though her poetry never reaches the height she evidently sought to attain, it is excellent for its pure taste and just sentiment; while a few instances of bold imagination show vividly the ardour of a fancy, which prudence and delicacy always controlled.

BROWN, FRANCES,

Was born in 1816, at Stranerlar, in the county of Donegal, Ireland, where her father was postmaster. She lost her eyesight when she was eighteen months old, yet, from her assiduity in acquiring knowledge, she can compete with many educated women in attainments. Her poems are considered very good; and she has received the title of "The Blind Poetess of Ulster," which awakens in the popular mind of her own country-people pity for her mis-

fortune, and pride in her fame. She has herself given a touching account of the manner in which she acquired her learning: her intellectual taste was first awakened by the preaching of the village pastor; then she heard the books of children read; and, as her mind gained power, the works of Walter Scott, ancient histories, Burns, Pope, Iliad, Milton, Byron, all were read to her, and furnished her eager spirit with food for thought. She was about twenty, when she gathered courage to write to the editor of the London Athenæum, enclosing a few of her poems; these were favourably received, and she became a poet. She has contributed to several periodicals and annuals. In 1844, a volume of hers, "The Star of Attéghéi, and other Poems," were published in London, with a preface, (probably by her gifted publisher, Edward Moxon,) which truly says:—"The bard gathers dignity from the darkness amid which she sings, as the darkness itself is lightened by the song."

BROWNING, ELIZABETH BARRETT,

One of the most distinguished female poets of the age, is still young, and with her habits of study, will probably enrich the world with many precious gems of thought, in addition to her works already produced. Her maiden name was Barrett, under which she achieved her poetical reputation. In 1846, she was married to Robert Browning, a poet and dramatic writer of much celebrity, author of "Paracelsus" and several tragedies. This gifted couple, whose tastes as well as talents are congenial, seem destined to ascend together the hill of Fame. Mrs. Browning is probably more versed in classical learning, and a more complete scholar, than any of her sex now living. Her mind is also well stored with general literature: with an energy and force of character truly rare, she brought out the powers of her mind, and cultivated its faculties, during a wearying illness, which confined her for many years to her apartment. Shut out from the influences of external nature, she surrounded herself with the flowers of poetry, and created tints of the imagination to give unfading radiance to a room the sun's rays never entered. Mrs. Browning enjoys the friendship and correspondence of many of the most eminent men and women of the day, by whom she is justly valued for her abilities and excellence.

She has written in prose some treatises on "The Greek Christian Poets," which are said to be admirable, and among her friends her talents as a letter-writer are quite celebrated. Whether she is destined to go down to posterity as a great *poet*, is a point that will bear discussion; energy, learning, a romantic melancholy chastened by faith, and sincere piety, are found everywhere through her works; she also possesses an exuberance of fancy, and her memory is stored with expressions of the poets of the highest stamp. Do these gifts constitute poetry?

If the melody of rhythm is sometimes wanting in this author's lines, the sweet grace of patience, the divine harmony of faith and love, seem ever abiding in her soul. She is among those women who do honour to their sex, and uplift the heart of humanity. Many of her shorter poems are exquisite in their touches of tenderness and devotional pathos. The power of passion is rarely exhibited, in its lava-like flood, on her pure pages; but deep affection and true piety of feeling meet us everywhere, and the sweet, holy emotions of woman's love are truthfully depicted; and thus her great abilities,

guided by purity of thought, and hallowed by religious faith, are made blessings to the world.

The published works of Mrs. Browning are: "The Seraphim," "Prometheus Bound," "A Drama of Exile," "The Romaunt of Margaret," "Isobel's Child," "Sonnets," "Miscellaneous Poems," etc.

BRUNEHAUT,

YOUNGER daughter of Athanagilde, king of the Visigoths of Spain, married, in 565, Siegbert, the Frankish king of Metz or Austrasia. Siegbert had resolved to have but one wife, and to choose her from a royal family; his choice fell on Brunehaut, who fully justified his preference. She was beautiful, elegant in her deportment, modest and dignified in her conduct, and conversed not only agreeably, but with a great deal of wisdom. Her husband soon became exceedingly attached to her.

Her elder sister, Galsuinda, had married Chilperic, Siegbert's brother, and king of Normandy. Galsuinda was murdered, through the instigation of Fredegonde, Chilperic's mistress, who then induced Chilperic to marry her. Brunehaut, to avenge her sister's death, persuaded Siegbert to make war upon his brother; and he had succeeded in wresting Chilperic's territories from him, and besieging him in Tournai, when two assassins, hired by Fredegonde, murdered Siegbert in his camp, in 575.

As soon as Brunehaut heard of this misfortune, she hastened to save her son, the little Childebert, heir to the kingdom of Austrasia. She hid him in a basket, which was let down out of a window of the palace she occupied in Paris, and confided him to a servant of the Austrasian Duke Gondebald, who carried him behind him on horseback to Metz, where he was proclaimed king, on Christmas day, 575. When Chilperic and Fredegonde arrived at Paris, they found only Brunehaut, with her two daughters and the royal treasure. Her property was taken from her, her daughters were exiled to Meaux, and she was sent to Rouen.

After this she married her nephew, Chilperic's younger son, became a second time a widow, entered into a war with the nobles of Austrasia, was for a while successful, then defeated, and driven out of the kingdom. She found refuge with her grandson, Theodorick, King of Burgundy, whom she incited to take up arms against his brother Theodebert, whom he pursued to Cologne, and there assassinated. His children, one of whom was an infant, were slain by order of Brunehaut. Theodoric died in 613, and Brunehaut, betrayed by her subjects, and abandoned by her nobles, fell into the hands of Clotaire, son of Fredegonde. He loaded her with insults, accused her of having caused the death of ten kings, or sons of kings, and gave her up to the vengeance of his infuriated soldiery. This Queen, then eighty years old, was carried naked on a litter for three days, and then bound by one arm and one leg to the tail of an unbroken colt, which dragged her over rocks and stones till she was nothing but a shapeless mass. Her remains were then burnt.

BRUN, FREDERIKE CHRISTIANA,

A GERMAN poetess, whose maiden name was Münter, was born at Graefentoma, in the principality of Gotha, June 3rd., 1765, and died

at Copenhagen, March 26th., 1835. She was sister to the celebrated and learned Bishop Münter, of Iceland, and wife of the Danish conference counsellor Brun. Encouraged by the example of her husband and her brother, she became an author, and obtained considerable fame as a writer of lyrics. Her prose writings, though not of the first order, are yet far above mediocrity. She is best known as the author of songs of liberty, written when Philhellenic enthusiasm prevailed all over Germany. Almost all her poetic productions are tinctured with a sad and melancholy feeling.

BRUN, MADAME LE,

Was a French artiste or painter, who gained considerable reputation at Paris. Her paintings, historical pieces as well as portraits, were exhibited in the Louvre. Madame de Genlis speaks of the talents of Madame le Brun with much warmth of praise, and complains that the men sought to depreciate her paintings because she was a woman.

BRUNORO, BONA LOMBARDI,

Was born in 1417, in Sacco, a little village in Vattellina. Her parents were obscure peasants, of whom we have but little information. The father, Gabriel Lombardi, a private soldier, died while she was an infant; and her mother not surviving him long, the little girl was left to the charge of an aunt, a hard-working countrywoman, and an uncle, an humble curate.

Bona, in her simple peasant station, exhibited intelligence, decision of character, and personal beauty, which raised her to a certain consideration in the estimation of her companions; and the neighbourhood boasted of the beauty of Bona, when an incident occurred which was to raise her to a most unexpected rank. In the war between the Duke of Milan and the Venetians, the latter had been routed and driven from Vattellina. Piccinino, the Milanese General, upon departing to follow up his advantages, left Captain Brunoro, a Parmesan gentleman, to maintain a camp in Morbegno, as a central position to maintain the conquered country. One day, after a hunting party, he stopped to repose himself, in a grove where many of the peasants were assembled for some rustic festival; he was greatly struck with the loveliness of a girl of about fifteen. Upon entering into conversation with her, he was surprised at the ingenuity and spirited tone of her replies. Speaking of the adventure on his return home, everybody told him that Bona Lombardi had acknowledged claims to admiration. Brunoro, remaining through the summer in that district, found many opportunities of seeing the fair peasant; becoming acquainted with her worth and character, he at last determined to make her the companion of his life; their marriage was not declared at first, but, to prevent a separation, however temporary, Bona was induced to put on the dress of an officer. She accompanied her husband in battle, fought by his side, and, regardless of her own safety, seemed to be merely an added arm to shield and assist Brunoro. He incurring the anger of the King of Naples, was seized by means of an ambuscade, and plunged into a dungeon, where he would probably have finished his days, but for the untiring and well-planned efforts of his wife, who had the happiness of effecting his release on this as also on another occasion.

Bona was not only gifted with the feminine qualities of domestic affection and a well-balanced intellect; in the hottest battles, her bravery and power of managing her troops were quite remarkable; of these feats there are many instances recorded. She was, however, destined to lose her husband without possibility of recovering him; he died in 1468. When this intrepid heroine, victor in battles, and, rising above all adversity, was bowed by a sorrow resulting from affection, she declared she could not survive Brunoro. She caused a tomb to be made, in which their remains could be united; and, after seeing the work completed, she gradually sank into a languid state, which terminated in her death.

BRUNTON, MARY,

Authoress of "Self-Control" and "Discipline," two novels of superior merit, was born on the 1st. of November, 1778. She was a native of Burrey, in Orkney, a small island of about five hundred inhabitants, destitute of tree or shrub. Her father was Colonel Balfour, of Elwick, and her mother was niece of Field-marshal Lord Ligonier, in whose house she had resided before her marriage. Mary was carefully educated, and taught French and Italian by her mother. She was also sent to Edinburgh; but when she was sixteen her mother died, and the whole care of the family devolved on her. At the age of twenty she married the Rev. Mr. Brunton, minister of Bolton, in Haddingtonshire. In 1803, Mr. Brunton was called to Edinburgh, and there his wife had an opportunity of meeting literary persons, and of cultivating her mind. "Self-Control," her first novel, was published anonymously in 1811. The first edition was sold in a month, and a second and third called for. Her next work was "Discipline," a novel of the religious class, to which "Self-Control" belonged. She died in 1818, leaving an unfinished novel called "Emeline," afterwards published with a memoir of the authoress, by her husband.

Her private character was in harmony with her writings; she taught all within the circle of her influence, by her amiable deportment, how beautiful are the characteristics of the true christian lady, as she now teaches the readers of her excellent works the theory of the loveliness of virtue.

BUCHAN, COUNTESS OF,

Sister of the Earl of Fife, crowned Robert Bruce, King of Scotland, at Scone, March 29th., 1306, in place of her brother, whose duty it was, but whose fears prevented him from performing it. She was taken prisoner by Edward the First of England, and, for six years confined in a wooden cage, in one of the towers of Berwick castle.

BUCHAN, ELSPETH,

Was the daughter of John Simpson, the keeper of an inn at Fitmy Can, which is the half-way house between Banff and Portsoy, in the north of Scotland; where he was still living in 1787 at the age of ninety. His daughter Elspeth, or Elizabeth, was born in 1738; and when she was twenty-one was sent to Glasgow to find herself a place. She there entered into the service of Mr. Martin, one of the principal proprietors of the delft-work manufactory. She was not long in this situation before she married Robert Buchan, one

of the workmen in the service of the same Mr. Martin. Robert and Elspeth Buchan seem to have lived happily together, and had many children, whom they educated in a manner suitable to their station. At the time of her marriage Mrs. Buchan was an episcopalian, but her husband being a burgher seceder, she adopted his principles. She had always been a constant reader of the scriptures, and taking many passages in a strictly literal sense, she changed her opinions greatly, and about 1778, she became the promulgator of many singular doctrines, and soon brought over to her notions Mr. Hugh White, who was the settled relief minister of Irvine. She continued to make new converts till April, 1790, when the populace of Irvine rose, assembled round Mr. White's house, and broke the windows; and Mrs. Buchan with all her converts, to the number of forty-six persons, left Irvine. The Buchanites (for so they were called) went through Mauchlin, old and new Cumnock, halted three days at Kirconnel, passed through Sangahar and Thornhill, and then settled at a farm-house, the out-houses of which they had all along possessed, paying for them, and for whatever they wanted. This farm-house is two miles south of Thornhill, and about thirteen miles from Dumfries.

The Buchanites paid great attention to the Bible, always reading it or carrying it about with them. They read, sang hymns, preached, and conversed much about religion; declared the last day to be near, and that no one of their company should ever die or be buried, but soon shall hear the sound of the last trumpet, when all the wicked would be struck dead, and remain so one thousand years. At the same time the Buchanites would undergo an agreeable change, be caught up to meet the Lord in the air, from whence they should return to this earth, and with the Lord Jesus as their king, possess it one thousand years, during which time the devil should be chained. At the end of that period, the devil would be loosed, the wicked restored to life, and both would assail their camp, but be repulsed by the Buchanites, fighting manfully with Christ for their leader.

The Buchanites neither marry, nor consider themselves bound by conjugal duties, nor care for carnal enjoyments. But having one purse, they live like brothers and sisters a holy life as the angels of God. They follow no employment, being commanded to take no thought of the morrow, but, observing how the young ravens are fed, and the lilies grow, they assure themselves God will much more feed and clothe them. They, indeed, sometimes worked for people in their neighbourhood, but they refused all kind of payment, and declared that their whole object in working, was to mix with the world and inculcate their important doctrines.

Mr. Buchan remained in the burgher-secession communion, and had no intercourse with his wife. Mrs. Buchan died in May, 1791; and before her death her followers were greatly reduced in number.

BUFFET, MARGARET,

A Parisian lady, who wrote an interesting eulogy on learned women, besides observations on the French language.

BULWER, LADY,

Has gained an unfortunate celebrity both from unhappy family

occurrences, and from the manner in which she has used her talents to avenge her real or fancied injuries. Her maiden name was Wheeler, only daughter of a respectable widow who resided in London. Miss Wheeler is represented to have been "a pale, slender, beautiful girl;" Edward Lytton Bulwer, fresh from college, saw and loved her; they were married against the wishes of his mother. The sequel is too well known to require detail; there was "incompatibility of temper"—unhappiness—separation. It was not till after this last event that Lady Bulwer became an author; we regret to say that her pen has not improved the respect we should like to entertain for one who has suffered. She is unquestionably a woman of talents; but her genius is not always well-directed. There is, throughout her works a sort of daring, a way of writing that seems like loud talking, when you are disposed to beg for less vociferation. "Chevely," her first novel, has some good scenes and fine passages, but it is a book of which we cannot approve; its tendency is wrong, its views of life unsound: still in reading it we feel disposed to make allowance; it appears like the outpourings of a sadly grieved spirit. Her next work, "The Bubble Family" is, in a literary point of view, a better book; yet it is disfigured by a coarse, sailor-like humour, such as would amuse coming from Captain Marryatt; from the pen of a lady it is sadly out of keeping. "Bianca Capello" shows great acquaintance with Italian learning, yet is rather a dull book. Lady Bulwer, however, displays so much information upon this interesting portion of Italian history, that we wonder she did not choose the simple vehicle of memoirs rather than this cumbrous romance. "The Peer's Daughters" is a later novel, and displays a minute knowledge of French history and manners, during the reign of Louis the Fifteenth. Critics have praised this work very highly. She has written other novels.

BURE, CATHARINE,

A LEARNED Swedish lady, whose correspondence with her country-woman, Vandela Skylte, has been printed. It is characterized by elegance of language, correctness of style, and delicacy of expression. She died in 1679, aged seventy-seven.

BURLEIGH, LADY MILDRED,

ELDEST daughter of Sir Anthony Cooke, and sister of Anne Bacon, was born at Milton, in 1526. Her education was carefully superintended by her father, and she learned to read and write the Greek and Latin languages with ease and elegance. On presenting the Bible, in Hebrew and other languages, to the University of Cambridge, she sent with it an epistle in Greek of her own composition.

In 1546 she married Sir William Cecil, afterwards Lord Burleigh, lord high-treasurer of England, privy-counseller to Queen Elizabeth, and Knight of the Garter.

Lady Burleigh was very happy in her long marriage of forty-two years; she died, April 4th, 1589, deeply regretted by her husband, who lost in her not only an amiable wife, but a friend whom he had been accustomed to consult on the most important occasions, and whose judgment and knowledge in state affairs was little inferior to his own. She was buried in Westminster Abbey.

After her decease, Lord Burleigh diverted his sorrow by composing

"Meditations" on his irreparable loss, in which, after expressing his high sense of the admirable virtues of his wife, he enumerates her acts of beneficence and liberality, many of which had, during her life, been carefully concealed from himself.

BURNET. ELIZABETH,

THIRD wife of Bishop Burnet, and daughter of Sir Richard Blake, Knight, was born in London, in 1661. At the age of eighteen, she married Robert Berkeley, Esq., of Spetchley, with whom she went to Holland to reside till the revolution in England, when they returned to Spetchley, where her husband died. After being a widow seven years, she, in 1700, married Gilbert Burnet, Bishop of Salisbury. She was benevolent and exemplary in her conduct. She published a book of devotion, which showed great religious knowledge. It was called, "A Method of Devotion; or, Rules for Holy and Devout Living; with prayers on several occasions, and Advices and Devotions for the Holy Sacrament: written by Mrs. Burnet." She died in 1709, and was buried at Spetchley, near her first husband, according to a promise made to him during his life.

A constant journal was kept by Mrs. Burnet, of her life; every evening she devoted some time to recollections of the past day, by way of avoiding in future any errors into which she might have fallen. Though without learning, she possessed an acute and active mind; theology continued to be her favourite study, to which, by the circumstances of the times and of her own situation, she had been more particularly led. She also made some progress in geometry and philosophy: but she valued knowledge as a *means* rather than as an *end*, as it had a tendency to enlarge and purify the mind. By the austerities of her piety, which was exalted to enthusiasm, she injured her constitution; but, in her zeal for speculative opinions, she never lost sight of candour and benevolence; she considered the regulation of her conduct, and the purity of her life, as the best evidence of the sincerity of her faith. Her general manners were unaffected, cheerful, and conciliating; severe to herself and candid to others. Without external pretence of ostentation, humility, modesty, and kindness were her peculiar characteristics. In what was indifferent, she avoided singularity, and conformed with moderation and simplicity to the customs suited to her station and rank.

BURY, ELIZABETH,

DAUGHTER of Captain Lawrence, was born at Linton, Cambridgeshire, and married Mr. Lloyd, of Huntingdonshire; and after his death, Samuel Bury, a dissenting minister of Bristol. She excelled in her knowledge of divinity, mathematics, and the learned languages, and was noted for her piety. She particularly applied herself to the study of Hebrew, in which, by unwearied application and practice, she became a proficient. She wrote critical remarks upon the idioms and peculiarities of the Hebrew language, which were found among her papers after her decease. She was a good musician, and spoke French with ease and fluency. She took great interest in the study of anatomy and medicine, which she frequently made useful among those by whom she was surrounded.

Her beneficence and generosity were habitual and persevering, and often exerted on an extensive scale, so that at one time she

seriously impaired her fortune. She died at Bristol, in 1720, aged seventy-six.

Mrs. Bury often regretted the disadvantages of her sex, who, by their habits of education, and the customs of society, were illiberally excluded from the means of acquiring knowledge. She contended that mind was of no sex, and that man was no less an enemy to himself than to woman, in confining her attention to frivolous attainments. She often spoke with pleasure and gratitude of her own obligations to her father and her preceptors, for having risen superior to these unworthy prejudices, and opened to her the sources of intellectual enjoyment.

BURY, LADY CHARLOTTE,

Was in her youth esteemed "The beauty of the Argyle family." As Lady Charlotte Campbell, she was one of the earliest friends of Sir Walter Scott; the notice of a beautiful young woman of the highest rank whose taste for literature enables her to appreciate genius, could not be otherwise than flattering to a young poet whose fame was yet to be established. Lady Charlotte after she became a widow, was left in moderate circumstances with a family to advance: this state of things recommended her to an office in the household of the Princess of Wales, afterwards Queen Caroline, where she was admitted to the close intimacy of her mistress, from whom she received every sort of kindness, including large presents in money. She seems to have but indifferently requited these benefits, by a very scandalous publication, entitled, "Diary illustrative of the times of George the Fourth," in which, all the foibles of the unfortunate Caroline of Brunswick are held up to ridicule. This book appeared anonymously, but as it underwent a most scathing review from Lord Brougham, in which he proclaimed the author, and as Lady Charlotte never offered any denial, there can be no doubt that she is the delinquent. She has written a great number of what are termed "Fashionable novels," which have not survived their little hour. Some of them, if that may be considered an honour, have been drawn from the oblivion into which they had sunk to be republished in America, in the twenty-five cent form, to augment the immense supply of steamboat and rail-car literature. We will add the names of some thus distinguished. "A Marriage in High Life;" "The Divorce;" "Love;" "The Separation;" "Flirtation;" &c.

CALAGE, DE PECH DE,

Was a native of Toulouse, in France. She seems to have lived in the reign of Louis the Thirteenth. She obtained the prize for poetry, at the Floral Games of Toulouse, several times.

CALAVRESE, MARIA,

Was born at Rome in 1486, and was thought a good historical painter, as well in oil as in fresco. She worked for some time at Naples, but died at Rome in 1542.

CALDERON DE LA BARCA, FRANCES ERSKINE,

Is by birth a native of Scotland, her father being a descendant

of the Earls of Buchan, and a grandson of the celebrated Colonel Gardiner, mentioned in Scott's "Waverley," who fell at Preston-Pans. The wife of Colonel Gardiner was Lady Frances Erskine, daughter of the Earl of Buchan, and famous in her time both for her beauty and her correspondence with Dr. Doddridge, as well as other celebrated divines. Mr. Inglis, the father of Madame de Calderon, lost his property when she was quite young, and, in consequence, removed with his family to Normandy, where they resided for several years. After her father's decease, Miss Inglis accompanied her mother and the rest of the family to America. For six years Fanny Inglis assisted in the instruction of a school, established by her mother and sister in Boston, and was considered an excellent teacher. This portion of her history is a model for young ladies, who should cheerfully assist in sustaining themselves and others dear to them, whenever such necessity occurs. Fanny Inglis while in adversity showed herself worthy of estimation and esteem, and the honour she gained is all the higher, because paid to her talents and virtues when the smiles of fortune were withdrawn.

In 1838, Miss Inglis was married to his Excellency Don Calderon de la Barca, a collateral descendant, we believe, of the great dramatist, Calderon, and went to reside at Washington. In 1840, M. de Calderon being appointed to Mexico, they passed two years there, and the experiences of those years have been recorded in the book which has rendered Madame Calderon so justly celebrated. Her work entitled "Life in Mexico," was published in 1843; it is written in a spirited, graphic, and fascinating style, and it is impossible not to feel that the brilliant pictures in it are drawn from nature; by reading it we obtain an insight into the ways of tropical life, and the habits of the Mexicans of all classes, for she observes everything. The general accuracy of her account has never been questioned, while a slight vein of romance running through her description, has infused a spirit of life and vivacity into her book, making it a most delightful as well as useful work. In 1844, M. Calderon being again named minister to the United States, the family returned to Washington, where they have since resided. During the last seven years, after three years of devoted study, Madame Calderon has become a Roman Catholic, with a thorough conviction that she has embraced the true faith.

CALLCOTT, LADY,

Wife of Sir Augustus Callcott, R. A., was the daughter of Rear-Admiral George Dundas. She was born in 1788, and in 1809 married Captain Thomas Graham, of the British navy, and went with him to India. She returned to England, after having travelled over a great part of India, and published her travels in 1812. She went afterwards to Italy, and in 1820 published a work called "Three Months in the Environs of Rome;" and also "The Memoirs of the Life of Poussin." In 1822, Mrs. Graham accompanied her husband to South America; during the voyage, Captain Graham died, and was buried at Valparaiso. While in South America, Mrs. Graham became the instructress of Donna Maria, now Queen of Portugal. Some years after, she married Mr. Callcott. She died in England, 1843. Her other published works were "History of Spain;" "Essays towards the History of Painting;" "Scripture Herbal;" and some books for children.

CALPHURNIA,

Wife of the celebrated philosopher, Pliny the Elder, who was killed, in 79, in consequence of approaching too near to Mount Vesuvius, when it was in a state of eruption, must have been a woman of superior character, by the manner in which her husband spoke of her, and the strong affection he seems to have borne her; in a letter to her aunt Hispulla, he says:—

"As you are an example of every virtue, and as you tenderly loved your excellent brother, whose daughter (to whom you supplied the place of both parents) you considered as your own, I doubt not but you will rejoice to learn, that she proves worthy of her father, worthy of you, and worthy of her grandfather. She has great talents; she is an admirable economist; and she loves me with an entire affection: a sure sign of her chastity. To these qualities, she unites a taste for literature, inspired by her tenderness for me. She has collected my works, which she reads perpetually, and even learns to repeat. When I am to speak in public, she places herself as near to me as possible, under cover of her veil, and listens with delight to the praises bestowed upon me. She sings my verses, and, untaught, adapts them to her lute: *love* is her only instructor."

In a letter to Calphurnia, Pliny writes: "My eager desire to see you is incredible. *Love* is its first spring; the next, that we have been so seldom separated. I pass the greater part of the night in thinking of you. In the day also, at those hours in which I have been accustomed to see you, my feet carry me spontaneously to your apartment, whence I constantly return out of humour and dejected, as if you had refused to admit me. There is one part of the day only that affords relief to my disquiet; the time dedicated to pleading the causes of my friends. Judge what a life mine must be, when labour is my rest, and when cares and perplexities are my only comforts. Adieu."

CALPURNIA,

Daughter of Lucius Piso, of an ancient and an honourable family in Rome, married Cæsar, after his divorce from his third wife, Pompeia. In her he found a wife such as he desired, whose propriety of conduct placed her "above suspicion." To her virtues she added beauty, talents, prudence, an extraordinary eloquence, and a generosity and magnanimity of mind truly Roman. Unmoved by all reverses of fortune, she showed herself equally dignified when wife to Cæsar, senator of Rome, as when consort to the master of the world. Warned, as she thought, in a dream, of her husband's fate, she entreated him not to leave his house on the ides of March; but, urged by the conspirators, he disregarded her prayers, and was assassinated before his return, March 15th., B. C. 44.

Calpurnia, superior to the weakness of ordinary minds, pronounced publicly, in the rostra, the funeral eulogium of her husband in an impressive and eloquent manner. Having declared a loss like hers to be irreparable, she passed the remainder of her life in mourning, secluded in the house of Marc Antony, to whom she entrusted the treasures and papers of Cæsar, that she might be the better enabled to avenge his death.

CAMPAN, JANE LOUISA HENRIETTA,

Was born at Paris, 1752. She was the daughter of M. Genet, first clerk in the office of the Minister of Foreign Affairs. He was fond of literature, and communicated a taste for it to his daughter, who early displayed considerable talents. She acquired a knowledge of foreign languages, particularly the Italian and English, and was distinguished for her skill in reading and recitation. These acquisitions procured for her the place of reader to the French princesses, daughters of Louis the Fifteenth. On the marriage of Maria Antoinette to the Dauphin, afterwards Louis the Sixteenth, Mademoiselle Genet was attached to her suite, and continued, during twenty years, to occupy a situation about her person.

Her general intelligence and talent for observation enabled Madame Campan, in the course of her service, to collect the materials for her "Memoirs of the Private Life of the Queen of France," first published in Paris, and translated and printed in London, 1823, in two volumes. This work is not only interesting for the information it affords, but is also very creditable to the literary talents of the authoress. Soon after her appointment at court, Mademoiselle Genet was married to M. Campan, son of the Secretary of the queen's closet. When Maria Antoinette was made a prisoner, Madame Campan begged to be permitted to accompany her royal mistress, and share her imprisonment, which was refused. Madame Campan was with the queen at the storming of the Tuilleries, on the 10th. of August, when she narrowly escaped with her life; and under the rule of Robespierre, she came near being sent to the guillotine. After the fall of that tyrant, she retired to the country and opened a private seminary for young ladies, which she conducted with great success. Josephine Beauharnais sent her daughter Hortense, to the seminary of Madame Campan. She had also the sisters of the Emperor under her care. In 1806, Napoleon founded the school of Ecouen, for the daughters and sisters of the officers of the Legion of Honour, and appointed Madame Campan to superintend it. This institution was suppressed at the restoration of the Bourbons, and Madame Campan retired to Nantes, where she partly prepared her "Memoirs," and other works.

She died in 1822, aged seventy. After her decease, her "Private Journal" was published; also "Familiar Letters to her Friends," and a work, which she considered her most important one, entitled "Thoughts on Education."

CAMPBELL, DOROTHEA PRIMROSE,

Was a native of Lerwick, in the Shetland Islands. In 1816, she published a volume of poems, which were dedicated by permission to Sir Walter Scott, who made her acquaintance when he visited the Northern Isles two years previously. The character of her poetry, chiefly suggested by the wild rough scenery amid which she lived, is healthy in tone and moral in sentiment. Unlike most authors, she seems to have been appreciated by the people about her, and to have gained "honour in her own country;" and for this reason, if for nothing else, is entitled to a place among our "remarkable women."

CAMPIGLIA, MADDALENA,

Was a native of Vicenza, and born in 1550. She was educated in a nunnery, and celebrated for her literary talents. She dedicated one of her works to Torquato Tassa, with whom she corresponded. She wrote, among other works, "Azione Dramatica," published in 1588. Her death occurred in 1595.

CANTARINI, CHIARA,

Was born in Lucca, where she always resided. She was well versed in history and philosophy, and held an extensive correspondence with the learned men of her time. A collection of her "Poems," and a volume of her "Letters," have been published. She died in 1597.

CANTOFOLI, GENEVRA,

A female artist of Bologna, pupil of Elizabeth Sirani. She practised historical painting with success; and in the church of St. Procolo, in Bologna, is a picture by her of the Lord's Supper, of which good judges speak favourably, as they do of some of her other altar-pieces; particularly of St. Tommaso di Villanuovo, in St. Giacomo Maggiore. Her personal history is unknown. She lived in the seventeenth century.

CAPELLO, BIANCA,

Descended from the noble house of the Capelli, at Venice, and daughter of Bartolomeo Capello, was born in 1545. Opposite to her father's house, the Salviatti, a great mercantile family of Florence, had established a bank, and entrusted the care of it to Pietro Buonaventuri, a Florentine youth of obscure extraction, whom they had engaged as clerk. Buonaventuri, handsome, adventurous, and addicted to intrigue, gained the affections of Bianca, whom he deceived by representing himself as one of the principals in the bank. After their intercourse had been carried on for some time in secresy, the effects of it became such as could not be concealed, and to avoid the terrors of a life-long imprisonment in a cloister, Bianca resolved to elope with her lover. Taking a casket of jewels that belonged to her father, she left Venice by night, and at length safely arrived with Buonaventuri at Florence, and was lodged in his father's house, where she gave birth to a daughter. She had been married to Buonaventuri on the road, at a village near Bologna. She lived for some time with her husband in obscurity, continually under apprehensions of being discovered by emissaries from Venice, where her elopement had excited great indignation, not only in her family, but among all the aristocracy. The uncle of her husband, who was accused of having been aware of his nephew's presumption, was thrown into a dungeon, where he died; and Bianca's attendant and confidant, whom they had neglected to take with them, met with a fate equally severe.

At length accident, or contrivance, introduced her to the notice of Francis, son of Francis, Grand-duke of Tuscany, on whom his father had devolved all the powers and dignity of the sovereignty. The wonderful beauty and engaging manners of Bianca made such an impression on Francis, that he offered to protect her, negociated

in her favour with her friends at Venice, and on failure of success, drew her from her obscure situation, settled her in a splendid palace, and spent the greatest part of his time in her company. He created Buonaventuri his chamberlain, and consulted him on all the affairs of the state. This greatly offended the Florentines, whom he treated with the tyranny and haughtiness usual in foreign favourites of low origin.

In 1566, soon after the marriage of Francis to Donna Joanna of Austria, a marriage of expediency, Bianca was introduced at court, and became the centre of general admiration; and the captivated Francis solemnly promised to make her his wife, in case they should mutually be freed from their present engagements.

Buonaventuri, having formed an intrigue with a lady of high rank, which he openly proclaimed, while he behaved with the greatest insolence to her family, was assassinated in the streets one night, in 1569. Francis, who had connived at his fate, allowed the murderers to escape, notwithstanding the entreaties of Bianca, who seems to have retained through all some affection for her first husband.

Bianca was now openly proclaimed the mistress of Francis, who could hardly separate himself from her to perform the necessary duties imposed on him by his station. She exerted all her art in gaining over to her interest the principal persons in the Medici family, particularly the Cardinal Ferdinand, Francis's next brother; and she succeeded. As the want of a male heir by his duchess, had been a great disappointment to Francis, and even a natural son was passionately desired by him, Bianca, who had borne no child since her first daughter, determined to introduce a supposititious child to him, as her own. This scheme she effected in 1576, and presenting to her lover the new-born male infant of a poor woman, he joyfully received it as his own, and named it Antonio. Bianca is charged with several secret assassinations, perpetrated for the purpose of removing all those who were privy to this fraudulent transaction. Francis, however, had a legitimate son born to him the ensuing year, and this event appeared to reconcile the grand-duchess to him, who had been greatly disturbed by Bianca's influence over him. Bianca, for a time, retired from court, but her intercourse with Francis was still carried on, though more secretly.

At length the death of the grand-duchess, supposed to have been caused by the grief she experienced at finding herself again neglected, placed the ducal crown within Bianca's grasp; and, notwithstanding the hatred of the Florentines, who were attached to the memory of the grand-duchess, she persuaded Francis to fulfil his promise of marriage. On June 5th., 1579, the ceremony was performed privately; but her ambition was to share publicly with him the ducal throne, and she persuaded him to comply with her wishes.

He sent a solemn embassy to Venice, to inform the senate of his marriage with Bianca, and to request them to confer on her the title of daughter of the Republic, which would give her precedence of the other princesses of Italy. That crafty government gladly received the proposal, as a means of extending the authority of the Republic; and in one of the most magnificent embassies ever sent from Venice, Bianca was solemnly crowned daughter of the state which had banished and persecuted her, proclaimed Grand-duchess of Tuscany, and installed in all the honours and

dignity of sovereignty. This event occurred October 13th., 1579.

Her conduct in this high station was directed to securing herself by obtaining the good-will of the different members of the Medici family, and reconciling their differences; in this her persuasive manners, and great prudence and judgment, rendered her successful. But she never conciliated the affections of her subjects, who had always hated her as the seducer of their prince, and regarded her as an abandoned woman, capable of every crime. A thousand absurd stories of her cruelty and propensity to magical arts were propagated, some of which are still part of the popular traditions of Florence. In return, she employed a number of spies, who, by their information, enabled her to defeat all machinations against herself and the duke.

In 1582, the son of Francis by his former grand-duchess died, and soon after the grand-duke declared Antonio his lawful heir. Yet it is said Bianca had confessed to Francis that he was only a supposititious child; and this strange contradiction throws a mystery upon the real parentage of Antonio. Ferdinand, brother, and next heir to Francis, was rendered jealous of his brother by this report; but Bianca effected an apparent reconciliation between them, and Ferdinand came to Florence in October, 1587. He had been there but a short time, when Francis fell ill at his hunting villa of Poggio de Cajano, whither he had been accompanied by his brother and Bianca; and two days after, Bianca was seized with the same complaint—a kind of fever. They both died after a week's illness, Francis being forty, and Bianca forty-four years of age. Ferdinand has been accused, but in all probability unjustly, of having poisoned them. Their remains were carried to Florence, where Ferdinand would not allow the body of Bianca to be interred in the family vault, and treated her memory otherwise with great indignity; he also had the illegitimacy of Antonio publicly recognised. This behaviour was probably caused by the accusations the enemies of Bianca poured into his ear. His subsequent conduct proves the different feelings that came when time for reflection had been allowed him. He solemnly adopted Antonio as his nephew, gave him an establishment suited to a prince of the house of Medici, settled a liberal annuity on Bianca's father, and made presents to the officers of her household.

On a survey of the life of Bianca Capello, whatever may be thought of the qualities of her heart, it is impossible not to be struck with the powers of her mind, by which, amidst innumerable obstacles, she maintained, undiminished, through life, that ascendency which her personal charms had first given her over the affections of a capricious prince. The determination and perseverance with which she prosecuted her plans, sufficiently testify her energy and talents; if, in effecting the end proposed, she was a little scrupulous respecting the means, the Italian character, the circumstances of the times, the disadvantages attending her entrance into the world, subjected to artifice and entangled in fraud, must not be forgotten. Brought up in retirement and obscurity, thrown at once into the most trying situations, her prudence, her policy, her self-government, her knowledge of the human mind, and the means of subjecting it, are not less rare than admirable. She possessed singular penetration in discerning characters, and the weaknesses of those with whom she conversed, which she skillfully adapted

to her purposes. By an eloquence, soft, insinuating, and powerful, she prevailed over her friends; while, by ensnaring them in their own devices, she made her enemies subservient to her views. Such was the fascination of her manners, that the prejudices of those by whom she was hated, yielded, in her presence, to admiration and delight. Nothing seemed too arduous for her talents; inexhaustible in resource, whatever she undertook she found means to accomplish.

Majestic, beautiful, animated, eloquent, and insinuating, Bianca Capello commanded all hearts; a power of which the coldness and tranquillity of her own enabled her to avail herself to the utmost. Though she early lost that beauty which had gained her the heart of the capricious Francis, the powers of her mind enabled her to retain to the last an undiminished ascendency over him.

We learn from this example of perverted female influence the great need of judicious education for the sex. Had Bianca Capello been, in early youth, blessed with such opportunities of acquiring knowledge, and receiving the appreciation her genius deserved, as were the happy lot of Laura Bassi, what a difference would have been wrought in the character and history of this brilliant Venetian lady!

CAPILLANA,

A Peruvian princess, who, having become a widow very young, retired from court to the country, about the time that Pizarro appeared on the coast. Capillana received kindly the persons he had sent to reconnoitre, and expressed a desire to see the general. Pizarro came, and an attachment soon sprang up between them. He endeavoured to convert Capillana to the Christian faith, but for some time without success; however, while studying the Spanish language, she became a Christian. On the death of Pizarro, in 1541, she retired again to her residence in the country. In the library of the Dominicans of Peru, a manuscript of hers is preserved, in which are painted, by her, ancient Peruvian monuments, with a short historical explanation in Castilian. There are also representations of many of their plants, with curious dissertations on their properties.

CAREW, LADY ELIZABETH,

Authoress of a dramatic piece entitled "Mariam, the fair Queen of Jewry," which was published in 1613; lived in the reign of James the First of England. Lady Carew is supposed to have been the wife of Sir Henry Carew: and the works of several of her contemporaries are dedicated to her. There is not much of dramatic interest in "Mariam," but a fine vein of sentiment and feeling runs through it; one of the choruses on Revenge of Injuries, has often been quoted; and is worthy of a place in any collection of standard poetry, for its noble and generous simplicity.

CAREY, ALICE and PHŒBE,

Have, within the last few years, written poetry that justly places them among the gifted daughters of America. The lyre seems to obey their hearts as the Æolian harp does the wind, every impulse gushing out in song. The father of these ladies was a native of Vermont, who removed to Ohio whilst it was a territory. The

wild place where he settled has become a pleasant village, not far from Cincinnati; there they were born, and have always resided. The father has been greatly blessed in his children; surely with such treasures he must be rich indeed. The excellent mother of these sweet singers is no longer living; the daughters are thus invested with the matronly duties of house-keeping, and, to their praise be it recorded, they never neglect domestic matters even for the wooings of the Muse.

Griswold, in his "Female Poets of America," has thus described the characteristics of these sisters. "Alice Carey evinces in many of her poems a genuine imagination and a creative energy that challenges peculiar praise. We have perhaps no other author, so young, in whom the poetical faculty is so largely developed. Her sister writes with vigour, and a hopeful and genial spirit, and there are many felicities of expression, particularly in her later pieces. She refers more than Alice to the common experience, and has, perhaps, a deeper sympathy with that philosophy and those movements of the day, which look for a nearer approach to equality, in culture, fortune, and social relations."

A volume of "Poems, by Alice and Phœbe Carey," was published in 1850. "Hualco, a Romance of the Golden Age of Tezcuco," by Alice Carey, appeared in 1851. The poem is founded upon adventures of a Mexican Prince, before the conquest, as related by Clavigero, Torquemada, and other historians.

CARLEMIGELLI, ASPASIE,

Was born in Paris, in 1775, and was the daughter of one of the Prince de Conde's footmen. Her childhood was rendered so miserable, by the bad treatment she received from her mother, that she never spoke of it afterwards without the utmost horror. Obliged very early to labour for her own support, and left unprotected by her parents, she fell so violently in love, that she became dangerously ill, was thought deranged, and was sent to an asylum for the insane. But in her strongest paroxysms she never lost her judgment; and the physicians were accustomed to entrust her with the care of the other insane persons. She was released, but imprisoned again in 1793, for having spoken against the revolution. She was soon set free again; but they had taken from her all that she possessed, and, tired of her miserable life, she cried aloud in the streets, "God save the king!" But though she was again tried, she was acquitted.

Aspasie then endeavoured to obtain the condemnation of her mother, but in vain. She next turned her fury against the deputies who had caused so much bloodshed, and attempted the life of two. She was tried for this, and boldly avowed her intention. She would allow no one to defend her, and heard her condemnation with the greatest impassibility. She was guillotined, in 1798, at the age of twenty-three.

CARLEN, EMILY,

Is a native of Sweden; her maiden name was Smith. She began her career as an authoress very early in life, for the purpose of adding to the means of her parents, who were in narrow circumstances. Her inspiration was thus of the noblest kind, and more

poetical than the abstract love of fame. Her works were highly successful, soon brought her into notice, and obtained her the acquaintance of many distinguished personages. Her amiable character and exemplary life have secured her consideration in all the circles of Stockholm.

Four of her works have been presented, by translation, to the Anglo-Saxon reading public. They all display originality and inventive genius, together with a poetic and impassioned spirit; they have all the fault which proceeds from a rich and exuberant imagination—too many characters and too many incidents; this always weakens the interest, flattens the pathos of a story, and abates the attention of the reader. To "discreetly blot," is one of the nicest and most delicate parts of an author's craft; it requires judgment, experience, and taste, and is unattainable by many; but the abilities of Mrs. Carlen appear such as to assure her of success, if she would do what the French wit complained he had no leisure for—"take time to make her works shorter."

"The Magic Goblet" is spoiled by a narrative of crime and misery, introduced towards the end; it may be remarked that, as the story hinges on this, it could not be omitted; but Mrs. Carlen shows plainly that, with her fertility of invention, she might have constructed a different plot. "The Rose of Thistle Island" is too replete with horrors—the curtain falls on too many of the dead and dying. The marriage of Arnman, which is vaguely spoken of, is no consolation—it is evidently none to him—and inspires the reader with no pleasure. But these dark picturings belong to Swedish life; the people of that country have a hard lot; ignorance, oppression, and want, never soften human nature.

The "Brothers" and the "Temptations of Wealth," are not equal to the first two productions. Their beauties and defects are, however, of the same character. Upon the whole, Mrs. Carlen appears to yield to few women of our day in original genius. Some of the passages have an approach to sublimity in the descriptions of nature, and of moral suffering; many of the most forcible touches cannot be comprehended or appreciated, but in connection with the entire works.

It must not be forgotten that our medium of judging this authoress, has been through particularly bad translations; this prevents any remark on the various poems which are interspersed.

CARLISLE, ANNE,

An ingenious lady, who lived in the reign of Charles the Second, and is said, by Walpole, to have obtained great credit by her copies of the works of eminent Italian masters, as well as by her portraits, taken from life. She died about the year 1680.

CARMENTA, or NICOSTRATA,

An ancient poetess of Latium, who flourished before the foundation of Rome, in which city divine honours were afterwards paid to her. According to Dionysius of Halicarnassus, Carmenta was born in Arcadia, where she was known by her name of Nicostrata. Her son Evander being implicated in an unintentional homicide, she found means for an emigration, which she conducted herself, about sixty years prior to the Trojan war. She led her followers into

Italy, and established her son as king of that country, which afterwards contained Rome. She found it inhabited by a savage race, without religion, without courtesy, without agriculture. She taught them to sow grain, she polished them by introducing poetry and music, and she built their first temple, and lifted their thoughts to a superintending Deity. For these great benefits she was revered as prophetess, priestess, and queen, and received her celebrated name of *Carmenta*, in allusion to the oracular power with which she was supposed to be gifted.

That she was a woman of great genius and a remarkably practical mind, there can be little doubt; as the Romans would not otherwise have acknowledged, for such a length of time, her talents and merits. In their proudest days, they never forgot the honours due to the benefactress of their rude ancestors. Cicero speaks of an officer in his day called *Flamen Carmentalis*, who had charge of the rites instituted by this ancient prophetess. Virgil alludes to this remarkable woman in the eighth book of the Æneid:—

> ——"Dehinc progressus, monstrat et aram,
> Et Carmentalem Romano nomine portam,
> Quam memorant Nymphæ priscum Carmentis honorem
> Vatis fatidicæ."

It is supposed to be from her name that verses were called *Carmina* by the Latins. She was well skilled in the Greek language, and of extraordinary learning for the age in which she lived.

CAROLINE AMELIA ELIZABETH,

Wife of George the Fourth of England, was the daughter of Charles William Ferdinand, Prince of Brunswick Wolfenbuttle, and was born May 17th., 1768. She married the Prince of Wales on the 8th. of April, 1795, and her daughter, the Princess Charlotte, was born on the 7th. of January, 1796. Dissensions soon arose between her and her husband, and in the following May they were separated, after which she resided at Blackheath. In 1806, being accused of some irregularities of conduct, the king instituted an inquiry into the matter by a ministerial committee. They examined a great number of witnesses, and acquitted the princess of the charge, declaring at the same time, that she was guilty of some imprudences, which had given rise to unfounded suspicions. The king confirmed this declaration of her innocence, and paid her a visit of ceremony. She afterwards received equal marks of esteem from the princes, her brothers-in-law. The Duke of Cumberland attended the princess to court and to the opera. The reports above-mentioned were caused by the adherents of the Prince of Wales, and the court of the reigning queen, who was very unfavourably disposed towards her daughter-in-law. On this occasion, as on many others, the nation manifested the most enthusiastic attachment to the princess. In 1813, the public contest was renewed between the two parties; the Princess of Wales complaining, as a mother, of the difficulties opposed to her seeing her daughter. The Prince of Wales, then regent, disregarded these complaints. Upon this, in July, 1814, the princess obtained permission to go to Brunswick, and, afterwards, to make the tour of Italy and Greece. She now began her celebrated journey through Germany, Italy, Greece, the Archipelago, and Syria, to Jerusalem,

in which the Italian Bergami was her confidant and attendant. Many infamous reports were afterwards circulated, relating to the connexion between the princess and Bergami. On her journey, she received grateful acknowledgments for her liberality, her kindness, and her generous efforts for the relief of the distressed. She afterwards resided chiefly in Italy, at a country-seat on lake Como.

When the Prince of Wales ascended the British throne, January 29th., 1820, Lord Hutchinson offered her an income of £50,000 sterling, the name of *Queen of England*, and every title appertaining to that dignity, on the condition that she would never return to England. She refused the proposal, and asserted her claims more firmly than ever to the rights of a British Queen, complained of the ill-treatment she had received, and exposed the conspiracies against her, which had been continued by a secret agent, the Baron de Ompteda of Milan. Attempts at a reconciliation produced no favourable result. She at length adopted the bold step of a return to England, where she was neither expected nor wished for by the ministry, and, amidst the loudest expressions of the public joy, arrived from Calais, June 5th., and, the next day, entered London in triumph. The minister, Lord Liverpool, now accused the queen, before the parliament, for the purpose of exposing her to universal contempt as an adulteress. Whatever the investigation of the parliament may have brought to light, the public voice was louder than ever in favour of the queen; and, after a protracted investigation, the bill of pains and penalties was passed to a third reading, only by a majority of one hundred and twenty-three to ninety-five; and the ministers deemed it prudent to delay proceeding with the bill for six months, which was equivalent to withdrawing it. Thus ended this revolting process, which was, throughout, a flagrant outrage on public decency. In this trial, Mr. Brougham acted as the queen's attorney-general, Mr. Denman as her solicitor, and Drs. Lushington, Williams, and Wilde, as her counsel.

Though banished from the court of the king, her husband, the queen still lived at Brandenburg House, in a manner suitable to her rank, under the protection of the nation. In July, 1821, at the coronation of George the Fourth, she first requested to be crowned, then to be present at the ceremony. But by an order of the privy-council, both requests were denied, and, notwithstanding the assistance of the opposition, she suffered the personal humiliation of being repeatedly refused admission into Westminster Abbey. She then published, in the public papers, her protest against the order of the privy-council. Soon after her husband's departure to Ireland, July 30th., in consequence of the violent agitation of her mind, she was suddenly taken sick in Drury-lane theatre. An inflammation of the bowels succeeded, and she died August 7th., 1821. The corpse, according to her last will, was removed to Brunswick, where it rests among the remains of her ancestors. Her tombstone has a very short inscription, in which she is called *the unhappy Queen of England.* The removing and entombing of her mortal remains gave rise to many disturbances, first in London, and afterwards in Brunswick. These were founded more on opposition to the arbitrary measures of the ministry, that in respect for the memory of the queen. Two causes operated much in favour of the queen—the unpopularity of the ministry, and the general feeling

that the king was perhaps the last man in the whole kingdom who had a right to complain of the incontinencies of his wife, which many, even of her friends, undoubtedly believed.

CAROLINE MARIA,

Wife of Ferdinand the First, King of the two Sicilies, daughter of the Emperor Francis the First, and of Maria Theresa, born August 13th., 1752; an ambitious and intelligent woman, but, unfortunately, without firmness of character. According to the terms of her marriage contract, the young queen, after the birth of a male heir, was to have a seat in the council of state; but her impatience to participate in the government would not allow her to wait for this event, previous to which she procured the removal of the old minister, Sanucci, who possessed the confidence of the king and of the nation, and raised a Frenchman, named Acton, to the post of prime minister, who ruined the finances of the state by his profusion, and excited the hatred of all ranks by the introduction of a political inquisition. The queen, too, drew upon herself the dislike of the oppressed nation by co-operating in the measures of the minister; and banishment and executions were found insufficient to repress the general excitement.

The declaration by Naples against France (1768) was intended to give another turn to popular feeling; but the sudden invasion of the French drove the reigning family to Sicily. The revolution of Cardinal Ruffo in Calabria, and the republican party in the capital, restored the former rulers in 1799. The famous Lady Hamilton now exerted the greatest influence on the unhappy queen, on her husband, on the English ambassador and Admiral Nelson, and sacrificed more victims than Acton and Vanini had formerly done. After the battle of Marengo, 12,000 Russians could not prevent the conquest of Naples by the French, and the formation of a kingdom out of the Neapolitan dominions for Joseph, (Bonaparte) who was afterwards succeeded in the same by Joachino, (Murat.) The queen was not satisfied with the efforts which the English made for the restitution of the old dynasty, and thereupon quarrelled with Lord Bentinck, the British General in Sicily, who wished to exclude her from all influence in the government. She died in 1814, without having seen the restoration of her family to the throne of Naples.

CAROLINE MATILDA,

Born 1751, daughter of Frederic Lewis, Prince of Wales, married, 1766, Christian the Seventh, King of Denmark, and became mother of Frederic, afterwards Frederic the Seventh of Denmark, in 1768. Though young, beautiful, and beloved by the nation, she was treated with neglect and hatred by the grandmother and the step-mother of her husband, who for some time influenced him against her. Struensee, a physician, and the favourite of the king, became her friend, together with Brandt, and they endeavoured to gain the king from the influence of the party opposed to the queen. The reins of government came into the hands of Struensee; but, in 1722, the party of the king's step-mother, and her son, Prince Frederic, procured the imprisonment of the queen and all her friends. Counts Struensee and Brandt were tried, and executed for high treason. Even the queen was at first in danger of death. She

was accused of too great an intimacy with Struensee, was separated from her husband, and confined in Alborg, but was released by the interference of her brother, George the Third of England. She died May 10th., 1775, at Zell, in Hanover, in consequence of her grief. The interesting letter in which she took leave of her brother, George the Third, is to be found in a small work, "Die lezten Stunden der Königin von Dänemark." She was mild and gentle, and much beloved; and though not always prudent, yet there is no doubt that she was perfectly innocent.

CAROLINE WILHELMINA DOROTHEA,

Wife of George the Second, of England, was the daughter of John Frederic, Marquis of Brandenburg-Anspach, and was born March 1st., 1683. She was sought in marriage by Charles the Third of Spain, afterwards Emperor of Germany, whom the fame of her beauty had attracted; but she refused to change her religion, which she would have to do if she accepted this splendid alliance; and so the offer was rejected. Her resolution on this occasion procured her the esteem of the Elector of Hanover, afterwards George the First, and induced him to select her as the wife of his son, to whom she was married, at Hanover, August 22nd., 1705.

Caroline was crowned (with her husband) Queen consort of Great Britain, on the 11th. of October, 1727. Four sons and five daughters were the fruit of this union. She took a great interest in the political affairs of the kingdom, and her interposition was often beneficial for the country. She was well acquainted with the English constitution; and often prevailed upon the king to consent to measures which he had at first opposed. Notwithstanding the infidelity of the king towards her, he seems to have loved her as much as he was capable of loving any one; a distinction she well merited, for she united much feminine gentleness with a masculine strength of understanding, which often came in aid of the king's feebler intellect, and quietly indicated the right course, without assuming any merit for the service. She had also the rare good sense to see and acknowledge her errors, without feeling any irritation towards those who opposed them. She once formed a design of shutting up St. James' Park, and asked Sir Robert Walpole what it would cost to do it. "Only a crown, madam," was the reply; and she instantly owned her imprudence with a smile. When, during the king's absence on the continent, she found her authority as regent insulted, by the outrageous proceedings of the Edinburgh mob, who had violently put Captain Porteus to death, she expressed herself with great indignation. "Sooner," said she to the Duke of Argyle, "than submit to such an insult, I would make Scotland a hunting-field!" "In that case, madam," answered the high-spirited nobleman, "I will take leave of your majesty, and go down to my own country to get my hounds ready." Such a reply would have irritated a weak mind, but it calmed that of the queen. She disclaimed the influence she really possessed over her husband, always affecting, if any one were present, to act the humble and ignorant wife. Even when the prime minister, Walpole, came on business which had previously been settled between him and the queen, she would rise and offer to retire. "There, you see," the king would exclaim, "how much I

am governed by my wife, as they say I am." To this the queen would reply, "Oh! sir, I must be vain indeed to pretend to govern your majesty."

Queen Caroline died November 20th., 1737, at the age of fifty-five, of an illness brought on by imprudence and over-exertion. She made it an invariable rule never to refuse a desire of the king, who was very fond of long walks; so that more than once, when she had the gout in her foot, she would plunge her whole leg in cold water to drive it away, so as to be ready to attend him. The king showed the greatest sorrow at her death, and often dwelt on the assistance he had found in her noble and calm disposition, in governing the English people.

CARTANDIS,

This is but a variation of the name Cartismandua, and the history of the queen to whom it was applied "forms a striking episode in the life of Maximus the Roman, who ruled in Britain in the fourth century. She was the wife of Eugenius, the first King of Scots, a princess of the blood royal of Wales, and is cited as an instance of connubial affection."

Thus, says Mrs. Hall, in her interesting work on "the Queens before the Conquest," to which we are much indebted.

Eugenius having been slain in a battle fought against Maximus, who had invaded Scotland, his remains were consigned to the earth under another form of religion than that of his sorrowing widow, who, distressed with apprehension for the repose of his soul, remained constantly on the spot of his burial, occupying herself with prayers and devotions in behalf of his departed spirit. While she and some other noble ladies, like herself bereaved and distressed, were thus performing what they considered to be a pious duty, they were rudely interrupted by the Picts, who insisted on their obeying the edict of banishment from that part of the kingdom, promulgated by Maximus against the Scotch; accompanying their demands with insult and violence. Cartandis having complained to the conqueror of this usage, he out of compassion for grief and misfortunes, determined to protect her, and punish her molesters, and did so, notwithstanding that it nearly caused a breach with his Pictish allies, who insisted that she should be sent out of the country. She was suffered to remain to choose her own residence, and a maintenance was assigned to her commensurate with her royal birth and dignity.

CARTER, ELIZABETH,

Was the daughter of Dr. Nicholas Carter, an eminent Latin, Greek, and Hebrew scholar, one of the six preachers in Canterbury Cathedral, and perpetual curate of Deal, in Kent, where Elizabeth was born, December 16th., 1717. She was educated by her father, who made no distinction between her and her brothers. She became very well acquainted with the learned languages, and also Italian, German, Spanish, and French. She likewise was a proficient in needle-work, music, and other feminine accomplishments. Her first productions appeared in the "Gentlemen's Magazine," under the signature of *Eliza*. In 1738 she published some poems, and a translation from the Italian of Algarotti, "An Explanation of New-

ton's Philosophy, for the use of Ladies, in Six Dialogues on Sight and Colours." These publications appearing when Miss Carter was only twenty-one, gave her immediate celebrity, and brought her into correspondence with most of the learned of her day. Among others, Bishop Butler, author of the "Analogy," Archbishop Locker, Dr. Johnson, Sir Joshua Reynolds, and Burke. Dr. Johnson said, when speaking of an eminent scholar, that "he understood Greek better than any one he had ever known except Elizabeth Carter."

Among the numerous friends who appreciated the talents of this amiable lady, was one friend of her own sex, Miss Catharine Talbot, who was kindred in feeling, as well as gifted with genius to sympathize in the pursuits of Miss Carter. A correspondence by letter was soon established between these two ladies, which continued for nearly thirty years, and was only terminated by the death of Miss Talbot, in 1770. A portion of these letters have been published, in four volumes, forming a work of much interest, and teaching by its spirit of Christian philosophy many valuable lessons to their own sex, especially to young ladies.

Miss Carter was never married, and, after becoming matronly in years, she assumed the title of a married lady, and was styled Mrs. Elizabeth Carter. There are in her familiar letters many particulars of her daily habits of life, and also expressions of her opinion on subjects connected with which every person is more or less interested. Among other things she often remarked that varying her occupations prevented her from ever being tired of them; and accordingly she hardly ever read or worked for more than half an hour at a time, and then she would visit, for a few minutes, any of her relations who were staying in her house, in their respective apartments, or go into her garden to water her flowers. Before this period she had, however, studied very assiduously.

Her regular rule was, when in health, to read two chapters in the Bible before breakfast, a sermon, some Hebrew, Greek, and Latin, and after breakfast something in every language with which she was acquainted; thus never allowing herself to forget what she had once attained. These occupations were of course varied according to circumstances, and when she took exercise before breakfast her course of reading was necessarily deferred till later in the day.

Her constitution must have been strong to have enabled her to take the very long walks to which she accustomed herself; but she suffered greatly from headaches, not improbably arising from her over-exertion of body and mind in early youth, and the not allowing herself sufficient repose to recruit her over-tasked strength. At one time of her life she was wont to sit up very late, and as she soon became drowsy, and would sleep soundly in her chair, many were the expedients she adopted to keep herself awake, such as pouring cold water down her dress, tying a wet bandage round her head, etc. She was a great snuff-taker, though she endeavoured to break herself of the habit to please her father. She suffered so much, however, in the attempt, that he kindly withdrew his prohibition.

Mrs. Carter was not much more than thirty when she undertook to finish the education of her youngest brother Henry, which had been commenced by her father. She completed her task so

well, that he entered Bennet College, Cambridge, in 1756, and passed through the University with reputation. He had afterwards the living of Little Wittenham, in Berkshire.

In order to devote herself more exclusively to this occupation, she, for some years previous to the completion of his education, resisted all temptations to leave Deal, and refused all invitations to spend a portion of the winter with her friends in town, as had been her general practice. Part of this retirement was devoted to the translation of "Epictetus," her greatest work, by which her reputation was much increased, and her fame spread among the literati of the day. This work was commenced in the summer of 1749, at the desire of Miss Talbot, enforced by the Bishop of Oxford, to whom the sheets were transmitted for emendations as soon as finished. It was not originally intended for publication, and was therefore not completed till 1756, when it was published with notes and an introduction by herself, by subscription, in 1758. Mrs. Carter, besides fame and reputation, obtained for this performance more than one thousand pounds. A poem, by her friend Mrs. Chapone, was prefixed to it.

After the publication of "Epictetus," Mrs. Carter became, for one of her prudent habits, quite easy in her circumstances, and usually passed her winters in London. In 1767, Lady Pulteney settled an annuity of a hundred pounds on Mrs. Carter; and some years afterwards our authoress visited Paris for a few days.

In 1762, she purchased a house in her native town. Her father had always rented one there; but he removed to hers, and they resided together till his death in 1774. They had each a separate library and apartments, and met seldom but at meals, though living together with much comfort and affection. Her brothers and sisters were married, and gone from their father's house; Elizabeth, the studious daughter, only remained to watch over and supply all the wants of her aged parent. She attended assiduously to every household duty, and never complained of the trouble or confinement.

About nine years before her death, she experienced an alarming illness, of which she never recovered the effects in bodily strength; but the faculties of her mind remained unimpaired. In the summer of 1805, her weakness evidently increased. From that time until February, 1806, her strength gradually ebbed away; and on the morning of the 19th. she expired without a groan.

The portrait of Mrs. Carter, which her nephew and biographer, the Rev. Mr. Pennington, has drawn, is very captivating. The wisdom of age, without its coldness; the cool head, with the affectionate heart; a sobriety which chastened conversation without destroying it; a cheerfulness which enlivened piety without wounding it; a steady effort to maintain a conscience void of offence, and to let religion suffer nothing in her exhibition of it to the world. Nor is her religion to be searched for only in the humility with which she received, and the thankfulness with which she avowed, the doctrines of the Bible, but in the sincerity with which she followed out those principles to their practical consequences, and lived as she believed. Very wide, indeed, from the line which they have taken, will the cold, formal, and speculative professors of the present day, find the conduct of Mrs. Carter. We hear her in one place charging upon her friend Mrs. Montague, the necessity to enlist her

fine talents in the cause of religion, instead of wasting them upon literary vanities. In another, we hear her exposing the pretensions of that religion, which does not follow men into the circle in which they live; and loudly questioning, whether piety can at once be seated in the heart, and yet seldom force its way to the lips.

Mrs. Carter is an eminent example of what may be done by industry and application. Endowed by nature with no very brilliant talents, yet by perseverance she acquired a degree of learning which must be considered as surprising. The daughter of a respectable country clergyman, with a large family and limited income, by her unaffected piety, moral excellence, and literary attainments, she secured to herself the friendship and esteem of the great and the wealthy, the learned and the good. In early youth her society was sought by many who were elevated above her in a worldly point of view; and instead of the cheerless, neglected old maid, we view her in declining life surrounded by

> "That which should accompany old age,
> As honour, love, obedience, troops of friends."

Her friends were numerous, distinguished for wealth and rank, as well as talents and learning. Mrs. Montague, Mrs. Vesey, Miss Talbot, the first and dearest, and Mrs. Chapone, were among her most intimate associates.

CARTISMANDUA,

First Queen of the Iceni, and afterwards of the Brigantes of Britain, is chiefly known in history for treacherously betraying Caractacus, her step-son, who had taken refuge in her dominions, to the Romans, and for discarding her husband Venusius to marry his armour-bearer, Vellocatus. When her subjects revolted against her, she solicited aid from the Romans, who thus obtained possession of the whole country. But she at last met with the reward of her perfidies; being taken prisoner by Corbred the First, King of Scots, and buried alive, about the year 57.

CASSANA, MARIA VITTORIA,

An Italian painter, was the sister of the two Venetian artists, Nicolo and Giovanni Agostino Cassana. She died in the beginning of the 18th. century. She painted chiefly devotional pieces for private families.

CASSANDRA,

Daughter of Priam, King of Troy, was regarded as a prophetess; and, during the siege of Troy, uttered various predictions of impending calamities, which were disregarded at the time, but verified in the event. During the plunder of the city, B. C. 1184, she took refuge in the temple of Minerva, where she was barbarously treated by Ajax. In the division of the spoil, she fell to the lot of Agamemnon, who brought her home, and by this act so excited the jealousy of Clytemnestra, that she devised with her paramour, the means of murdering both her husband and his fair captive. Cassandra is said to have been very beautiful, and to have had many suitors in the flourishing time of Troy. Her prophetic ravings have been introduced with great effect in the works of several poets and dramatists.

CASSIOPEIA.

Daughter of Arabus, and wife of Cepheus, King of Ethiopia, to whom she bore Andromeda. She dared to compare her daughter's beauty to that of the Nereides, who besought Neptune for vengeance. The god complied by laying waste the dominions of Cepheus by a deluge and a sea-monster. In astronomy, Cassiopeia is a conspicuous constellation in the northern hemisphere.

CASTELNAU, HENRIETTE JULIE DE,

Daughter of the Marquis de Castelnau, Governor of Brest, was born in 1670. She married Count de Murat, colonel of infantry, brigadier of the armies of the king. Her levity and love of pleasure injured her reputation. After her husband's death, the king exiled her to Auch; but when the Duke of Orleans became regent, she was recalled. She died the following year, 1716. She wrote several prose works; among others, "La Comtesse de Châteaubriand, or the Effects of Jealousy," and "The Sprites of the Castle of Kernosi." She also wrote fairy tales, and several poems.

CASTRO, ANNE DE,

A Spanish lady, authoress of many ingenious works; amongst others, one entitled "*Eterniel ad del Rei Filippi III.*," printed at Madrid, 1629. The famous Lopez de Vega has celebrated this lady in his writings.

CASTRO, INEZ DE,

Who was descended from the royal line of Castile, became first the mistress of Pedro, son of Alphonso the Fourth, King of Portugal, and after the death of his wife Constance, in 1344, he married her. As Pedro rejected all proposals for a new marriage, his secret was suspected, and the king was persuaded, by those who dreaded the influence of Inez and her family, that this marriage would be injurious to the interests of Pedro's eldest son. He was induced to order Inez to be put to death; and, while Pedro was absent on a hunting expedition, Alphonso went to Coimbra, where Inez was living in the convent of St. Clara, with her children. Inez alarmed, threw herself with her little ones at the king's feet, and sued for mercy. Alphonso was so touched by her prayers that he went away, but he was again persuaded to order her assassination. She was killed in 1355, and buried in the convent. Pedro took up arms against his father, but was at length reconciled to him. After Alphonso's death, Pedro, then King of Portugal, executed summary vengeance on two of the murderers of Inez; and two years after, in 1362, he declared before an assembly of the chief men of the kingdom, that the Pope had consented to his union with Inez, and that he had been married to her. The papal document was exhibited in public. The body of Inez was disinterred, placed on a throne, with a diadem on her head and the royal robes wrapt around her, and the nobility were required to approach and kiss the hem of her garment. The body was then carried in great pomp from Coimbra to Alcobaca, where a monument of white marble was erected, on which was placed her statue, with a royal crown on her head. Mrs. Hemans has written a beautiful poem descriptive of this solemnity.

CATALINA, ANGELICA,

Br marriage Valabrèque, a celebrated singer, was born in 1784, at Sinigaglia, in the Ecclesiastical States, and educated at the convent of St. Lucia, near Rome. Angelica displayed, in her seventh year, such wonderful musical talents, and such multitudes came to hear her, that the magistrates prohibited her singing longer in the convent. But the favour of a cardinal, and the love of the celebrated Bosello, enabled her to cultivate her talents. When fourteen, she appeared in the theatres at Venice and other Italian cities. She was afterwards for five years at Lisbon. Her first concert at Madrid gained her more than 15,000 dollars; and from her concerts in Paris her fame spread all over Europe. In London, she received, the first year, a salary of 72,000 francs, and the next, 96,000 francs; besides the immense sums she obtained from her journeys through the country towns. In 1817, she undertook the direction of the Italian opera in Paris, but left it on the return of Napoleon, and resumed it on the restoration of the king. In 1816, she visited the chief cities of Germany and Italy. She passed the most of her time in travelling and singing throughout Europe, till about 1830, when she retired to an estate in Italy, where she lived very much secluded. She was married to M. Valabrèque, formerly a captain in the French service, by whom she had several children. She was a handsome woman and a good actress. Her voice was wonderful from its flexibility and brilliancy. She died in June, 1849.

CATELLAN, MARIE CLAIRE PRISCILLE MARGUERITE DE,

A LADY of Narbonne, who died at Toulouse, 1745, aged eighty-three. Her odes were admired by the French, and were crowned by the Toulouse academicians.

CATHARINE ALEXIEONA,

A COUNTRY girl of the name of Martha, which was changed to Catharine when she embraced the Greek religion and became Empress of Russia, was born of very indigent parents, who lived at Ringen, a small village not far from Dorpt, on lake Vitcherve, in Livonia. When only three years old she lost her father, who left her with no other support than the scanty maintenance produced by the labours of an infirm and sickly mother. She grew up handsome, well formed, and possessed of a good understanding. Her mother taught her to read, and an old Lutheran clergyman, named Gluck, instructed her in the principles of that persuasion. Scarcely had she attained her fifteenth year when she lost her mother, and the good pastor took her home, and employed her in attending his children. Catharine availed herself of the lessons in music and dancing given them by their masters; but the death of her benefactor, which happened not long after her reception into his family, plunged her once more into the extremity of poverty; and her country being now the seat of war between Sweden and Russia, she went to seek an asylum at Marienburg.

In 1701, she married a dragoon of the Swedish garrison of that fortress, and, if we may believe some authors, the very day of their marriage, Marienburg was besieged by the Russians, and the lover,

while assisting to repel the attack, was killed. The city was at last carried by assault; when General Bauer, seeing Catharine among the prisoners, and being smitten with her youth and beauty, took her to his house, where she superintended his domestic affairs. Soon afterwards she was removed into the family of Prince Menzhikoff, who was no less struck with the attractions of the fair captive, and she lived with him till 1704; when in the seventeenth year of her age, she became the mistress of Peter the Great, and won so much on his affections, that he married her on the 29th. of May, 1712. The ceremony was secretly performed at Yaverhof, in Poland, in presence of General Brure; and on the 20th. of February, 1724, it was publicly solemnized with great pomp at St. Petersburgh, on which occasion she received the diadem and sceptre from the hands of her husband. Peter died the following year, and she was proclaimed sovereign Empress of all the Russias. She showed herself worthy of this high station by completing the grand designs which the Czar had begun. The first thing she did on her accession was to cause every gallows to be taken down, and all instruments of torture destroyed. She instituted a new order of knighthood, in honour of St. Alexander Nefski; and performed many actions worthy of a great mind. She died the 17th. of May, 1727, at the age of thirty-eight.

Catharine was much beloved for her great humanity; she saved the lives of many, whom Peter, in the first impulse of his naturally cruel temper, had resolved to have executed. When fully determined on the death of any one, he would give orders for the execution during her absence. The Czar was also subject to terror and depression of spirits sometimes amounting to frenzy. In these moments, Catharine alone dared to approach him; her presence, the sound of her voice, had an immediate effect upon him, and calmed the agony of his mind. Her temper was very gay and cheerful, and her manners winning. Her habits were somewhat intemperate, which is supposed to have hastened her end; but we must not forget in judging her for this gross appetite, that drunkenness was then the common habit of the nobles of Russia.

CATHARINE II., ALEXIEONA,

Empress of Russia, born May 2nd., 1729, was the daughter of the Prince of Anhalt-Zerbst, Governor of Stettin, in Prussian Pomerania. Her name was Sophia Augusta von Anhalt. She married in 1745 her cousin Charles Frederic, Duke of Holstein Gottorp, whom his aunt, the Empress Elizabeth of Russia, had chosen for her successor. In adopting the Greek communion, the religion of the Russians, he took the name of Peter, afterwards Peter the Third, and his consort that of Catharine Alexieona. It was an ill-assorted and unhappy match. Catharine was handsome, fond of pleasure, clever, ambitious, and bold. Her husband, greatly her inferior in abilities, was irresolute and imprudent. Catharine soon became disgusted with his weakness, and bestowed her affections upon Soltikoff, chamberlain to the Grand-duke. This intrigue was discovered, but Catharine contrived to blind the Empress Elizabeth to her frailty. Soltikoff was, however, sent to Hamburgh, as minister-plenipotentiary from Russia. Stanislaus Poniatowski, afterwards King of Poland, succeeded the chamberlain in the favour of the Grand-duchess; and Elizabeth, who became daily more openly devoted to pleasu-

herself, only interfered when the scandal became so public that she felt herself obliged to do so, and Catharine was forbidden to see Poniatowski. Although jealously watched by Peter, the Grand-duchess contrived to evade these orders, and Poniatowski often visited her in disguise.

In consequence of the many disagreements between them, as soon as Peter ascended the throne, rendered vacant by the death of Elizabeth on the 25th. of December, 1761, he talked of repudiating Catharine, then residing in retirement at Peterhoff, near St. Petersburgh, and marrying his mistress, the Countess Woronzoff. Catharine determined to anticipate him by a bolder movement.

Although on his first accession Peter had shown, in many of his acts, true greatness and generosity of mind, yet he soon relapsed into his old habits of idleness and dissipation. While he was shut up with his favourites and mistress, the empress kept her court with mingled dignity and sweetness, studying especially to attract every man distinguished for his talents and courage. Hearing that the Emperor was about to declare her son illegitimate, and adopt as his heir the unfortunate Prince Ivan, whom Elizabeth had supplanted and kept in confinement since his infancy, she formed a confederacy, in which several noblemen, officers, and ladies, joined; among others, her new favourite, Gregory Orloff, and the Princess Daschkoff, sister to the Countess Woronzoff, a young widow of eighteen, celebrated for her abilities, courage, and warlike disposition; the regiments of the garrison were gained by bribes and promises; the emperor was arrested, and Catharine was proclaimed sole Empress of all the Russias, under the title of Catharine the Second. In July, 1762, after having reigned only six months, Peter signed an act of abdication. Six days afterwards, the conspirators, fearing a reaction in the army, went to Ropscha, where Peter was confined, and while drinking with him, fell suddenly upon him and strangled him. It does not appear that Catharine actually ordered the murder, but she showed no sorrow for it, and continued her favour to the murderers. She was solemnly crowned at Moscow, in 1762.

The first effort of the new empress was to establish peace with the foreign powers; her next was to secure the internal tranquillity of the empire. Although the nobles, incensed at the arrogance of the favourite, Alexis Orloff, raised a very serious rebellion, in which, but for Catharine's indomitable courage and presence of mind, she would have shared the fate of her husband, yet she contrived to suppress it, without even summoning a council. Combining policy with firmness, she found means to soothe the clergy, whom her ingratitude had incensed, and to restore quiet to her dominions. Though fond of pleasure, she never suffered amusement to interfere with business, or the pursuits of ambition. Her firmness was remarkable. "We should be constant in our plans," said she, "it is better to do amiss, than to change our purposes. None but fools are irresolute." Her fame soon spread all over Europe.

Catharine abolished the secret-inquisition chancery, a court which had exercised the most dreadful power, and the use of torture. And, during her long reign, she avoided as much as possible capital punishment. She also, by a manifesto, published in August, 1763, declared that colonists should find welcome and support in Russia; she founded several hospitals, and a medical college at St. Peters-

burgh; and though often harassed by plots, that were incessantly formed against her, she constantly occupied herself with the improvement and aggrandizement of her empire. A resolution she had taken to marry Orloff, nearly proved fatal to them both, and she was obliged to renounce it.

In 1764, Poniatowski, a former favourite of Catharine's, was, by her exertions and the army she sent into Poland, elected king of that country, under the name of Stanislaus Augustus. In the same year, occurred the murder of Ivan, grandson of Peter the Great, and rightful heir to the throne of Russia. He was twenty-three years of age; and although his constant captivity is said to have somewhat impaired his faculties, yet his existence caused so many disturbances, that it was clearly for Catharine's interest to have him assassinated. Catharine's instrumentality in this murder was not proved; but the assassins were protected, and advanced in the Russian service.

The beneficial consequences of the regulations of Catharine became daily more apparent through all the empire. The government, more simply organized and animated with a new energy, displayed a spirit of independence worthy a great nation. Mistress of her own passions, Catharine knew how, by mingled mildness and firmness, to control those of others; and, whatever might be her own irregularities, she strictly discountenanced violations of decorum.

The perplexed and uncertain jurisprudence of Russia more particularly engaged her attention; and she drew up herself a code of laws, founded in truth and justice, which was submitted to deputies from all the Russian provinces. But the clause that proposed liberty to the boors, or serfs, met with so much opposition from the nobles, that the assembly had to be dismissed. In 1767, the empress sent learned men throughout her immense territories, to examine and report their soil, productions, and wealth, and the manners and habits of the people. About the same time, the small-pox was raging in St. Petersburgh, and Catharine submitted herself and her son to inoculation, as an example to the people.

In 1768, she engaged in a war with Turkey, which terminated successfully in 1774, and by which several new provinces were added to the Russian empire. But, during this period, the plague raged throughout the eastern countries of Europe to a great extent, and this disease is said to have carried off more than 100,000 of Catharine's subjects. While the war with Turkey was going on, the empress concluded with the King of Prussia and Emperor of Austria, the infamous partition treaty, by which the first blow was given to the existence of Poland.

Orloff, who had been of the greatest assistance to Catharine during the war with Turkey, and the disturbances caused by the plague, again aspired to share with her the throne. Catharine bore with his caprices for some time, through her fondness for their child, a boy, who was privately reared in the suburbs of the city, but at length resolved to subdue an attachment become so dangerous to her peace; and having proposed to Orloff a clandestine marriage, which he disdainfully declined, she saw him leave her court without any apparent grief, and raised Vassiltshkoff, a young and handsome lieutenant, to his place in her affections. She loaded Orloff with magnificent presents in money and lands, and sent him to travel in Europe.

In 1773, Catharine married her son to the eldest daughter of the Landgrave of Hesse-Darmstadt; and in the following year, the advantageous peace with Turkey, and the great reputation she had acquired throughout Europe, placed her apparently at the summit of prosperity. But she was, nevertheless, kept in continual dread of losing her throne and her life. Threats of assassination were constantly thrown out against her; but she appeared in public, as usual, with a calm and composed demeanour.

Vassiltschkoff had, for nearly two years, filled the place of favourite with great success, but suddenly he was ordered to Moscow. He obeyed the mandate, and costly presents rewarded his docility. Orloff returned as suddenly, was received into favour, and reinstated in his former posts. Catharine, however, refused to banish, at the request of Orloff, Panim, her minister of foreign affairs, in whose ability and integrity she could entirely confide.

In 1773, a man resembling Peter the Third was persuaded to personate him; the priests, opposed to Catharine's liberal policy, circulated everywhere the report that the murdered emperor was still living. The spirit of rebellion spread over the whole country, and it was only by the greatest firmness and energy that it was quelled. Soon after this, Orloff was superseded by Potemkin, an officer in the Russian army, who accompanied Catharine to Moscow. Here he attempted, but in vain, to induce her to marry him. She spent the next few years in carrying on the internal improvements of her country, and perfecting the government. The Poles, once conquered, she treated with a generosity and justice which put Austria and Prussia to shame. At this time Potemkin exercised an unlimited influence over the empress. In 1784, he succeeded in conquering the Crimea, to which he gave its ancient name of *Tauris*, and extended the confines of Russia to the Caucasus. Catharine, upon this, traversed the provinces which had revolted under Pugatscheff, and navigated the Wolga and Borysthenes, taking great interest in the expedition, as it was attended with some danger. She was desirous, likewise, of seeing Tauris; and Potemkin turned this journey into a triumphal march. Two sovereigns visited Catharine on her journey—the King of Poland, Stanislaus Augustus, and Joseph the Second, Emperor of Austria. Throughout this royal progress of nearly one thousand leagues, nothing but feasts and spectacles of various kinds were to be seen.

Still pursuing her scheme of expelling the Turks from Europe, and reigning at Constantinople, Catharine, in 1785, seized on the Crimea, and annexed it to her empire. In 1787, the Porte declared war against her, and hostilities were continued till the treaty of Jassy was signed, January 9th., 1792, which restored peace. She indemnified herself by sharing in the dismemberment of Poland, which kingdom became extinct in 1795. She was on the point of turning her arms against republican France, when she died of apoplexy, November 9th., 1796.

Though as a woman, the licentiousness of her character is inexcusable, yet as a sovereign, she is well entitled to the appellation of *great*. After Peter the First, she was the chief regenerator of Russia, but with a more enlightened mind, and under more favourable circumstances. She established schools, ameliorated the condition of the serfs, promoted commerce, founded towns, arsenals,

banks, and manufactories, and encouraged art and literature. She corresponded with learned men in all countries, and wrote, herself, "Instructions for a Code of Laws," besides several dramatic pieces and "Moral Tales," for her grandchildren. Her son Paul succeeded her.

She was very handsome and dignified in her person. Her eyes were blue and piercing, her hair auburn, and though not tall, her manner of carrying her head made her appear so. She seems to have obtained the love as well as reverence of her subjects, which, setting aside her mode of acquiring the throne, is not wonderful, seeing that her vices as a ruler were those deemed conventional among sovereigns, namely, ambition and a thirst for aggrandizement, unshackled by humanity or principle.

CATHARINE DE MEDICIS,

Queen of France, was the only daughter of Lorenzo de Medicis, Duke d'Urbino, by Magdalen de la Tour, and was born at Florence, in 1519. Being early left an orphan, she was brought up by her great-uncle Cardinal Giulio de Medici, afterwards Pope Clement the Sixth. In 1534, she was married to Henry, Duke d'Orleans, son of Francis the First of France. Catharine was one of the chief ornaments of the splendid court of her father-in-law, where the graces of her person and her mental accomplishments shone with inimitable lustre. At the same time, though so young, she practised all those arts of dissimulation and complaisance which were necessary to ingratiate her with so many persons of opposite characters and interests. She even lived upon terms of intimacy with Diana de Poictiers, her husband's mistress. In 1547, Henry became king, under the title of Henry the Second. Though childless the first ten years of her marriage, Catharine subsequently bore her husband ten children. Three of her sons became kings of France, and one, daughter, Margaret, married Henry of Navarre. During her husband's life, she possessed but little influence in public affairs, and was chiefly employed in instructing her children, and acquiring that ascendency over them, by which she so long preserved the supreme authority.

She was left a widow in 1559, and her son, Francis the Second, a weak youth of sixteen, succeeded to the crown. He had married Mary, Queen of Scotland, and her uncles, the Guises, had the chief management of affairs during this reign, which was rendered turbulent and bloody by the violent persecutions of the Huguenots. Catharine could only preserve a degree of authority by acting with the Guises; yet that their furious policy did not agree with her inclinations, may be inferred from her raising the virtuous Michael de l'Hospital to the chancellorship.

Francis the Second died in 1560, and was succeeded by his brother, Charles the Ninth, then eleven years of age. Catharine possessed the authority, though not the title, of regent; and, in order to counterbalance the power of the Guises, she inclined to the party of the King of Navarre, a Protestant, and the associated princes. A civil war ensued, which was excited by the Duke de Guise, who thereby became a favourite of the Catholics; but he being killed in 1562, a peace was made between the two parties. Catharine was now decidedly at the head of affairs, and began to display all the extent of her dark and dissembling politics. She paid her

court to the Catholics, and, by repeated acts of injustice and oppression, she forced the Huguenots into another civil war. A truce succeeded, and to this a third war, which terminated in a peace favourable to the Huguenots, which was thought sincere and lasting. But the queen had resolved to destroy by treachery those whom she could not subdue by force of arms. A series of falsehoods and dissimulations, almost unparalleled in history, was practised by Catharine and her son, whom she had initiated in every art of disguise, in order to lull the fears and suspicions of the Protestants, and to prepare the way for the massacre of St. Bartholomew's day, 1572, in which more than forty-five thousand persons are said to have perished in Paris and the provinces.

Charles, recovering from the fit of frenzy which his mother had excited, fell into a profound melancholy, from which he never recovered. He died in 1574, and Catharine was made regent till her favourite son, Henry the Third, returned from Poland, of which country he had been elected king. At this juncture, she displayed great vigour and ability in preventing those disturbances which the violent state of parties was calculated to produce, and she delivered the kingdom to her son in a condition, which, had he been wise and virtuous, might have secured him a happy reign. But a son and pupil of Catharine could only have the semblance of good qualities, and her own character must have prevented any confidence in measures which she directed.

The party of the Guises rose again; the league was formed, war was renewed with the Protestants; and all things tended to greater disorder than before. The attachment of Henry to his minions, and the popularity of the Guises, destroyed the authority of Catharine, and she had henceforth little more than the sad employment of looking on and lamenting her son's misgovernment, and the wretched conclusion of her system of crooked and treacherous policy. She died in January, 1589, at the age of seventy, loaded with the hatred of all parties. On her deathbed, she gave her son some excellent advice, very different from her former precepts and example; urging him to attach to himself Henry of Navarre and the other princes of the blood, by regard and kind usage, and to grant liberty of conscience for the good of the state.

Catharine was affable, courteous, and magnificent; she liberally encouraged learning and the polite arts; she also possessed extraordinary courage and presence of mind, strength of judgment and fertility of genius. By her extreme duplicity, and by her alternately joining every party, she lost the confidence of all. Scarcely preserving the decorum of her sex, she was loose and voluptuous in her own conduct, and was constantly attended by a train of beauties, whose complaisant charms she employed in gaining over those whom she could not influence by the common allurements of interest. Nearly indifferent to the modes of religion, she was very superstitious, and believed in magic and astrology.

Catharine resembled no one so much as her own countryman, Cæsar Borgia, in her wonderful powers of mind, and talents for gaining ascendency over the minds of others. She resembled him also in the detestable purposes to which she applied her great genius. Had she been as good as she was gifted, no other individual of her sex could have effected so much for the happiness of France.

CATHARINE OF ARRAGON,

Queen of England, was the daughter of Ferdinand and Isabella, King and Queen of Spain. She was born in 1483, and, in November, 1501, was married to Arthur, Prince of Wales, son to Henry the Seventh of England. He died April 2nd., 1502, and his widow was then betrothed to his brother Henry, then only eleven years old, as Henry the Seventh was unwilling to return the dowry of Catharine. In his fifteenth year the prince publicly protested against the marriage; but, overpowered by the solicitations of his council, he at length agreed to ratify it, and gave his hand to Catharine, June 3rd., 1505, immediately after his accession to the throne; having first obtained a dispensation from the Pope, to enable him to marry his brother's widow.

The queen, by her sweetness of manners, good sense, and superior endowments, contrived to retain the affections of this fickle and capricious monarch for nearly twenty years. She was devoted to literature, and was the patroness of literary men. She bore several children, but all, excepting a daughter, afterwards Queen Mary, died in their infancy. Scruples, real or pretended, at length arose in the mind of Henry concerning the legality of their union, and they were powerfully enforced by his passion for Anne Boleyn. In 1527, he resolved to obtain a divorce from Catharine on the grounds of the nullity of their marriage, as contrary to the Divine Laws. Pope Clement the Seventh seemed at first disposed to listen to his application, but overawed by Charles the Fifth, Emperor of Germany, and nephew to Catharine, he caused the negotiation to be so protracted, that Henry became very impatient. Catharine conducted herself with gentleness, yet firmness, in this trying emergency, and could not be induced to consent to an act which would stain her with the imputation of incest, and render her daughter illegitimate.

Being cited before the papal legates, Wolsey and Campeggio, who had opened their court at London, in May 1529, to try the validity of the king's marriage, she rose, and kneeling before her husband, reminded him in a pathetic yet resolute speech, of her lonely and unprotected state, and of her constant devotion to him, in proof of which she appealed to his own heart; then protesting against the proceedings of the court, she rose and withdrew, nor could she ever be induced to appear again. She was declared contumacious, although she appealed to Rome. The pope's subterfuges and delays induced Henry to take the matter into his own hands; he threw off his submission to the court of Rome, declared himself head of the Church of England, had his marriage formally annulled by Archbishop Cranmer, and in 1532 married Anne Boleyn.

Catharine took up her abode at Ampthill, in Bedfordshire, and afterwards at Kimbolton Castle, in Huntingdonshire. She persisted in retaining the title of queen, and in demanding the honours of royalty from her attendants; but in other respects employing herself chiefly in her religious duties, and bearing her lot with resignation. She died in January, 1536.

By her will she appointed her body to be privately interred in a convent of friars who had suffered in her cause; five hundred masses were to be performed for her soul; and a pilgrimage undertaken, to our lady of Walsingham, by a person who,

on his way, was to distribute twenty nobles to the poor. She bequeathed considerable legacies to her servants, and requested that her robes might be converted into ornaments for the church, in which her remains were to be deposited. The king religiously performed her injunctions, excepting that which respected the disposal of her body, resenting, probably, the opposition which the convent had given to his divorce. The corpse was interred in the abbey church at Peterborough, with the honours due to the birth of Catharine.

It is recorded by Lord Herbert, in the history of Henry the Eighth, that from respect to the memory of Catharine, Henry not only spared this church at the general dissolution of religious houses, but advanced it to be a cathedral.

CATHARINE OF BRAGANZA,

Wife of Charles the Second, King of England, and daughter of John the Fourth of Portugal, was born in 1638. In 1661, she was married to Charles the Second, in whose court she long endured all the neglect and mortification his dissolute conduct was calculated to inflict on her. This endurance was rendered more difficult by her having no children; but she supported her situation with great equanimity.

Lord Clarendon says of Catharine—"The queen had beauty and wit enough to make herself agreeable to the king; yet she had been, according to the mode and discipline of her country, bred in a monastery, where she had seen only the women who attended her, and conversed with the religious who resided there; and, without doubt, in her inclinations, was enough disposed to have been one of the number. And from this restraint she was called out to be a great queen, and to a free conversation in a court that was to be upon the matter new formed, and reduced from the manners of a licentious age, to the old rules and limits which had been observed in better times; to which regular and decent conformity the present disposition of men and women was not enough inclined to submit, nor the king to exact. After some struggle she submitted to the king's licentious conduct, and from that time lived on easy terms with him till his death." After Charles died, Catharine was treated with much respect.

In 1693, she returned to Portugal, where, in 1704, she was made regent by her brother, Don Pedro, whose increasing infirmities rendered retirement necessary. In this situation, Catharine showed considerable abilities, carrying on the war with Spain with great firmness and success. She died in 1705.

CATHARINE OF VALOIS,

Surnamed the Fair, was the youngest child of Charles the Sixth and Isabeau of Bavaria. She was born October 27th., 1401, at the Hotel de St. Paul, Paris, during her father's interval of insanity. She was entirely neglected by her mother, who joined with the king's brother, the Duke of Orleans, in pilfering the revenues of the household. On the recovery of Charles, Isabeau fled with the Duke of Orleans to Milan, followed by her children, who were pursued and brought back by the Duke of Burgundy. Catharine was educated at the convent at Poissy, where her sister Marie was

consecrated, and was married to Henry the Fifth of England, June 3rd., 1420. Henry the Fifth had previously conquered nearly the whole of France, and received with his bride the promise of the regency of France, as the king was again insane, and on the death of Charles the Sixth, the sovereignty of that country, to the exclusion of Catharine's brother and three older sisters. Catharine was crowned in 1421, and her son, afterwards Henry the Sixth, was born at Windsor in the same year, during the absence of Henry the Fifth in France. The queen joined her husband at Paris in 1422, leaving her infant son in England, and was with him when he died, at the castle of Vincennes, in August, 1422.

Some years afterwards, Catharine married Owen Tudor, an officer of Welsh extraction, who was clerk of the queen's wardrobe. This marriage was kept concealed several years, and Catharine, who was a devoted mother, seems to have lived very happily with her husband. The guardians of her son, the young Henry the Sixth, at length suspected it, and exhibited such violent resentment, that Catharine either took refuge, during the summer of 1436, in the abbey of Bermondsey, or was sent there under some restraint. Her children (she had four by Owen Tudor,) were torn from her, which cruelty probably hastened the death of the poor queen. She was ill during the summer and autumn, and died January, 1437. The nuns, who piously attended her, declared she was a sincere penitent. She had disregarded the injunctions of her royal husband, Henry the Fifth, in choosing Windsor as the birth-place of the heir of England; and she had never believed the prediction, that "Henry of Windsor shall lose all that Henry of Monmouth had gained." But during her illness she became fearful of the result, and sorely repented her disobedience.

CATHARINE PARR,

Sixth and last wife of Henry the Eighth, was the eldest daughter of Sir Thomas Parr, of Kendal, and was at an early age distinguished for her learning and good sense. She was first married to Edward Burghe, and secondly to John Neville, Lord Latimer; and after his death attracted the notice and admiration of Henry the Eighth, whose queen she became in 1543. Her zealous encouragement of the reformed religion excited the anger and jealousy of Gardiner, Bishop of Winchester, the Chancellor Wriothesley, and others of the popish faction, who conspired to ruin her with the king. Taking advantage of one of his moments of irritation, they accused her of heresy and treason, and prevailed upon the king to sign a warrant for her committal to the Tower. This being accidentally discovered to her, she repaired to the king, who purposely turned the conversation to religious subjects, and began to sound her opinions. Aware of his purpose, she humbly replied, "that on such topics she always, as became her sex and station, referred herself to his majesty; as he, under God, was her only supreme head and governor here on earth." And so judiciously did she conduct herself on this occasion, that she obtained a restoration of the king's favour, which she kept until his death, when he left her a legacy of four thousand pounds, besides her jointure, "for her great love, obedience, chasteness of life, and wisdom."

She afterwards espoused the Lord Admiral Sir Thomas Seymour, uncle to Edward the Sixth; but these nuptials proved unhappy,

and involved her in troubles and difficulties. She died in childbed in 1548, not without suspicion of poison.

She was a zealous promoter of the Reformation, and with several other ladies of the court secretly patronized Anne Askew, who was tortured, but in vain, to discover the names of court friends. With the view of putting the Scriptures into the hands of the people, Catharine employed persons of learning to translate into English the paraphrase of Erasmus on the New Testament, and engaged the Lady Mary, afterwards queen, to translate the paraphrase on St. John, and wrote a Latin epistle to her on the subject. Among her papers after her death was found a composition, entitled "Queen Catharine Parr's Lamentations of a Sinner, bewailing the ignorance of her blind Life," and was a contrite meditation on the years she had passed in popish fasts and pilgrimages. It was published with a preface by the great Lord Burleigh, in 1548. In her lifetime she published a volume of "Prayers or Meditations, wherein the mind is stirred patiently to suffer all afflictions, and to set at nought the vaine prosperitie of this worlde, and also to long for the everlasting felicitee." Many of her letters have been printed.

CATHARINE PAULOWNA,

Queen of Würtumburg, Grand-princess of Russia, was born May 21st., 1788. She was the younger sister of Alexander, Emperor of Russia, and married, in 1809, George, Prince of Holstein-Oldenburg, and thus avoided compliance with a proposal of marriage made her by Napoleon. She had two sons by this marriage; her husband died in Russia, in 1812. Catharine was distinguished for her beauty, talents, resolution, and her attachment to her brother Alexander. After 1812, she was frequently his companion in his campaigns, as well as during his residence in France and Vienna, and evidently had an important influence on several of his measures. January 24th., 1816, Catharine married, from motives of affection, William, Crown-prince of Würtumburg; and after the death of his father, in October, 1816, they ascended the throne of Würtumburg. She was a generous benefactor to her subjects during the famine of 1816. She formed female associations, established an agricultural society, laboured to promote the education of the people, and founded valuable institutions for the poor. She instituted a school for females of the higher classes, and savings' banks for the lower classes. She was inclined to be arbitrary, and had but little taste for the fine arts. She had two daughters by her second marriage; and she died January 9th., 1819.

CATHARINE SFORZA,

Natural daughter of Galeas Sforza, Duke of Milan, in 1466 acquired celebrity for her courage and presence of mind. She married Jerome Riario, Prince of Forli, who was some time after assassinated by Francis Del Orsa, who had revolted against him. Catharine, with her children, fell into the hands of Orsa, but contrived to escape to Rimini, which still continued faithful to her, and which she defended with such determined bravery against her enemies, who threatened to put her children to death if she did not surrender, that she was at length restored to sovereign power. She then married John de Medicis, a man of noble family, but not

particularly distinguished for talents or courage. Catharine still had to sustain herself; and, in 1500, ably defended Forli against Cæsar Borgia, Duke Valentino, the illegitimate son of Pope Alexander the Sixth. Being obliged to surrender, she was confined in the castle of San Angelo, but soon set at liberty, though never restored to her dominions. She died soon after. She is praised by a French historian for her talents, courage, military powers, and her beauty.

Sforza, Isabella, of the same family as the preceding, was distinguished in the sixteenth century for her learning. Her letters possessed great merit. One of them was a letter of consolation, written to Bonna Sforza, widow of the King of Poland; and one was in vindication of poetry.

CATHARINE ST.,

A saint of the Romish church, canonized by Pope Clement the Seventh. She was born at Bologna in 1413, and admitted a nun at Ferrara, in 1432. She was afterwards abbess of a convent at Bologna, where she died in 1463. She wrote a book of "*Revelations*," and several pieces in Latin and Italian.

CATHARINE ST.,

Was a noble virgin of Alexandria. Having been instructed in literature and the sciences, she was afterwards converted to Christianity, and by order of the Emperor Maximilian she disputed with fifty heathen philosophers, who, being reduced to silence by her arguments and her eloquence, were all to a man converted, and suffered martyrdom in consequence. From this circumstance, and her great learning, she is considered in the Romish church as the patron saint of philosophy, literature, and schools. She was afterwards condemned to suffer death, and the emperor ordered her to be crushed between wheels of iron, armed with sharp blades; the wheels, however, were marvellously broken asunder, as the monks declare, and, all other means of death being rendered abortive, she was beheaded in the year 310, at the age of eighteen. Her body being afterwards discovered on Mount Sinai, gave rise to the order of the Knights of St. Catharine.

CATHARINE, ST.,

Was born at Sienna, in 1347. The monks relate of this saint, that she became a nun of St. Dominic at the age of seven; that she saw numberless visions, and wrought many miracles while quite young; and that she conversed face to face with Christ, and was actually married to him. Her influence was so great that she reconciled Pope Gregory the Eleventh to the people of Avignon, in 1376, after he had excommunicated them; and in 1377, she prevailed on him to re-establish the pontifical seat at Rome, seventy years after Clement the Fifth had removed it to France. She died April 30th., 1380, aged thirty-three, and was canonized by Pius the Second, in 1461. Her works consist of letters, poems, and devotional pieces.

CECONIA, or CESENIA,

Wife of Caligula, Emperor of Rome, was killed by Julius Lupus, A. D. 41, while weeping over the body of her murdered husband

When she saw the assassin approaching, and discovered his purpose, she calmly presented her breast to his sword, urging him to finish the tragedy his companions had begun. Her two daughters died by the same hand.

CENTLIVRE, SUSANNAH,

A CELEBRATED comic writer, was the daughter of a Mr. Freeman, of Holbeach, in Lincolnshire. Being left an orphan, she went, when about fourteen, to London, where she took much pains to cultivate her mind and person. She was the authoress of fifteen plays, and several little poems, for some of which she received considerable presents from very great personages; among others, a handsome gold snuff-box from Prince Eugene, for a poem inscribed to him, and another from the Duke d'Aumont, the French ambassador, for a masquerade she addressed to him. Her talent was comedy; especially the contrivance of plots and incidents. She corresponded, for many years, with gentlemen of wit and eminence, particularly with Steele, Rowe, Budgell, Sewell, and others. Mrs. Centlivre lived in a very careful and economical manner, and died in Spring-garden, December 1st., 1723, at the house of her husband, Joseph Centlivre, who had been one of Queen Anne's cooks; she was buried at the church of St. Martin-in-the-fields. She was three times married; the first time, when she was about sixteen, to Mr. Fox, nephew of Sir Stephen Fox. He dying two years afterwards, she married an officer, named Carrol, who was killed in a duel not long after.

It was during this second widowhood that, compelled by necessity, she began to write, and also appeared on the stage. After her marriage with her third husband, she lived a more retired life. She was handsome in person, very agreeable and sprightly in conversation, and seems to have been also kind and benevolent in her disposition. Her faults were those of the age in which she lived.

CERETA, LAURA,

AN Italian lady, born at Brescia, eminent for her knowledge of philosophy and the learned languages. She became a widow early in life, and devoted herself entirely to literary labours. Her Latin letters appeared at Padua in 1680. She died in 1498, aged twenty-nine. Her husband's name was Pedro Serini.

CEZELLI, CONSTANCE,

A HEROINE of the 16th. century, was a native of Montpellier. In 1590, her husband, Barri de St. Annez, who was Governor of Leucate, for Henry the Fourth of France, fell into the hands of the Spaniards. They threatened Constance that they would put him to death, if she did not surrender the fortress. She refused, but offered all her property to ransom him. After having been foiled in two assaults, the Spaniards raised the siege, but barbarously murdered their prisoner. Constance magnanimously prevented her garrison from retaliating on a Spanish officer of rank. As a reward for her patriotism, Henry the Fourth allowed her to retain the government of Leucate till her son came of age.

CHALLIE, MADAME DE,

Is distinguished among the living authoresses of France, not only

for devoting herself to the highest regions of moral and political philosophy, but for having succeeded in producing a work which is admitted by enlightened judges to be classed among the most distinguished writings of the day. We allude to the book called *"Essai sur la liberte, l'egalite, et la fraternite."* which was published in Paris, July, 1850. The title, it must be confessed, is rather appalling; associated as it is with so much that is absurd, and so much that is horrible; but we can encourage the reader to pass over this scare-crow, and he will find the utmost interest, and the most instructive views, from the clear good sense and enlightened intellect that has dictated the essay. Madame de Challié shows these three principles originally implanted by God in the bosom of man, afterwards obscured and corrupted by the vices of Paganism, at last purified and restored in the human life of Christ, and from that time exercising an ever-increasing influence. At this moment, when every month produces a sterile revolution, when patent theories for communities to exist independent of religion, self-denial, activity, and all-elevating sentiments, are every day propounded, we hail with respect a book which pleads in every page with convincing reasoning the cause of true liberty, sound morality, and individual activity, fortified and regulated by the Christian spirit. The author deserves particular commendation. Hitherto English women have claimed the dignity of ethical and scientific treatises, while the French women of the present day, however witty and intelligent, have distinguished themselves in the comparatively trifling department of the novelist. Madame de Challié has opened the way to a more thoughtful and a more important field of literature, where we trust she will be followed by some of her ingenious compatriots.

CHAMBERS, MARY,

Of Nottingham, who died in 1848, in her seventy-first year, is an instance of the power of perseverance to overcome great natural disadvantages. Deprived of sight from the age of two years, she, nevertheless, acquired a thorough knowledge of the Hebrew, Greek, and Latin languages, and was very familiar with classical literature.

CHAMPMESLE, MARIE DESMARES DE,

A French actress, born at Rouen. From the obscurity of a strolling company, she rose to be a popular actress at Paris, and gained the friendship of Racine. She married an actor, and died greatly regretted in 1698, aged fifty-four.

CHANDLER, ELIZABETH MARGARET,

Was born near Wilmington, Delaware, in 1807. She was of quaker extraction. Miss Chandler was first brought into notice by a poem entitled "The Slave Ship," written when she was eighteen, and for which she obtained a prize. She resided then, and till 1830, in Philadelphia. At that time she went to Lenawee county, Michigan, where she died in 1834. Her memoirs and writings have been published since her death.

CHANDLER, MARY,

An English lady, who distinguished herself by her poetical talent, was born at Malmesbury, in Wiltshire, in 1689. Her father was a

dissenting minister at Bath, whose circumstances made it necessary that she should be brought up to business, and she became a milliner.

She was observed from childhood to have a turn for poetry often entertaining her companions with riddles in verse; and she was at that time of life, very fond of Herbert's poems. In her riper years she studied the best modern poets, and the ancient ones too as far as translations could assist her. Her poem upon the Bath was very popular, and she was particularly complimented for it by Pope, with whom she was acquainted. She had the misfortune to be deformed, which determined her to live single; though she had a sweet countenance, and was solicited to marry. She died September 11th., 1745, aged fifty-seven.

CHAPONE, HESTER,

Was the daughter of a Mr. Mulso, of Twywell, in Northamptonshire, and was born at that place in 1727. When only nine years old, she is said to have written a romance. Her mother, who seems to have been jealous of her daughter's talents, endeavoured to obstruct her studies. Hester Mulso, nevertheless, succeeded in making herself mistress of Italian and French. The story of "Fidelia," in the Adventurer, an "Ode to Peace," and some verses prefixed to her friend Miss Carter's Epictetus, were among her earliest printed efforts. In 1760 she married Mr. Chapone, who died in less than ten months afterwards. In 1770 she accompanied Mrs. Montague on a tour in Scotland; in 1773 she published her "Letters on the Improvement of the Mind," and in 1775 her "Miscellanies in Prose and Verse." After having lived tranquilly for many years, in the society of her devoted friends, her latter days were clouded by the loss of those friends and nearly all her relations; she was also a sufferer from impaired intellect and bodily debility. She died at Hadley, near Barnet, December 25th., 1801. Her verses were elegant, and her prose writings pure in style, and fraught with good sense and sound morality. With neither beauty, rank, nor fortune, this excellent lady, nevertheless, secured to herself the love and esteem of all with whom she became acquainted, and also the general admiration of those who read her works.

CHARIXENA,

A very learned Grecian lady, who composed many pieces in prose and verse. One of her poems is entitled "*Cromata.*" She is mentioned by Aristophanes.

CHARLOTTE, PRINCESS OF WALES,

Daughter of George the Fourth, and heir-apparent to the throne of Great Britain and Ireland, was born in 1795, and died November 6th., 1817, aged twenty-two. She was married to Leopold, Prince of Saxe-Cobourg. The untimely death of the princess and her infant, clothed the nation in mourning, and changed the succession of the throne. When informed of her child's death, shortly before her own, she said, "I feel it as a mother naturally should"—adding "It is the will of God! praise to him in all things!" She was a pious, intelligent, energetic, and benevolent princess, often personally visiting and relieving the poor; and her loss was deeply felt. Robert Hall preached a most eloquent sermon on her death.

CHASE, ANN,

Whose maiden name was M'Clarnonde, was born in the north of Ireland. Her ancestors on both sides were from Scotland, and she is only the second generation from those born there. The first of the family who emigrated to Ireland, was a clergyman—the Rev. Mr. Irvine, of Glasgow. His wife was Jean Douglas, of Edinburgh, a lineal descendant from the Douglas so well known in Scottish History. Her father died in 1818, when Ann was only eleven years of age. The family were left in straitened circumstances, and, after many struggles to maintain their position at home, followed the tide which an overruling Providence has so long been directing westward, and found a home in America. They landed in New York in 1824, where Ann remained one year with her mother. Deprived of her guardianship, and left an orphan indeed, she removed to Philadelphia, where her eldest brother had established himself in business. With that high independence and energy of character which has marked her whole course of life, she immediately took a share in her brother's business; attending personally to the in-door department, and keeping the books of the concern. In a letter detailing these changes she says, "I joined my brother in his mercantile pursuits, and was his book-keeper, with an interest in the business. I made myself well acquainted with the mercantile profession in its various branches, and found my mind benefited no less than my pecuniary circumstances. Industry and integrity of purpose are the chief handmaids of fortune. They fortify the mind for the vicissitudes of life." These sterling qualities, with a desire to be always useful, and a high regard for truth, both in word and action, have been the prominent characteristics of the life of this remarkable woman.

In 1832, Miss M'Clarnonde, with her brother, removed to New Orleans, and thence, in August, 1834, to Tampico, in Mexico. Here they became acquainted with Captain Franklin Chase, the worthy Consul of the United States at Tampico, to whom Miss M'Clarnonde was married in 1836.

For twelve years Mr. and Mrs. Chase pursued the even tenor of their way, undisturbed, to any great extent, by the numerous changes which took place in the government of Mexico. Under the protection of the American flag, their business was prosperous. A very considerable fortune crowned their industry and enterprise. Their house was the open asylum of all American strangers, where the kindness and hospitality of home awaited them, and where the sick were cared for by Mrs. Chase with maternal assiduity and skill.

But a change at length came over them and their fortunes—a change which was destined, on the one hand, to rob them of what they had accumulated in prosecuting quietly the arts of peace, and, on the other, to make their name conspicuous in the annals of war, and to place Mrs. Chase, especially, in an enviable and heroic position as a benefactress both of America and Mexico; the unostentatious achiever of a bloodless and expenseless victory.

It is said in the Proverbs of Solomon, that "he who ruleth his spirit is greater than he that taketh a city." Surely, then, she who, *by* ruling her spirit in the exercise of a wise and prudent ingenuity, accomplishes the capture of an important city without loss of blood or treasure, is entitled to a high rank among the truly great and good.

Tampico was important in more than one sense. It is the second seaport in the Gulf, and, next to Vera Cruz, the most important key to the metropolis. A considerable quantity of stores were there, which fell into the hands of the Americans. It was absolutely necessary that they should possess the place in order to the prosecution of the plans of the army. It was there that General Scott appointed his rendezvous, and made all his preparations for his masterly attack on Vera Cruz.

Now, all these advantages were secured by the energy, decision, and contrivance of Mrs. Chase, without the expenditure of a single dollar, or the loss of a single life. To gain the same by the ordinary course of war would have cost a million, or more, of dollars, and many lives of the Mexicans, at least, with, probably, some loss on the side of the attacking party.

The service rendered the United States by Mrs. Chase, has been highly appreciated, and gratefully acknowledged. The officers of the army and navy recognised it, not only by personal testimonials and commendations, but by changing the name of the principal fort at Tampico, and calling it Fort *Ann*, in honour of its real conqueror. The press, throughout the land, accorded to her the praise of a proud achievement. The ladies of New Orleans, as the representatives of the ladies of the country, testified their high sense of her worth, and the benefit of her self-sacrificing benevolence, by presenting her a handsome service of plate.

She deserves all these testimonials, for she saved a city from the horrors of warfare. She continues to reside in Tampico, where Mr. Chase is still United States Consul, while Mrs. Chase is considered a benefactress by the people of that city, whom she is endeavouring to aid in the improvements which their intercourse with the Americans has taught them to value.

CHATEAUROUX, MARIE ANNE, DUCHESS DE,

Was one of four sisters, daughters of the Marquis de Nesle, who became successively mistresses of Louis the Fifteenth. She was married at the age of seventeen to the Marquis de la Tournelle, who left her a widow at twenty-three. She far surpassed all her sisters in personal charms, and was an accomplished musician.

Madame de Chateauroux displayed a character of great energy and ambition. Her sense of virtue always remained sufficiently strong to cause her to feel humbled by the splendid degradation she had sought and won; but though she had not sufficient principle to recede from the path she had taken, she resolved, as an atonement, to arouse her royal lover from his disgraceful lethargy. Madame de Tencin spared no efforts to make a tool of her; whose aim it was to govern the king through his mistress, by means of her brother Cardinal Tencin. But Madame de Chateauroux had not acquired her power to yield it up to a woman, and especially to so clever and intriguing a woman. Far seeing, like Madame de Tencin, she was convinced of the necessity for some radical change in the government. Of the confusion by which it was characterized, she said, "I could not have believed all that I now see; if no remedy is administered to this state of things, there will sooner or later be a great *bouleversement*."

Though the aim of Madame de Chateauroux was good, the means she took to effect it were not equally praiseworthy. Reckless of

the real interests of the country, and looking only to the personal glory of the king, she partly precipitated France into a fatal war. While absent with the army, the king was seized with a dangerous illness. Urged by the religious party attached to the queen, Louis, through fear of dying without the last sacraments of the church, was induced publicly to discard his mistress. Scarcely had this been done when he recovered. His repentance had never been heartfelt, and he soon was mortified and humiliated at the part he had acted. Grieved at the loss of Madame de Chateauroux, he sought an interview with her, and she consented to receive his apology, provided it was made in a public manner, which, by her arrangement, was done by Maurepas, whom she wished to humble, in the presence of a large assembly. He requested forgiveness in the name of the king, and begged her return to court. But to that station which she had purchased at the cost of peace and honour, she was never destined to return. She became alarmingly ill, and died a few days after this public atonement. It would be unjust to deny to Madame de Chateauroux the merit of having sought to rouse Louis the Fifteenth from the state of apathetic indolence into which he had fallen. The means she took were injudicious, but they were noble. Experience would have taught her better; and, had her power continued, Louis the Fifteenth might have been a different man.

Madame de Chateauroux was one of those far-seeing women, who, with that instinctive foresight which arises from keenness of perception, had predicted the breaking out of the storm already gathering over France.

CHATELET, GABRIELLE EMILIE DE BRETRUEIL MARQUISE DU,

One of the most remarkable women of her time, is chiefly known through her connexion with Voltaire. Her parents married her in her nineteenth year to the Marquis du Chatelet, an honest but common-place man considerably her senior. The young marchioness made her appearance in the world with great éclat. She was graceful, handsome, and fond of pleasure; but her great talents long remained unsuspected. Madame du Chatelet's ideas of morality were those of her time, and she early exhibited them by an intrigue with the Duke of Richelieu, then celebrated for his gallantry. This connexion, however, was brief, and resulted in a sincere and lasting friendship. Madame du Chatelet's mind was superior to a life of mere worldly pleasure. Wearied of dissipation, she entered with ardour into the study of the exact sciences. Maupertius was her instructor in geometry, and the works of Newton and Leibnitz became her constant study. Geometry was then the rage, but Madame du Chatelet brought to the study of this science a mind strikingly adapted to its pursuit; and it was while thus devoting herself that she became acquainted with Voltaire. Madame du Chatelet was in her twenty-eighth year, and Voltaire twelve years her senior, when their liason commenced. The loose maxims of the period justified this connexion in the opinion of the world, and in their own; and the husband either did not suspect the truth, or if he did, felt indifferent to it. As he passed the greater part of his time with his regiment, he proved little or no restraint to

the lovers, raising no objection to the sojourn of Voltaire beneath his roof, but rather appearing flattered at being considered the host and patron of a man already enjoying European fame. Voltaire passed fifteen years at Cizey, the splendid chateau of M. du Chatelet, in Lorraine. His life in this delightful retreat was one of study, varied by elegant pleasures, embellished and exalted by the devotion of this gifted woman.

With Madame du Chatelet study was a passion. She slept but three hours out of the twenty-four, and her whole time was devoted to her beloved pursuits. During the day she remained closeted in her apartments, seldom appearing till the hour of supper. Every year they visited Paris, where Madame du Chatelet entered into the pursuit of pleasure with the same passionate eagerness with which she studied Newton's "Principia" in her learned retirement; losing large sums at play, and committing many extravagances in her love of dress.

Madame du Chatelet was remarkable for great simplicity of manner, as well as for the solidity of her judgment. Few women of her time were so free from that intriguing spirit and thirst for distinction which almost all then possessed. Science she loved for its own sake; for the pure and exquisite delight it yielded her enquiring mind, and not for the paltry gratification of being learned. On the other hand, she was deficient in gentleness, and in many of the most winning qualities of woman. Proud of her rank and birth, haughty to her inferiors, and violent and imperious in her temper, she ruled despotically over her lover, and left him very little personal freedom.

Long as the love of Voltaire and Madame du Chatelet had lasted, it was not destined to resist time and habit. The change first came from Voltaire, whose declining years he made the excuse for increasing coldness. After many stormy explanations, Madame du Chatelet submitted to this change in his feelings, which caused none in their mode of life, and accepted friendship for love.

Soon after the change in their relations, Madame du Chatelet became acquainted with St. Lambert, known then merely as a handsome young nobleman of elegant address. Vanity induced St. Lambert to pay her attentions which Madame du Chatelet attributed to a deeper feeling, and which she was frail enough to return by a very sincere affection. Voltaire was both grieved and indignant on discovering that he had a rival, but Madame du Chatelet's assurances of unabated friendship, though she concealed nothing from him, reconciled and induced him to remain near her.

There is little to excuse this part of Madame du Chatelet's life. Her age and self-respect ought to have preserved her from this last error, with which were connected many disgraceful circumstances, and which was destined to prove fatal to her. She died in childbed on the 10th. of August, 1749, her last days being devoted to the translation of Newton's "Principia," her great work.

CHELIDONIS,

Daughter of Leotychides, and the wife of Cleonymus, son of Cleomenes the Second, King of Sparta. He was disliked by the Lacedæmonians, on account of his violent temper, and they gave the royal authority to Atreus, his brother's son. Chelidonis also despised him and loved Acrotatus, a very beautiful youth, the son

of Atreus. Cleonymus left Lacedæmon in anger, and went to solicit Pyrrhus, King of Epirus, to make war against the Lacedæmonians. Pyrrhus came against the city with a large army, but was repulsed. The Spartans, on his approach, had resolved to send the women, by night, to Crete for safety; but Archidamia came, sword in hand, into the senate, complaining that they were thought capable of surviving the destruction of their country. The women laboured all night on the abutments, with the exception of Chelidonis, who put a rope around her neck, resolving not to fall alive into the hands of her husband. The city was saved chiefly by the patriotism of women, inspired by Chelidonis. She lived about 280 B.C.

CHELONIS,

Daughter of Leonidas, King of Sparta, B.C. 491, was the wife of Cleombrutus. Her father was deposed by a faction, which placed Cleombrutus on the throne in his stead. Chelonis refused to share her husband's triumph, and retired with her father into a temple in which he had taken sanctuary. Leonidas, some time after, was permitted to retire to Tagea, whither Chelonis accompanied him.

A change occurring in the feelings of the populace, Leonidas was restored, and Cleombrutus obliged to take refuge, in his turn, in the sanctuary. Chelonis now left her father for her husband. Leonidas repaired, with an armed force, to the sanctuary, and bitterly reproached Cleombrutus, who listened in silence, with the injuries he had received from him. The tears of Chelonis, who protested that she could not survive Cleombrutus, softened Leonidas, and he not only gave his son-in-law his life, but allowed him to choose his place of exile. To the entreaties of Leonidas, that Chelonis would remain with him, she returned a resolute refusal; and, placing one of her children in her husband's arms, and taking the other in her own, she went with him into banishment.

CHEMIN, CATHARINE DU,

Was a French artist, who died at Paris, 1698. She principally excelled in painting flowers. Her husband erected a noble monument to her memory in the church of St. Landry.

CHENEY, HARRIET V.

Is a native of Massachusetts. Her love of literature was developed in childhood, probably owing much to the influence of the taste and genius of her mother, who was the authoress of one of the earliest American novels, "The Coquette, or History of Eliza Wharton." Soon after the subject of our notice left school, she wrote, in conjunction with her sister, "The Sunday School, or Village Sketches," which was published anonymously. It was popular, the edition was soon exhausted, and the authors were solicited to republish it;—but not having secured the copyright, another writer had seized on the book, changed the title to "Charles Hartland," and published it for his own benefit. The next work, "A Peep at the Pilgrims," passed through two editions, and was re-published in London. It is an interesting story of the early settlers of New England, and has lately been re-printed in Boston. "The Rivals of Acadia," was the next; and then for a number of years Mrs. Cheney's time was wholly devoted to her family. The death of

her husband, by rendering her own exertions in behalf of her children essential to their education, has called her again into the field of literature. Her latest books, "Sketches from the Life of Christ;" and "Confessions of an early Martyr," appeared in 1846; she has since been a contribitor to "The Literary Garland," a Monthly Magazine published in Montreal, Canada, where Mrs. Cheney now resides. Her sister, Mrs. Cushing, is editor of the "Garland," and has written several books for the young, and poems: "Esther, a Dramatic Poem," is a work of deep interest. These two amiable and intelligent sisters are doing much, in a quiet way, for the literary taste and moral improvement of the youth of Canada.

CHERON, ELIZABETH SOPHIA,

Daughter of a painter in enamel, of the town of Meaux, was born at Paris in 1678, and studied under her father. At the age of fourteen her name was already famous. The celebrated Le Brun, in 1672, presented her to the academy of painting and sculpture, which complimented her by admitting her to the title of academician. She apportioned her time between painting, the learned languages, poetry, and music. She drew, on a large scale, a great number of gems, which were remarkable for exhibiting taste, a singular command of the pencil, a fine style of colouring, and a superior judgment in the chiaro-oscuro. The various styles of painting were familiar to her. She excelled in historical painting, oil-colours, miniature enamels, portrait-painting, and especially those of females. It is said that she frequently executed, from memory, the portraits of absent friends, to which she gave as strong a likeness as if they had sat to her. The academy of Ricovrati, at Padua, honoured her with the name of Erato, and gave her a place in their society. She died at Paris, September 3rd., 1741, at the age of sixty-three.

CHEZY, WILHELMINE CHRISTINE VON,

A German poetess, whose maiden name was Von Klenke, was born at Berlin, January 26th., 1783. She married Mr. Von Haslfker, but they had lived only a short time together, when they applied for and obtained a divorce. She was afterwards married to the celebrated French orientalist, Von Chezy; but this second marriage proved no more happy in its results than the first; and, according to a mutual agreement between her and her husband, she was again divorced. She then devoted herself to the education of her two sons by her second husband; they did honour to their instructor, and have since obtained considerable literary fame.

Frau Von Chezy lived alternately in Munich, Vienna, and Paris. She was, on her mother's side, a grandchild of the celebrated poetess Frau Karsch, whose talents seem to have descended to her. As a writer, she is best known by the name of Helmina, under which she has written tales and romances in verse. Her writings are characterized by a fertile imagination, a pleasing style, and warm feeling; though they cannot always bear the test of a critical examination. She has also written a few spirited prose works, and the opera Euryanthe, which was set to music by Von Weber. The best of her works are "The Martinman Birds," the "Six noble Employments," and "Recollections of Vienna." She died in 1849.

CHILD, LYDIA MARIA,

Wife of David Lee Child, was born in Massachusetts, but passed the early portion of her youth in Maine, whither her father, Mr. Francis, had removed when she was quite young. She found few literary privileges in the place of her residence, but she had the genius that nourishes itself on nature; and from the influence of the wild scenes which surrounded her home in childhood, she, doubtless, draws even now much of the freshness of thought and vigour of style which mark her productions.

In 1823, being on a visit to her brother, the Rev. Conyers Francis, then pastor of the Unitarian Church at Watertown, Massachusetts, Miss Francis commenced her literary life with "Hobomok, a Story of the Pilgrims;" which was written in six weeks, and published in 1824; ever since that time its author has kept her place as a faithful labourer in the field of literature, and perhaps not one of the American female writers has had wider influence, or made more earnest efforts to do good with her talents. Her next work, "The Rebels," was published in 1825; soon afterwards Miss Francis became Mrs. Child, and her married life has been a true and lovely exemplification of the domestic concord which congenial minds produce as well as enjoy.

In 1827, Mrs. Child engaged as editor of "The Juvenile Miscellany," the first monthly periodical issued in the Union for Children. Under her care the work became very popular; she has a warm sympathy with the young—her genius harmonized with the undertaking, and some of the articles in this "Miscellany" are among the best she has written. During the six following years, Mrs. Child's pen was incessantly employed. Besides her editorial duties she published, successively—"The Frugal Housewife," written as she said in the preface, "for the poor," and one of the most useful books of its kind extant—"The Mother's Book," an excellent manual in training children, though the author has never been a mother—and "The Girl's Book," designed as a holiday present, and descriptive of Children's plays. She also prepared five volumes for "The Ladies' Family Library," comprising "Lives of Madame de Staël and Madame Roland;" "Lady Russell and Madame Guyon;" "Biographies of Good Wives;" and the "History and Condition of Woman;" which works were published in Boston. Besides all these she published in 1833, "The Coronal," a collection of miscellaneous pieces, in prose and verse. The most important step in her literary career was that which she took with the abolitionists, by issuing her "Appeal for that class of Americans called Africans." This appeal was written with that earnest and honest enthusiasm pervading all Mrs. Child's benevolent efforts. The design of the abolitionists is the improvement and happiness of the coloured race; for this end Mrs. Child devoted her noblest talents, her holiest aspirations.

Since 1833, only three works of her's have been published; "Philothea" appeared in 1835, a charming romance, filled with the pure aspirations of genius, and rich in classical lore; the scene being laid in Greece in the time of Pericles and Aspasia. The work is in one volume, and was planned and partly written before its author entered the arena of party; but the bitter feelings engendered

by this strife, have prevented the merits of this remarkable book from being appreciated as they deserve.

In 1841, Mr. and Mrs. Child removed from Boston to the city of New York, and became conductors of "The National Anti-Slavery Standard." Mrs. Child, while assisting in her husband's editorial duties, now commenced a Series of Letters, partly for the "Boston Courier," a popular newspaper, and partly for the "Standard," (her own paper,) which after being thus published, were collected and re-issued in two volumes, entitled "Letters from New York." This work has been very popular. Mrs. Child is a close observer, she knows "how to observe," and better still, she has a poetical imagination and a pure, warm, loving heart, which invests her descriptions with a peculiar charm. An English Reviewer has well remarked concerning Mrs. Child:—"Whatever comes to her from without, whether through the eye or the ear, whether in nature or art, is reflected in her writings with a halo of beauty thrown about it by her own fancy; and thus presented, it appeals to our sympathies, and awakens an interest which carves it upon the memory in letters of gold. But she has yet loftier claims to respect than a poetical nature. She is a philosopher, and, better still, a religious philosopher. Every page presents to us scraps of wisdom, not pedantically put forth, as if to attract admiration, but thrown out by the way in seeming unconsciousness, and as part of her ordinary thoughts."

CHIOMARA,

The heroic wife of Ortiagon, a Gaulish prince, equally celebrated for her beauty and her chastity. During the war between the Romans and the Gauls, B. C. 186, the latter were entirely defeated on Mount Olympus. Chiomara, among many other ladies, was taken prisoner, and committed to the charge of a centurion. This centurion, not being able to overcome the chastity of the princess by persuasion, employed force; and then, to make her amends, offered her her liberty, for an Attic talent. To conceal his design from the other Romans, he allowed her to send a slave of her own, who was among the prisoners, to her relations, and assigned a place near the river where she could be exchanged for the gold. She was carried there the next night by the centurion, and found there two relations of her own, with the money. While the centurion was weighing it, Chiomara, speaking in her own tongue, commanded her friends to kill him, which they did. Then cutting off his head herself, she carried it under her robe to her husband, Ortiagon, who had returned home after the defeat of his troops. As soon as she came into his presence she threw the head at his feet. Surprised at such a sight, he asked whose head it was, and what had induced her to do a deed so uncommon with her sex? Blushing, but at the same time expressing her fierce indignation, she declared the outrage that had been done her, and the revenge she had taken. During the remainder of her life, she strenuously retained her purity of manners, and was ever treated with great respect.

CHOIN, MARIE EMILIE JOLY DE

A lady descended from a noble Savoy family. She was employed about the person of the Duchess of Conti, where she was sought

by the Dauphin of France; but no solicitatious could induce her to forfeit her honour; and it is said that the prince at last married her privately, and, by her influence, was reformed, and regained the affections of the king. After his death, in 1711, she retired to obscurity, and died in 1744, universally respected.

CHRISTINA, QUEEN OF SWEDEN,

Daughter of the great Gustavus Adolphus, King of Sweden, and of Maria Eleonora of Brandenburgh, was born December 18th., 1626. Her father was very fond of her, and carried her about with him in all his journeys. When she was about two years old she was taken to Calmar, the governor of which hesitated, on her account, whether to give the king the usual salute, but Gustavus exclaimed, "Fire! the girl is a soldier's daughter, and should be accustomed to it betimes." The noise delighted the princess, who clapped her hands, and, in her infantile language, cried, "More, more!" showing thus early her peculiarly bold and masculine turn of mind.

Her father died in 1633, and Christina, a girl of seven years old, was placed upon the throne, and even at that early age she appeared to be conscious of her high destiny, and in all trying circumstances conducted herself with great firmness and dignity.

The queen-mother was a woman of weak judgment and capricious temper, and her injudicious management of the young Christina was doubtless the first cause of her dislike for her own sex, which was farther increased by the manner of her education. She early displayed an "antipathy," to use her own words, "to all that women do and say;" but she was an excellent classical scholar, admired the Greeks and Romans, and all the heroes of antiquity, particularly Homer and Alexander the Great. At the age of fourteen, she read Thucydides in the original; she rode and hunted, and harangued the senate, and dictated to her ministers. But in the gentler graces and virtues of her own sex she was deficient. She grew up self-willed, arrogant, and impatient; and yet was flattered because she was a queen. She understood this, and observed that "Princesses are flattered even in their cradles; men fear their memory as well as their power; they handle them timidly, as they do young lions, who can only scratch now, but may hereafter bite and devour."

When Christina had assumed the reins of government, in 1644, many of the most distinguished kings and princes of Europe aspired to her hand; but she uniformly rejected all their proposals, and caused one of her suitors, her cousin Charles Gustavus, to be appointed her successor. Her love of independence and impatience of control had exhibited themselves from childhood in a distaste to marriage. "Do not," said she to the states, "compel me to make a choice: should I bear a son, it is equally probable that he might prove a Nero as an Augustus."

Christina had an opportunity to display her magnanimity in the early part of her reign. While she was engaged in her devotions in the chapel of the castle at Stockholm, a lunatic rushed through the crowd, and attempted to stab her with a knife. He was seized, and Christina calmly continued her devotions. Learning that the man was insane, she merely had him put under restraint.

One of the most important events of Christina's reign was the peace of Westphalia, to which her influence greatly contributed.

It was settled October, 1648, and by this treaty Sweden was confirmed in the possession of many important countries. The services of Salvius, one of her plenipotentiaries on this occasion, were rewarded by the dignity of senator; a prerogative which had till then belonged to birth, but to which the queen thought merit had a better claim.

During the remainder of her reign, a wise administration and a profound peace, reflect upon Christina a higher praise than can be derived from subtle negotiations or successful wars; she enjoyed the entire confidence and love of her people. All persons distinguished for their genius or talents, were attracted by her liberality to the Swedish court; and although her favour was sometimes controlled by her partialities or prejudices, and withheld from the deserving while it was lavished on those who flattered her foibles, yet she soon discovered and repaired such mistakes.

She, at length, began to feel her rank, and the duties it devolved upon her, a burden, and to sigh for freedom and leisure. In 1652, she communicated to the senate her resolution of abdicating the throne; but the remonstrances of the whole people, in which Charles Gustavus, her successor, joined, induced her to wear the crown for two years longer; when she resumed her purpose and carried it into effect, to the great grief of the whole nation.

In leaving the scene of her regal power, she appeared to rejoice as though she had escaped from imprisonment. Having arrived at a small brook which separated Sweden from Denmark, she alighted from her carriage, and leaping over it, exclaimed, "At length I am free, and out of Sweden, whither I hope never to return." Dismissing with her women the habit of her sex, she assumed male attire. "I would become a man," said she; "but it is not that I love men because they are men, but merely that they are not women."

On her arrival at Brussels she publicly and solemnly abjured the Lutheran faith, in which she was educated, and joined the Roman Catholic communion. From Brussels she went to Rome, which she entered with great pomp. She was received with splendid hospitality by the pope, and the Jesuits affirmed that she ought to be placed by the church among the saints: "I had rather," said Christina, "be placed among the sages."

She then went to France, where she was received with royal honours, which she never forgot to claim, by Louis the Fourteenth. But she disturbed the quiet of all the places she visited, by her passion for interfering and controlling, not only political affairs, but the petty cabals of the court. She also disgusted the people by her violation of all the decencies and proprieties of life, by her continuing to wear the dress of the other sex, and by her open contempt for her own. But the act that roused the horror and indignation of Louis the Fourteenth and his whole court, and obliged Christina to leave France, was the murder of Monaldeschi, an Italian, and her master of the horse, who is supposed to have been her lover, and to have betrayed the intrigue, though the fault for which he suffered was never disclosed by Christina. This event occurred in November, 1657, while she was residing in the royal palace of Fontainebleau. Monaldeschi, after having been allowed only about two hours from the time that the queen had made known to him her discovery of his perfidy, was put to death, by

her orders, in the gallery *aux Cerfs* of the palace, by three men.

Louis the Fourteenth was highly indignant at this violation of justice in his dominions; but Christina sustained her act, and stated that she had reserved supreme power over her suite, and that wherever she went she was still a queen. She was, however, obliged to return to Rome, where she soon involved herself in a quarrel with the pope, Alexander the Seventh. She then went to Sweden; but she was not well received there, and soon left for Hamburgh, and from thence to Rome. She again returned to Sweden, but met with a still colder reception than before. It is said that her journeys to Sweden were undertaken for the purpose of resuming the crown, as Charles Gustavus had died in 1660. But this can hardly be true, as her adopted religion, to which she always remained constant, would be an insuperable obstacle, by the laws and constitution of Sweden, to her re-assuming the government.

After many wanderings, Christina died at Rome, April 15th., 1689, aged sixty-three. She was interred in the church of St. Peter, and the pope erected a monument to her, with a long inscription, although she had requested that these words, *Vixit Christina annos* LXIII., should be the only inscription on her tomb. Her principal heir was her attendant, Cardinal Azzolini. Her library was bought by the pope, who placed nine hundred manuscripts of this collection in the Vatican, and gave the rest of the books to his family.

Christina wrote a great deal; but her "Maxims and Sentences," and "Reflections on the Life and Actions of Alexander the Great," are all that have been preserved. She had good business talents, and a wonderful firmness of purpose. The great defects of her character, and the errors of her life, may be traced to her injudicious education, including the dislike she felt for women, and her contempt of feminine virtues and pursuits. She should be a warning to all those aspiring females, who would put off the dignity, delicacy, and dress of their own sex, in the vain hope that, by masculine freedom of deportment and attire, they should gain strength, wisdom, and enjoyment.

CHUDLEIGH, LADY MARY,

Was born in 1656, and was the daughter of Richard Lee, Esq., of Winslade, in Devonshire. She married Sir George Chudleigh, Bart., by whom she had several children; among the rest Eliza Maria, who dying in the bloom of life, her mother poured out her grief in a poem, called "A Dialogue between Lucinda and Marissa." She wrote another poem called "The Ladies' Defence," occasioned by a sermon preached against women. These, with many others, were collected into a volume and printed, for the third time, in 1722. She published also a volume of essays, in prose and verse, in 1710, which have been much admired for their delicacy of style.

This lady is said to have written several tragedies, operas, masques, etc., which were not printed. She died in 1711, in her fifty-fifth year. She was a woman of great virtue as well as understanding, and made the latter subservient to the former. She was only taught her native language, but her great application and uncommon abilities, enabled her to figure among the literati of her time. She wrote essays upon knowledge, pride, humility, life, death, fear, grief, riches. self-love, justice, anger, calumny, friendship, love,

avarice, and solitude, in which she shewed an uncommon degree of knowledge and piety.

CIBBER, SUSANNA MARIA,

Who for several years was considered not only the best actress in England, but thought by many superior to the celebrated Mdlle. Clairon, of Paris, was the daughter of an upholsterer of Covent-Garden, and sister to Dr. Thomas Augustin Arne, celebrated for his taste in musical composition. Her first appearance on the stage was as a singer, but either her judgment or ear was not equal to her sweetness of voice. She married, in April, 1734, Theophilus Cibber, who was then a widower. This marriage was not pleasing to Colley Cibber, the father, but he was induced to forgive them. He was then manager of Drury-Lane Theatre, and one day at rehearsal, his son happening to say he hoped young Mrs. Cibber might be brought on in speaking parts, Colley desired her to declaim before him, and was surprised to find such a variety of powers of voice, face, figure, and expression united. She appeared on the stage in 1736, in the character of Zara, in the first representation of Aaron Hill's tragedy. The audience were astonished and delighted, and her reputation as an actress was established.

But her domestic tranquillity did not equal her public success. Her husband was luxurious, prodigal, rapacious, and unscrupulous, and dishonourable in his means of obtaining money. She soon discontinued living with him, and resided entirely with a man on whom Mr. Cibber bestowed the appellation of Mr. Benefit. She retained her beauty and her power of pleasing, as an actress, for a long time. She died January 30th., 1766, and was buried at Westminster; leaving one child by the gentleman with whom she lived.

CICCI, MARIE LOUISA,

Was born at Pisa, in 1760. When she was seven years old her father placed her in a convent, ordered her to be instructed merely in domestic duties, and forbade her to be taught even to write. By stealth, however, she read some of the best poets, and acquired the rudiments of writing, supplying the want of pen and ink by grape-juice and bits of wood. With these rude materials she wrote her first verses in her tenth year. At a more mature age, she made herself mistress of natural philosophy, of the English and French languages, and studied the works of Locke and Newton. Her Anacreontic verses are distinguished by their graceful ease and spirit. In private life she was virtuous and amiable. She died in 1794.

CINCHON, COUNTESS OF,

The wife of the viceroy of Peru, was the first person who brought the Peruvian bark to Europe, and made known its virtues. This took place in 1632. In honour of her, Linnæus gave the name of Cinchona to the genus of plants by which the bark is produced.

CIRANI, ELIZABETH,

A native of Bologna, was eminently distinguished as a painter. Though she was happy in tender and delicate subjects, she excelled also in the great and terrible. Her genius gained her many friends,

whom her excellent qualities retained. She died near the close of the eighteenth century.

CLAIRON, CLARA JOSEPHA DE LA TUDE,

One of the most celebrated actresses of France, was born in 1723, near Condé, and went upon the stage when only twelve years old. Phédre was the first character in which she displayed all her theatrical talents. In 1765 she left the stage, and was for many years mistress of the Margrave of Anspach. She died in 1803. She published "Memoirs and Reflections upon the Declamation Theatrical."

CLARKE, MARY COWDEN,

Is an English authoress, residing near London, who is chiefly known by her "Complete Concordance to Shakspeare." It was a gigantic undertaking, and like "Cruden's Concordance to the Scriptures," leaves nothing to be desired to complete a reference to the works of the immortal dramatist. Mrs. Clarke devoted sixteen years to this study; and seems to have felt such honest enthusiasm in her pursuit, as made it a real pleasure. The book is large octavo, three columns on each page, and there are eight hundred and sixty pages, sufficient labour for a lifetime, and her ambition may well be satisfied with the result. From her very sensible preface we will give a quotation, showing the estimation Shakspeare holds in her mind; nor do we think she overrates the influence of his works. Next to genius comes the faculty to appreciate it thus lovingly and truthfully.

"Shakspeare, the most frequently quoted, because the most universal-minded genius that ever lived, of all authors, best deserves a complete concordance to his works. To what subject may we not with felicity apply a motto from this greatest of Poets? The Divine, commending the efficacy and 'two-fold force of prayer —to be forestalled, ere we come to fall, or pardoned, being down;' the Astronomer, supporting his theory by allusions to 'the moist star, upon whose influence Neptune's empire stands;' the Naturalist, striving to elucidate a fact respecting the habits of the 'singing masons,' or the 'heavy-gaited toads;' the Botanist, lecturing on the various properties of the 'small flower, within whose infant rind poison hath residence, and medicine power;' or, on the growth of 'summer grass, fastest by night unseen, yet crescive in his faculty;' the Philosopher, speculating upon 'the respect that makes calamity of so long a life,'—'the dread of something after death, the undiscovered country, from whose bourn no traveller returns;' the Lover, telling his 'whispering tale in a fair lady's ear,' and vowing the 'winnowed purity' and 'persistive constancy' of his 'heart's dear love;' the Lawyer, discussing some 'nice sharp quillet of the law;' the Musician, descanting on the 'touches of sweet harmony;' the Painter, describing his art, that 'pretty mocking of the life;' the Novel-writer, seeking an illustrative heading to a fresh chapter, 'the baby figure of the giant mass to come at large;' the Orator, labouring an emphatic point in an appeal to the passions of assembled multitudes, to 'stir men's blood;' the Soldier, endeavouring to vindicate his profession, by vaunting the 'pomp and circumstance of glorious war;' or the Humanist, advocating 'the quality of mercy,' urging that 'to revenge is no valour, but to bear;' and maintaining

that 'the earth is wronged by man's oppression,' may all equally adorn their page, or emblazon their speech with gems from Shakspeare's works."

The "Concordance" was published in London, in 1846. So carefully was the process of correcting proofs, etc., performed, that four years were spent in printing the book. Mrs. Clarke has since produced a series of small books, entitled "Shakspeare's Heroines," which display much delicacy and refinement of taste, and nice appreciation of character.

CLARKE, SARA JANE,

Best known as "Grace Greenwood," was born in Onondaga, a village in the interior of New York. Her parents were from New England, being connected with some of the most distinguished of the Pilgrim and Huguenot families. Mr. Clarke removed to New Brighton, whilst his gifted daughter was yet a child; her home is still there among the wild, bold, and picturesque scenery of western Pennsylvania.

In 1844, Miss Clarke commenced her career of authorship in a series of letters, under the signature of "Grace Greenwood," addressed to the Editors of the "New Mirror," published in the city of New York. These editors, Messrs. Morris and Willis, were struck with the vivacity of thought, energy of expression, and poetic fancy displayed by the writer; they kindly encouraged her, and soon her *nomme de plume* became celebrated among the readers of American periodicals. Previous to this, however, Miss Clarke had written several poems under her real name; the discovery that the earnest, impassioned poet, and the "witty, saucy, dashing, brilliant, letter-writer," were one and indivisibly the same person, increased the curiosity and admiration; "Grace Greenwood" was at once a favourite.

That she has not only sustained, but increased this wide popularity, seemingly so easily gained, is proof that her talents are of the genuine stamp. An inferior genius would have been satisfied with the honours won; a fearful mind would have hesitated to risk, by any effort to widen her sway, a failure. Genius, however, makes no interested calculations, but pours out its musings and melodies as prayer gushes from a heart filled with the love of heaven. Miss Clarke has written much during the last four or five years; and though these "Greenwood leaves," both poetry and prose, have been scattered about in various periodicals, and prepared without that concentration of thought and purpose which a great work requires, yet she has made good progress, and is a writer of whom her country may be justly proud.

The characteristics of her prose are freshness, vigour, and earnestness of thought, combined with exquisite humour and sprightliness; and, although she is distinguished by great freedom and fearlessness of expression, she never transcends the bounds of strict feminine delicacy. A slight vein of playful satire is discernible here and there, which adds to the piquancy of her style, but which, like the heat lightning of a summer night, flashes and coruscates, while it does not blast.

A volume of Miss Clarke's prose writings was published in Boston, by Ticknor, Reed, and Fields, under the title of "Greenwood Leaves," in 1850; and a small volume of "Poems," in 1851; also

a book for children, entitled "My Pets." Her latest work, published in 1854, is entitled "Haps and Mishaps of a Tour in Europe."

CLAYPOLE, ELIZABETH,

Was the second and favourite daughter of the protector, Oliver Cromwell. She was born at Huntingdon, in 1629, and in 1646 married John Claypole, Esq., of a respectable family in Northamptonshire; who afterwards became master of the horse both to Oliver and his son Richard. Mrs. Claypole was invariably the friend of the oppressed, and exercised her gentle but powerful influence over her father in favour of the suffering royalists. She died at Hampton Court, August 6th., 1658, in the twenty-ninth year of her age.

CLELIA,

A young Roman girl, whose courage and patriotism entitle her to a place among the distinguished of her sex. She was one of ten virgins who were sent as hostages by the Roman Senate to Porsena. The young Clelia hated the enemies of her people, and resolved not to live among them. One day, while walking near the Tiber with her companions, she persuaded them to throw themselves with her in the river, swim to the opposite shore, and then return to Rome. Her eloquence prevailed upon them, and they all reached their home in safety, although they had to accomplish the feat amidst a shower of arrows that were poured upon them by the enemy. But the consul, Publicola, did not approve of the bold deed, and sent the poor maidens back to King Porsena's camp. Porsena was moved by the courage of the girls and the generosity of the Romans, and gave them their liberty; and to Clelia in addition, as a mark of his particular esteem, a noble charger splendidly caparisoned. Rome then erected, in the Via Sacra, an equestrian statue in honour of the fair heroine, which Plutarch mentions in his writings.

CLEMENTS, MARGARET,

Born in 1508, niece to Sir Thomas More, in whose house she was brought up, was carefully educated, and made great progress in all the liberal sciences. She corresponded with the celebrated Erasmus, who commends her epistles for their good sense and chaste Latin. About 1531 she married her tutor, Dr. John Clements. They had one daughter, Winifred, on whose education they bestowed the greatest care, and who married a nephew of Sir Thomas More—William Rastell, the greatest lawyer of his time.

Dr. Clements and his wife left England to avoid a religious persecution, and settled at Mechlin, in Brabant, where Mrs. Clement died, July 6th., 1570.

CLEOBULE, or CLEOBULINE,

Daughter of Cleobulus, Prince of Lindos, in Greece, who flourished B. C. 594, was celebrated for her enigmatical sentences, or riddles, composed chiefly in Greek verse.

CLEOPATRA,

Was the eldest daughter of Ptolemy Auletes, King of Egypt. On

his death, B. C. 51, he left his crown to her, then only seventeen years old, and her eldest brother Ptolemy, who was still younger, directing them, according to the custom of that family, to be married, and committing them to the care of the Roman Senate.

They could not agree, however, either to be married or to reign together; and the ministers of Ptolemy deprived Cleopatra of her share in the government, and banished her from the kingdom. She retired to Syria, and raised an army, with which she approached the Egyptian frontier. Just at this time, Julius Cæsar, in pursuit of Pompey, sailed into Egypt, and came to Alexandria. Here he employed himself in hearing and determining the controversy between Ptolemy and Cleopatra, which he claimed a right to do as an arbitrator appointed by the will of Auletes; the power of the Romans being then vested in him as dictator. But Cleopatra laid a plot to attach him to her cause by the power of those charms which distinguished her in so peculiar a manner. She sent word to Cæsar that her cause was betrayed by those who managed it for her, and begged to be allowed to come in person and plead before him. This being granted, she came secretly into the port of Alexandria in a small skiff, in the dusk of the evening; and to elude her brother's officers, who then commanded the place, she caused herself to be tied up in her bedding and carried to Cæsar's apartment on the back of one of her slaves. She was then about nineteen, and though, according to Plutarch, not transcendently beautiful, yet her wit and fascinating manners made her quite irresistible. Her eyes were remarkably fine, and her voice was delightfully melodious, and capable of all the variety of modulation belonging to a musical instrument. She spoke seven different languages, and seldom employed an interpreter in her answer to foreign ambassadors. She herself gave audience to the Ethiopians, the Troglodytes, Hebrews, Arabians, Syrians, Medes, and Parthians. She could converse on all topics, grave or gay, and put on any humour, according to the purpose of the moment. So many charms captivated Cæsar at once; and the next morning he sent for Ptolemy and urged him to receive Cleopatra on her own terms; but Ptolemy appealed to the people, and put the whole city in an uppoar. A war commenced, in which Cæsar proved victorious, and Ptolemy, while endeavouring to escape across the Nile in a boat, was drowned. Cæsar then caused Cleopatra to marry her younger brother, also named Ptolemy, who, being a boy of eleven, could only contribute his name to the joint sovereignty. This mature statesman and warrior, who had almost forgotten ambition for love, at length tore himself from Cleopatra, who had borne him a son, Cæsarion, and went to Rome.

After his departure, Cleopatra reigned unmolested; and when her husband had reached his fourteenth year, the age of majority in Egypt, she poisoned him, and from that time reigned alone in Egypt. She went to Rome to see Cæsar, and while there lodged in his house, where her authority over him made her insolence intolerable to the Romans. His assassination so alarmed her that she fled precipitately to her own country, where, out of regard to the memory of Cæsar, she raised a fleet to go to the assistance of the triumvirs, but was obliged by a storm to return.

After the battle of Philippi, Antony visited Asia, and, on the pretext that Cleopatra had furnished Cassius with some supplies,

he summoned her to appear before him at Tarsus, in Cilicia. This she did in such magnificent state, and laden with such rich gifts, that Antony became her captive; and the impression her beauty and splendour had made on him was completed and rendered durable by the charms of her society. Her influence over him became unbounded, and she abused it to the worst purposes. At her request, her younger sister, Arsinoe, was assassinated; and she scrupled no act of injustice for the aggrandizement of her dominions. After Antony had spent a winter with her at Alexandria, he went to Italy, where he married Octavia. Cleopatra's charms, however, drew him back to Egypt; and when he had proceeded on his expedition against Parthia, he sent for her into Syria, where she rendered him odious by the cruelties and oppressions she urged him to practise. After his return, he bestowed upon her many provinces, by which he incurred the displeasure of the Roman people. When the civil war broke out between Antony and Octavianus, afterwards Augustus Cæsar, Emperor of Rome, Cleopatra accompanied Antony, and added sixty ships to his navy. It was by her persuasion that the deciding battle was fought by sea, at Actium. She commanded her own fleet; but her courage soon failed her, and before the danger reached her she fled, followed by the whole squadron and the infatuated Antony, who, however, was very angry with Cleopatra on this occasion, and remained three days without seeing her. He was at length reconciled to her, and, on the approach of Octavianus, they both sent publicly to treat with him; but, at the same time, Cleopatra gave her ambassadors private instructions for negotiating with him separately. Hoping to secure the kingdom of Egypt for herself and her children, she promised to put it into the hands of Octavianus; and, as a pledge for the performance, she delivered up to him the important city of Pelusium.

Near the temple of Isis she had built a tower, which she designed for her sepulchre; and into this was carried all her treasures, as gold, jewels, pearls, ivory, ebony, cinnamon, and other precious woods; it was also filled with torches, faggots, and tow, so that it could be easily set on fire. To this tower she retired after the last defeat of Antony, and on the approach of Octavianus; and when Antony gave himself the mortal stab, he was carried to the foot of the tower, and drawn up into it by Cleopatra and her women, where he expired in her arms.

Octavianus, who feared lest Cleopatra should burn herself and all her treasures, and thus avoid falling into his hands and gracing his triumphal entry into Rome, sent Proculus to employ all his art in obtaining possession of her person; which he managed to do by stealing in at one of the windows. When Cleopatra saw him, she attempted to kill herself; but Proculus prevented her, and took from her every weapon with which she might commit such an act. She then resolved to starve herself; but her children were threatened with death if she persisted in the attempt. When Octavianus came to see her, she attempted to captivate him, but unsuccessfully; she had, however, gained the heart of his friend, Dolabella, who gave her private notice that she was to be carried to Rome within three days, to take a part in the triumph of Octavianus. She had an asp, a small serpent, whose bite is said to induce a kind of lethargy and death without

pain, brought to her in a basket of figs; and the guards who were sent to secure her person, found her lying dead on a couch, dressed in her royal robes, with one of her women dead at her feet, and the other expiring. The victor, though greatly disappointed, buried her, with much magnificence, in the tomb with Antony, as she had requested. She was in her thirty-ninth year at the time of her death; she left two sons and a daughter by Antony, whom she had married after his divorce from Octavia, besides her son by Cæsar, whom Octavianus put to death as a rival. With her terminated the family of Ptolemy Lagus, and the monarchy of Egypt, which was thenceforth a Roman province. Cleopatra was an object of great dread and abhorrence to the Romans, who detested her as the cause of Antony's divorce from Octavia, and the subsequent civil war. Her ambition was as unbounded as her love of pleasure; and her usual oath was, "So may I give law in the capitol." Her temper was imperious, and she was boundlessly profuse in her expenditures; nor did she ever hesitate to sacrifice, when it suited her own interest, all the decorums of her rank and sex. But we must remember, also, that she lived in an age of crime. She was better than the men her subtle spirit subdued,—for she was true to her country. Never was Egypt so rich in wealth, power, and civilization, as under her reign. She re-constructed the precious library of her capital; and when the wealth of Rome was at her command, proffered by the dissolute Antony, who thought her smiles cheaply bought at the price of the Roman empire, Cleopatra remarked,—"The treasures I want are two hundred thousand volumes from Pergamus, for my library of Alexandria."

CLERMONT, CLAUDE CATHARINE DE,

Daughter of Clermont, Lord of Dampierre, wife, first of M. d'Aunbaut, who perished in the civil wars of France, and afterwards of Albert, Duke de Metz; was lady of honour to Catharine de Medicis, and governess to the royal children. She was an only daughter, and carefully educated. In all foreign affairs she was consulted as the only person at court who understood the languages. When her husband was in Italy, her son, the Marquis of Belleisle, attempted to seize his father's estate; but she assembled soldiers, put herself at their head, defeated her son's project, and retained her vassals in obedience to their king, Henry the Fourth, who loaded the duchess with honours. She survived her husband but a few months, dying in the latter part of the sixteenth century.

CLIFFORD, ANNE,

Countess of Pembroke, Dorset, and Montgomery, was sole daughter and heiress to George, Earl of Cumberland. She was born at Skipton-castle, in Craven, January 30th., 1589. Her father died when she was only ten years old; but her mother, a daughter of the Earl of Bedford, educated her with care and discretion. She married, first, Richard, Lord Buckhurst, afterwards Earl of Dorset, by whom she had three sons who died young, and two daughters. After his death, she married Philip Herbert, Earl of Pembroke and Montgomery, by whom she had no children, and with whom she lived very unhappily. She erected a monument to her tutor, Daniel the poet, and another to Spenser; besides which she founded two

hospitals, and repaired or built seven churches. But the most singular act of her life is the letter she wrote to the secretary of state, after the restoration of Charles the Second, who had recommended a candidate for one of her boroughs. The Countess replied, "I have been bullied by an usurper, I have been neglected by a court, but I will not be dictated to by a subject; your man shan't stand. Anne, Dorset, Pembroke, and Montgomery." This letter excited great admiration.

The Countess of Pembroke was considered one of the most eminent women of her time for intellectual accomplishments, spirit, magnificence, and benevolence. She died in her castle at Brougham, March 23rd., 1675, at the age of eighty-six. She was buried at Appleby, in Westmoreland, under the monument she had erected. Her funeral sermon was preached by the Bishop of Carlisle, from a verse in the proverbs of Solomon—"Every wise woman buildeth her house." In her ended the Clifford family.

Although the Countess expended more than forty thousand pounds in building, and was truly royal in her acts of generosity and benevolence, yet she was prudent, economical, and exact to the last degree in her accounts. Bishop Rainbow calls her "a perfect mistress of forecast and aftercast." Her information was so extensive, that it was said of her "that she knew how to converse on all subjects, from predestination to slea-silk." Her manner of living was simple, abstemious, and even parsimonious; and she was accustomed to boast that she had hardly ever tasted wine or physic.

CLIVE, CATHERINE,

Daughter of William Rafton, of Ireland, an actress of great merit, was born in 1711. She was quite young when she made her first appearance before the public, and for more than thirty years was considered the best performer, in high or low comedy, on the stage. In 1732, she married George Clive, a lawyer, and brother to Baron Clive; but this union was not a happy one, and they soon agreed to separate, and for the rest of their lives had no intercourse whatever.

Mrs. Clive left the stage in 1768, and retired to a small but elegant house near Strawberry-hill, in Twickenham, where she resided in ease and independence, respected by the world, and surrounded by friends. She died December 6th., 1785.

CLOTILDE,

Wife of Clovis, King of France, was the daughter of Chilperic, third son of Gandive, King of Burgundy. Gandive, dying in 470, left his kingdom to his four sons, who were for three years engaged in a constant contest to obtain the entire control of the country. At length the two elder princes succeeded. Chilperic and Godemar were murdered, Chilperic's first wife was drowned, his two sons killed, and Cotilde, still very young, confined in a castle. Clovis, hearing of her beauty, virtues, and misfortunes, and besides wishing to have an excuse for extending his dominions, sent to demand her in marriage of her uncle, who was afraid to refuse the alliance, though he foresaw the disasters it might bring on his country. Clotilde was married to Clovis in 493, at Soissons. She then devoted her whole life to the fulfilment of two great designs; one was to

convert her husband, still a pagan, to the christian faith; and the other to revenge on her uncle Gondebaud, the deaths of her father, mother, and brothers. She at length succeeded in the first object, and Clovis was baptized in 496, together with his sister Alboflede and three thousand warriors, on the occassion of a victory he obtained through the intercession of the god of Clotilde, as he thought. Clovis next turned his arms against Gondebaud, and conquered him, but left him in possession of his kingdom. Clovis died in 511, and Clotilde retired to Tours, but used all her influence to induce her three sons to revenge her injuries still more effectually; and in a battle with the Burgundians her eldest and best-beloved son Chlodomir was slain. He left three young sons, of whom Clotilde took charge, intending to educate them, and put them in possession of their father's inheritance. She brought them with her to Paris, when her two remaining sons obtained possession of them, and sent to her to know whether they should place them in a monastery or put them to death. Overcome by distress, Clotilde exclaimed, "Let them perish by the sword rather than live ignominiously in a cloister." The two elder children were killed, but the younger one was saved and died a priest. After this catastrophe, Clotilde again retired to Tours, where she passed her time in acts of devotion. She died in 545. She was buried at Paris, by the side of her husband and St. Genevieve, and was canonized after her death.

CLOTILDE,

The unfortunate Queen of the Goths, was daughter of Clovis and Clotilde of France. She married Amalaric, who was an Arian, while she was a pious Catholic. She was so persecuted by her subjects for her faith, that her life was in danger, while her bigoted husband united with her foes in abusing her. She at last applied to her three brothers, who then governed the divided kingdom of the Franks, sending to Chilperic, King of Paris, her eldest brother a handkerchief saturated with the blood drawn from her by the blows of her barbarous husband. Her brothers took up arms to revenge her cause, and in this bloody war the cruel Amalaric was slain. Clotilde returned to her native France, and died soon after, about 535. She was a pious and amiable woman.

COCHRANE, GRIZEL,

Was the daughter of Sir John Cochrane, of Ochiltree, Scotland, second son of the first Earl of Dundonald. Her father being taken prisoner in July, 1685, and confined in the Tolbooth, at Edinburgh, was, in consequence of participating in the rebellion against James the Second, condemned to death for high treason, and his execution was only delayed till the death-warrant should arrive from London. In the mean time the Earl of Dundonald was making every exertion to obtain his pardon by interesting the king's confessor in his son's favour. But this required some time, and the death-warrant was daily expected. Grizel Cochrane, though only eighteen at the time, determined to prevent its arrival. Disguising herself as a servant-girl, and mounting her own horse, on whose speed she could rely, she, by riding two days, reached the abode of her nurse, who lived on the English side of the Tweed. Here attiring herself in her foster-brother's clothes, and arming herself

with pistols, she proceeded to a small public-house near Belford, where the postman was accustomed to stop for a few hours to rest. Sending the landlady out on some errand, Grizel stepped to the room where the postman was sleeping, but his mail bags were under his head, and could not be touched without awaking him. However, she succeeded in drawing the load out of the pistols, which lay near him, before the woman returned, and then overtaking him about half-way between Belford and Berwick, she succeeded in obtaining the mail-bags, in which she discovered her father's death-warrant. Destroying this, and several other obnoxious papers, she re assumed her female dress, and returned to Edinburgh. As it then took eight days for communications to pass from London to Edinburgh, the sixteen days Grizel thus gained for her father were sufficient to allow the Earl of Dundonald to obtain his son's pardon. Miss Cochrane afterwards married Mr. Ker, of Morriston, in the county of Berwick.

COCKBURN, CATHARINE,

The daughter of Captain David Trotter, a Scotch gentleman in the navy, was born in 1679. She gave early proofs of a poetic imagination by the production of three tragedies and a comedy, which were all acted; the first of them in her seventeenth year. She had also a turn for philosophy; and she engaged in controversy, defending Mr. Locke's opinions against Dr. Burnett, of the Charter-House, and Dr. Holdsworth. She was induced to turn Roman Catholic when very young, but renounced that faith in her riper years.

In 1708, she married Mr. Cockburn, the son of an eminent Scotch divine, and was precluded for twenty years from pursuing her studies, by the cares of a family, which she nevertheless resumed with ardour. Mrs. Cockburn died in 1749; her works are collected in two octavo volumes.

She wrote, among her plays, "Agnes de Castro;" "The Fatal Friendship;" "Love at a Loss, or Most Votes carry it;" and "The Unhappy Penitent." She also wrote several poems and controversial essays.

That she was scrupulous never to neglect any womanly duty, gives added importance to her example of improvement. Her familiar letters show this happy talent of biding her time.

COLERIDGE, SARA HENRY,

An English poetess, daughter of the distinguished poet, Samuel Taylor Coleridge, and wife of his nephew, Henry Nelson Coleridge, well known for his contributions to classical learning, and as editor of his uncle's posthumous works; this lady has shown herself worthy of her birth-right as a "poet's daughter," and of her station as the bosom-companion of an eminent scholar.

The first work of Mrs. Coleridge was a translation of the "History of the Abipones," from the Latin of Dobrizhoffer; her next was a beautiful fairy-tale, called "Phantasmion," published in 1837, and deservedly admired as an exquisite creation of feminine genius. Besides these, she has written poems, evincing talent of no common order. A distinguished critic remarks thus, concerning her:—"With

an imagination like a prism shedding rainbow changes on her thoughts, she shows study without the affectation of it, and a Greek-like closeness of expression."

COLIGNI, HENRIETTA, COUNTESS DE LA LUZE,

Famous for her poetry, which was printed with the works of Pellison and others, in 1695 and 1725, in two duodecimo volumes, was the daughter of Gaspar de Coligni, Marshal of France, and Colonel-general of infantry. She married, when very young, Thomas Hamilton, a Scotch nobleman, and, after his death, the Count de la Luze, of an illustrious house in Champagne.

The jealousy of her second husband embittered her life, and his severities towards her induced her to abjure Protestantism and embrace the Roman Catholic faith, which caused Queen Christina of Sweden to say "That the Countess had changed her religion, that she might not see her husband, neither in this world nor the next." Their antipathy at last became so great that the Countess offered her husband twenty-five thousand crowns to disannul the marriage, which he accepted, and it was dissolved by parliament.

She then devoted herself to the study of poetry; and her writings, which were principally in the elegiac strain, were much admired. Her other works were songs, madrigals, and odes. The wits of her time ascribed to her the majesty of Juno, with Minerva's wit, and Venus' beauty. She died at Paris, March 10th., 1673.

COLONNA, VITTORIA,

Daughter of Fabricio, Duke of Paliano, was born at Marino, in 1490, and married in 1507, Francesco, Marquis of Pescara. Her poems have often been published, and are highly and deservedly admired. Her husband died in 1525, and she determined to spend the remainder of her life in religious seclusion, although various proposals of marriage were made to her. Her beauty, talents, and virtue, were extolled by her contemporaries, among others by Michael Angelo and Ariosto. She died in 1547, at Rome. She was affianced to the Marquis of Pescara in childhood, and as they grew up, a very tender affection increased with their years. Congenial in tastes, of the same age, their union was the model of a happy marriage. Circumstances shewed whose mind was of the firmer texture and higher tone. Francesco having exhibited extraordinary valour and generalship at the battle of Pavia, was thought of importance enough to be bribed; a negociation was set on foot to offer him the crown of Naples, if he would betray the sovereign to whom he had sworn fealty. The lure was powerful, and Francesco lent a willing ear to these propositions, when Vittoria came to the aid of his yielding virtue. She sent him that remarkable letter, where, among other things, she says, "Your virtue may raise you above the glory of being king. The sort of honour that goes down to our children with real lustre is derived from our deeds and qualities, not from power or titles. For myself, I do not wish to be the wife of a king, but of a general who can make himself superior to the greatest king, not only by courage, but by magnanimity, and superiority to any less elevated motive than duty."

COLQUOHN, JANET,

Was the youngest daughter of Sir John Sinclair, of Ulster, eminent in Scotland for his enterprise and philanthropy. Her mother was Miss Maitland, who dying early left two little daughters, Hannah and Janet. The eldest was the Miss Sinclair of whom Leigh Richmond wrote the memoir; she died in 1818, aged thirty-eight years, and after her death a little volume was published containing her beautiful "Letters on the Principles of Christian Faith."

Janet, the subject of our sketch, was born in 1781, carefully and religiously educated; and marrying, at the age of nineteen, Sir James Colquohn, Baronet, she became the Lady of Rossdhu.

In 1805, the year of her removal to Rossdhu, Lady Colquohn began her diary, which she kept steadily for forty years; a signal proof of her self-discipline and energy in duty, as well as of her piety, which thus found expression and expansion. She was mother of five children, whom she watched over with great care; her three sons she assisted to instruct, and her daughters' education she entirely conducted.

In every department of female knowledge she was perfect: her own home was a model of order, industry, and judicious economy —these things are important, as showing that in her deeds of extraordinary benevolence, she was not neglecting those common duties which so often wholly engross the time of her sex.

Soon after her settlement at Rossdhu, she began to visit the cottagers on her husband's estate; then the neighbouring poor claimed her attention; thus she went on, administering alms, advice, sympathy, as each were needed. At a later period, when in Edinburgh, she adopted a similar course of visiting among the sick and miserable in that city, where so many are paupers.

In 1818, Lady Colquohn began to interest herself in that great cause, yet to be accomplished throughout the earth—Female Education. She built a school-house, and established a School of Industry for girls not far from Rossdhu, and almost daily visited it and taught one class herself. With this she associated a Sunday School. She instituted in this Sunday School a new plan of instruction, where she was the only teacher.

Besides all these labours, Lady Colquohn found time to write; and though of a most retiring disposition, she felt that she might do good with her talents, and a sense of duty impelled her to publish. Her first book was a tract entitled "A Narrative founded on Facts," in 1822. The following year appeared "Thoughts on the Religious Profession and Defective Practice in Scotland." Both productions were sent out anonymously, but their great success encouraged her to go on. In 1825, she sent out "Impressions of the Heart," etc. This work was widely circulated, and from its good sense and high-toned spirituality, together with its refinement of taste and delicacy of feeling everywhere displayed, many of her personal friends suspected the authoress. Sir James Colquohn died in 1836; and, owing to the sweet example of his wife, died a Christian. Her biographer, the Rev. James Hamilton, thus alludes to her influence over her husband:—"At first proud of her beauty and her elegant manners, Sir James Colquohn learned to value his wife's gentle wisdom and unworldly goodness, till at last harmony of affection merged in harmony of faith. She saw his prejudices

against evangelical religion. She scarcely hoped to remove them by conversation; but she prayed for "oil in her lamp," and sought to make her own light shine. Her prayers were answered; her consistency was rewarded."

A short time previous to the death of her husband, Lady Colquohn published another book, "The Kingdom of God," to which she attached her name, her father on his death-bed having enjoined her to do this.

She continued the school for girls, and her readings and expositions at her Sunday School, and visitings among the poor and afflicted. Thus in the round of steady usefulness she filled up every day. One of her duties, distributing tracts, we have not named, nor have we space to give the details of her noble charities. She was an active member of many benevolent Societies, the projector of several, and to all she gave freely of her own wealth.

Her last appearance as an author was in 1839, in "The World's Religion, as contrasted with genuine Christianity." She died October 21st., 1846, aged sixty-five years.

COMNENUS, ANNA,

Daughter to the Greek Emperor Alexius Comnenus, flourished about 1118, and wrote fifteen books on the life and actions of her father, which she called "The Alexiad." Eight of these books were published by Hæschelius, in 1610, and the whole of them, with a Latin version, in 1651; to another edition of which, in 1670, the learned Charles du Fresne added historical and philological notes.

The authors of the "Journal des Savans," for 1675, have spoken as follows of this learned and accomplished lady. "The elegance with which Anna Comnenus has described the life and actions of her father, and the strong and eloquent manner with which she has set them off, are so much above the ordinary understanding of women, that one is almost ready to doubt whether she was indeed the author of those books. It is certain that we cannot read her descriptions of countries, towns, rivers, mountains, battles, sieges; her reflections upon particular events; the judgments she passes on human actions; and the digressions she makes on many occasions, without perceiving that she must have been very well skilled in grammar, rhetoric, philosophy, mathematics, physic, and divinity; all of which is very uncommon with her sex."

COMSTOCK, SARAH DAVIS,

Was the daughter of Robert S. Davis, of Brookline, Massachusetts. She early became a member of the Baptist church in her native town, and gave full evidence of being imbued with the self-denying spirit of a Christian. The Rev. Grover S. Comstock, a clergyman in the Baptist Church, selected her as his companion in the life of toil and hardship he had chosen as a missionary to Burmah, and she faithfully fulfilled the task she then undertook in a true martyr-spirit. In June, 1834, Mr. and Mrs. Comstock were publicly consecrated to the work in Boston, and sailed immediately for their field of labour, which they reached on the 6th. of December, in the same year. In his labours between Arracan and Burmah, Mr. Comstock found his wife of great assistance. Whenever women came near the house, she would instantly leave her occupations,

if possible, to tell them of the Saviour; she collected a school, translated the Scripture Catechism, and administered both medicine and advice to the sick, besides teaching her own children and attending to household duties. In the evening, whenever she could be out, she might often be found with several native women collected around her, to whom she was imparting religious knowledge.

Mrs. Comstock's faith was strong that ere long Arracan would, as a country, acknowledge God as its ruler, and in this expectation, she laboured until death came to lead her away to her infinite reward. She died of a disease peculiar to the climate, on the 28th. of April, 1843, leaving four children, two of whom had previously been sent to America for instruction; the other two soon followed her to the grave. Nothing could exceed the sorrow expressed by the natives for her loss. More than two thousand came on the day after her death to share their grief with her afflicted husband, who survived her loss but for a few months.

CONSTANCE,

Daughter of Conan, Duke of Brittany, wife of Geoffrey Plantagenet, son of Henry the Second, King of England. She was contracted to him while they were both in the cradle, and, by her right, Geoffrey became Duke of Brittany. By him she had two children, Eleanor, called the Maid of Brittany, and Arthur, who was born after the death of his father. She afterwards married Ralph Blundeville, Earl of Chester, who suspected her of an intrigue with John of England, his most bitter enemy. He obtained a divorce, and Constance married Guy, brother of the Viscount de Thouars. She had by him a daughter Alix, whom the Bretons, on the refusal of John to set free her elder sister, elected for their sovereign. The King of France and Richard Cœur de Lion, King of England, both claimed Brittany as a fief. Constance to keep it in her own name, fomented divisions between the two sovereigns. On the death of Richard, it was found that he had left the kingdom to his brother John, instead of his nephew Arthur, to whom it rightfully belonged. Constance resented this injustice, and being a woman of judgment and courage, might have reinstated her son in his rights, if she had not died before she had opportunity of asserting his claims. Her death occurred in 1202.

CONTARINI, GABRIELLO CATTERINA,

Of Agolfio. No exact date of her birth is to be procured; that she lived towards the end of the fifteenth century is indubitable. She possessed a very fertile vein of poetic fancy. Her poetry manifests natural felicity in composing, as well as considerable erudition. She was distinguished for her pleasing manners and solid virtues. Her works are, "Life of St. Francesco," a poem; "Life of St. Waldo," a poem; five odes, seven canzonets, and some occasional poems.

CONTAT, LOUISE,

(By marriage, Madame de Parny, but known on the stage by her maiden name,) was born at Paris, in 1760, made her début as Atalide, in Bajazet, at the Théatre Français, in 1776, but afterwards devoted her brilliant endowments entirely to comedy. She possessed

great versatility of talent, and united beauty, grace, ease, and archness, with dignity, tenderness, delicacy, and judgment. She restored to the stage the masterpieces of Moliere, which had long been neglected by the public. After a theatrical career of thirty-two years, most of which were a continual series of triumphs, Madame de Parny retired from the stage in 1808, and became the centre of a brilliant circle of friends, in which she was remarkable for her powers of conversation. A few weeks before her death, she threw into the fire a large collection of anecdotes and other of her writings, in prose and verse, because they contained some strokes of personal satire. She died in 1813. M. Arnault owed his liberty and life, in 1792, to her interference in his favour, at the risk of her own life.

CONTI, MARGARET LOUISA,

Of Lorraine, Princess de, daughter of Henry, Duke de Guise, surnamed the Balafre, or The Scarred, was born in 1577, and died in 1631. In 1605, she married, by the request of Henry the Fourth, who was in love with her and wished her to remain at court, Francis de Bourbon, Prince de Conti. They, however, left Henry's court secretly, on the wedding night, and went to Brussels. The Prince de Conti dying in 1614, Louisa devoted herself to literature, patronized the learned, and employed her time in studying their works, and in writing. She was one of Cardinal Richelieu's enemies, and he banished her to Eu, where she died. She wrote the loves of Henry the Fourth, under the title of "Les Amoures du Grande Alexandre." She was suspected of having married the Marshal de Bassompierre for her second husband.

CONTI, PRINCESS DE,

Whose maiden name was Mademoiselle de Blois, was the daughter of Louis the Fourteenth, and Louise de la Valliére. She married Louis Armand de Bourbon, Prince de Conti, brother of the prince who was chosen King of Poland. Louis Armand died of small pox. The princess was equally celebrated for her wit and wonderful beauty. Muley Ismael, King of Morocco, happening to see her portrait, fell in love with her, and sent an ambassador to demand her hand. Another likeness of this princess inspired the son of the Viceroy of Lima with a violent passion; and one of these pictures having been lost in India, was found by the natives, who worshipped it as the image of the goddess Monas. The princess was a protectress of literary men. She died at the commencement of the eighteenth century.

COOK, ELIZA,

Is deservedly distinguished for her poetical productions, which are as popular with "the people" of America, as those of her own country. Miss Cook resides in London; her childhood and youth were passed partly in Southwark, where her father, a calker by trade, resided, and partly in the country. She was the "youngling of the flock" by eleven years, and, like a babe born out of due season, was tenderly cherished by her excellent mother, whose character, disciplined by suffering, seems to have exerted a great and beneficial influence over her gifted child.

The death of this beloved mother, when Miss Cook was about fifteen, left her in that heart-desolation which is the ordeal of

woman's character, often developing new talents and energies, chastening the spirit of youthful hope for its tasks of duty. Miss Cook's home, after the loss of her beloved mother, was neither pleasant nor happy, and the young girl was compelled to find in intellectual pursuits her means of contentment. She gave expression to her earnest thought and generous feelings, in rhyme, which seems to have flowed spontaneously, for there is hardly a trace of labour or study in her poetry. But there is that which is perhaps, better than extreme polish; as an elegant critic has well observed—"There is a heartiness and truthful sympathy with human kind, a love of freedom and of nature, in this lady's productions, which, more even than their grace and melody, charms her readers. She writes like a whole-souled woman, earnestly and unaffectedly, evidently giving her actual thoughts, but never transcending the limits of taste or delicacy."

Miss Cook's poetry began to appear in various London journals about 1836. In 1840, the poems were collected and published under the title of "Melaia, and other Poems." This beautiful volume was soon re-published in America; and, with many additions from the fertile mind of the author, these poems have passed through a variety of editions both in England and America.

In September, 1849, the poetess made her appearance in a new character, as editor of a weekly publication, entitled "Eliza Cook's Journal." The introductory paper from her pen, has some remarks which so clearly describe the feelings of this interesting and noble-minded woman, that we must give them, while thanking her for this daguerreotype sketch of her inner self. She says—"I have been too long known by those whom I address, to feel strange in addressing them. My earliest rhymes, written from intuitive impulse, before hackneyed experience or politic judgment could dictate their tendency, were accepted and responded to by those whose good word is a 'tower of strength.' The first active breath of nature that swept over my heart-strings, awoke wild but earnest melodies, which I dotted down in simple notes; and when I found that others thought the tune worth learning—when I heard my strains hummed about the sacred altars of domestic firesides, and saw old men, bright women, and young children scanning my ballad strains, then was I made to think that my burning desire to pour out my soul's measure of music was given for a purpose My young bosom throbbed with rapture, for my feelings had met with responsive echoes from honest and genuine Humanity, and the glory of heaven seemed partially revealed, when I discovered that I held power over the affections of earth.

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"I am anxious to give my feeble aid to the gigantic struggle for intellectual elevation now going on, and fling my energies and will into a cause where my heart will zealously animate my duty.

"It is too true, that there are dense clouds of Ignorance yet to be dissipated—huge mountains of Error yet to be removed; but there is a stirring development of progressive mind in 'the mass,' which only requires steady and free communion with Truth to expand itself into that enlightened and practical wisdom, on which ever rests the perfection of social and political civilization; and I believe that all who work in the field of Literature with sincere desire to serve the many, by arousing generous sympathies and

educational tastes, need make little *profession* of their service, for 'the people' have sufficient perception to thoroughly estimate those who are truly 'with' and 'for' them."

In 1854, "The Journal" was discontinued, chiefly on account of the illness of the gifted editor; in its pages appeared many vigorous prose papers from her pen, numerous fresh poems, and re-prints of all those which had before been published.

COOPER, MISS,

Daughter of the distinguished novelist, J. Fennimore Cooper, has written a work of rare merit, entitled "Rural Hours; by a Lady," published in 1850. It is a journal of daily life, commencing with the spring of 1848, and ending with the spring of 1849. The scenery described so charmingly, is that surrounding her own fair home in Cooperstown. Out of these simple materials Miss Cooper has formed one of the most interesting volumes of the day, displaying powers of mind of a high order. This path of literature is peculiarly appropriate for the female sex and a new country. Beautified as these scenes from common life may be by the touch of genius and the soul of piety, we are taught how fair is the world we live in, when viewed in the gentle spirit of love, hope, and faith.

COPPOLI, ELENA or CECILIA,

Of Perugia, born 1425, died 1500. This learned woman was the daughter of Francesco Coppoli. In the twenty-seventh year of her age she entered the religious house of Santa Lucia, and became a member of the sisterhood. She was an intimate friend of the famous Porcellio, who addressed many Latin poems to her. She was not only mistress of the Greek and Latin, but well acquainted with elegant literature. She has left some Latin poems, "Ascetic Letters," a manuscript life of a certain sister Eustachia of Messina, and a "History of the Monastery of St Lucia."

CORDAY D'ARMONT, MARIA-ANNE CHARLOTTE.

Was one of the last descendants of a noble Norman family; she numbered among her ancesters the great tragedian Corneille, and Fontenelle was her near relation.

Her father, Jacques of Corday and of Armont, was a younger son of this noble line. He was, however, poorer than many of the peasants amongst whom he lived, cultivating with his own hands his narrow inheritance. He married in early life a lady of gentle blood, but as poor as himself. They had five children and a noble name to support, in a vain show of dignity, on their insufficient income. It thus happened that Charlotte, their fourth child and second daughter, was born in a thatched dwelling, in the village of Saint Saturnin des Lignerets; and that in the register of the parish church where she was baptized, on the 28th. of July, 1768, the day after her birth, she is described as "born in lawful wedlock of Jacques François, of Corday, Esquire, Sieur of Armont, and of the noble dame Marie Charlotte-Jacqueline, of Gauthier des Authieux, his wife." It was under these difficult circumstances, which embittered his temper, and often caused him to inveigh, in energetic terms, against the injustice of the law of primogeniture, that M. D'Armont reared his family. As soon as they were of age,

his sons entered the army; one of his daughters died young; and he became a widower when the other two were emerging from childhood into youth. They remained for some time with their father, but at length entered the Abbaye aux Dames, in the neighbouring town of Caën.

The greatest portion of the youth of Charlotte Corday—to give her the name by which she is generally known—was spent in the calm obscurity of her convent solitude.

When the Abbaye aux Dames was closed, in consequence of the revolution, Charlotte was in her twentieth year, in the prime of life, and of her wonderful beauty; and never, perhaps, did a vision of more dazzling loveliness step forth from beneath the dark convent portal into the light of the free and open world. Her whole aspect was fraught with so much modest grace and dignity, that, notwithstanding her youth, the first feeling she invariably inspired was one of respect, blended with involuntary admiration, for a being of such pure and touching loveliness.

On leaving the convent in which she had been educated, Charlotte Corday went to reside with her aunt, Madame Coutellier de Bretteville Gouville, an old royalist lady, who inhabited an ancient-looking house in one of the principal streets of Caën. There the young girl, who had inherited a little property, spent several years, chiefly engaged in watching the progress of the revolution. The feelings of her father were similarly engrossed: he wrote several pamphlets in favour of the revolutionary principles; and one in which he attacked the right of primogeniture. His republican tendencies confirmed Charlotte in her opinions; but of the deep, overpowering strength which those opinions acquired in her soul, during the hours she daily devoted to meditation, no one ever knew, until a stern and fearful deed—more stern and fearful in one so gentle—had revealed it to all France. A silent reserve characterized this epoch of Charlotte Corday's life: her enthusiasm was not external, but inward: she listened to the discussions which were carried on around her, without taking a part in them herself. She seemed to feel, instinctively, that great thoughts are always better nursed in the heart's solitude: that they can only lose their native depth and intensity by being revealed too freely before the indifferent gaze of the world. Those with whom she then occasionally conversed took little heed of the substance of her discourse, and could remember nothing of it when she afterwards became celebrated; but all recollected well her voice, and spoke with strange enthusiasm of its pure, silvery sound. Like Madame Roland, whom she resembled in so many respects, Charlotte possessed this rare and great attraction; and there was something so touching in her youthful and almost childlike utterance of heroic thoughts, that it affected even to tears those who heard her, on her trial, calmly defending herself from the infamous accusations of her judges, and glorying, in the same low, sweet tones, in the deadly deed which had brought her before them.

The fall of the Girondists, on the 31st. of May, first suggested to Charlotte Corday the possibility of giving an active shape to her hitherto passive feelings. She watched with intense, though silent, interest the progress of events, concealing her secret indignation, and thoughts of vengeance, under her habitually calm aspect. Those feelings were heightened in her soul by the presence of the

fugitive Girondists, who had found a refuge in Caën, and were urging the Normans to raise an army to march on Paris. She found a pretence to call upon Barbaroux, then with his friends at the Intendance. She came twice, accompanied by an old servant, and protected by her own modest dignity. Péthion saw her in the hall, where she was waiting for the handsome Girondist, and observed, with a smile, "So the beautiful aristocrat is come to see republicans" "Citizen Pethion," she replied, "you now judge me without knowing me, but a time will come when you shall learn who I am." With Barbaroux, Charlotte chiefly conversed of the imprisoned Girondists; of Madame Roland and Marat. The name of this man had long haunted her with a mingled feeling of dread and horror. To Marat she ascribed the proscription of the Girondists, the woes of the Republic, and on him she resolved to avenge her ill-fated country. Charlotte was not aware that Marat was but the tool of Danton and Robespierre. "If such actions could be counselled," afterwards said Barbaroux, "it is not Marat whom we would have advised her to strike."

Whilst this deadly thought was daily strengthening itself in Charlotte's mind, she received several offers of marriage. She declined them, on the plea of wishing to remain free: but strange indeed must have seemed to her, at that moment, these proposals of earthly love. One of those whom her beauty had enamoured, M. de Franquelin, a young volunteer in the cause of the Girondists, died of grief on learning her fate; his last request was, that her portrait, and a few letters he had formerly received from her, might be buried with him in his grave.

For several days after her last interview with Barbaroux, Charlotte brooded silently over her great thought, often meditating on the history of Judith. Her aunt subsequently remembered that, on entering her room one morning, she found an old Bible open on her bed: the verse in which it is recorded that "the Lord had gifted Judith with a special beauty and fairness," for the deliverance of Israel, was underlined with a pencil.

On another occasion Madame de Bretteville found her niece weeping alone; she inquired the cause of her tears. "They flow," replied Charlotte, "for the misfortunes of my country." Heroic and devoted as she was, she then also wept, perchance, over her own youth and beauty, so soon to be sacrificed for ever. No personal considerations altered her resolve; she procured a passport, provided herself with money, and paid a farewell visit to her father, to inform him that, considering the unsettled condition of France, she thought it best to retire to England. He approved of her intention, and bade her adieu. On returning to Caën, Charlotte told the same tale to Madame de Bretteville, left a secret provision for an old nurse, and distributed the little property she possessed amongst her friends.

It was on the morning of the 9th. of July, 1793, that she left the house of her aunt, without trusting herself with a last farewell. Her most earnest wish was, when her deed should have been accomplished, to perish, wholly unknown, by the hands of an infuriated multitude. The woman who could contemplate such a fate, and calmly devote herself to it, without one selfish thought of future renown, had indeed the heroic soul of a martyr.

Her journey to Paris was marked by no other event than the

unwelcome attentions of some Jacobins with whom she travelled. One of them, struck by her modest and gentle beauty, made her a very serious proposal of marriage: she playfully evaded his request, but promised that he should learn who and what she was at some future period. On entering Paris, she proceeded immediately to the Hotel de la Providence, Rue des Vieux Augustins, not far from Marat's dwelling. Here she rested for two days, before calling on her intended victim. Nothing can mark more forcibly the singular calmness of her mind: she felt no hurry to accomplish the deed for which she had journeyed so far, and over which she had meditated so deeply: her soul remained serene and undaunted to the last. The room which she occupied, and which has often been pointed out to inquiring strangers, was a dark and wretched attic, into which light scarcely ever penetrated. There she read again the volume of Plutarch she had brought with her,—unwilling to part with her favourite author, even in her last hours,—and probably composed that energetic address to the people which was found upon her after her apprehension. One of the first acts of Charlotte was to call upon the Girondist, Duperret, for whom she was provided with a letter from Barbaroux, relative to her supposed business in Paris: her real motive was to learn how she could see Marat. She had first intended to strike him in the Champ de Mars, on the 14th. of July, the anniversary of the fall of the Bastile, when a great and imposing ceremony was to take place. The festival being delayed, she resolved to seek him in the Convention, and immolate him on the very summit of the Mountain; but Marat was too ill to attend the meetings of the National Assembly: this Charlotte learned from Duperret. She resolved, nevertheless, to go to the Convention, in order to fortify herself in her resolve. Mingling with the horde of Jacobins who crowded the galleries, she watched with deep attention the scene below. Saint Just was then urging the Convention to proscribe Lanjuinais, the heroic defender of the Girondists. A young foreigner, a friend of Lanjuinais, and who stood a short distance from Charlotte, noticed the expression of stern indignation which gathered over her features; until, like one overpowerd by her feelings, and apprehensive of displaying them too openly, she abruptly left the place. Struck with her whole appearance, he followed her out; a sudden shower of rain, which compelled them to seek shelter under the same archway, afforded him an opportunity of entering into conversation with her. When she learned that he was a friend of Lanjuinais, she waived her reserve, and questioned him with much interest concerning Madame Roland and the Girondists. She also asked him about Marat, with whom she said she had business. "Marat is ill; it would be better for you to apply to the public accuser, Fouquier Tinville," said the stranger. "I do not want him now, but I may have to deal with him yet," she significantly replied.

Perceiving that the rain did not cease, she requested her companion to procure her a conveyance; he complied; and, before parting from her, begged to be favoured with her name. She refused; adding, however, "You will know it before long." With Italian courtesy, he kissed her hand as he assisted her into the fiacre. She smiled, and bade him farewell.

Charlotte perceived that to call on Marat was the only means by which she might accomplish her purpose. She did so on the

morning of the 13th. of July, having first purchased a knife in the Palace Royal, and written him a note, in which she requested an interview. She was refused admittance. She then wrote him a second note, more pressing than the first, and in which she represented herself as persecuted for the cause of freedom. Without waiting to see what effect this note might produce, she called again at half-past seven the same evening.

Marat then resided in the Rue des Cordeliers, in a gloomy-looking house, which has since been demolished. His constant fears of assassination was shared by those around him; the porter, seeing a strange woman pass by his lodge without pausing to make any inquiry, ran out and called her back. She did not heed his remonstrance, but swiftly ascended the old stone staircase, until she had reached the door of Marat's apartment. It was cautiously opened by Albertine, a woman with whom Marat cohabited, and who passed for his wife. Recognising the same young and handsome girl who had already called on her husband, and animated, perhaps, by a feeling of jealous mistrust, Albertine refused to admit her; Charlotte insisted with great earnestness. The sound of their altercation reached Marat; he immediately ordered his wife to admit the stranger, whom he recognised as the author of the two letters he had received in the course of the day. Albertine obeyed reluctantly; she allowed Charlotte to enter; and, after crossing with her an antechamber, where she had been occupied with a man named Laurent Basse in folding some numbers of the "Ami du People," she ushered her through two other rooms, until they came to a narrow closet, where Marat was then in a bath. He gave a look at Charlotte, and ordered his wife to leave them alone: she complied, but allowed the door of the closet to remain half open, and kept within call.

According to his usual custom, Marat wore a soiled handkerchief bound round his head, increasing his natural hideousness. A coarse covering was thrown across the bath; a board, likewise placed transversely, supported his papers. Laying down his pen, he asked Charlotte the purport of her visit. The closet was so narrow that she touched the bath near which she stood. She gazed on him with ill-disguised horror and disgust, but answered, as composedly as she could, that she had come from Caën, in order to give him correct intelligence concerning the proceedings of the Girondists there. He listened, questioned her eagerly, wrote down the names of the Girondists, then added, with a smile of triumph, —"Before a week they shall have perished on the guillotine." "These words," afterwards said Charlotte, "sealed his fate." Drawing from beneath the handkerchief which covered her bosom the knife she had kept there all along, she plunged it to the hilt in Marat's heart. He gave one loud expiring cry for help, and sank back dead, in the bath. By an instinctive impulse, Charlotte had instinctively drawn out the knife from the breast of her victim, but she did not strike again; casting it down at his feet, she left the closet, and sat down in the neighbouring room, thoughtfully passing her hand across her brow: her work was done.

The wife of Marat rushed to his aid on hearing his cry for help. Laurent Basse, seeing that all was over, turned round towards Charlotte, and, with a blow of a chair, felled her to the floor; whilst the infuriated Albertine trampled her under her feet. The

tumult aroused the other tenants of the house; the alarm spread, and a crowd gathered in the apartment, who learned with stupor that Marat, the Friend of the People, had been murdered. Deeper still was their wonder when they gazed on the murderess. She stood there before them with still disordered garments, and her dishevelled hair, loosely bound by a broad green riband, falling around her; but so calm, so serenely lovely, that those who most abhorred her crime gazed on her with involuntary admiration. "Was she then so beautiful?" was the question addressed, many years afterwards, to an old man, one of the few remaining witnesses of this scene. "Beautiful!" he echoed, enthusiastically; adding, with the wonted regrets of old age—"Aye, there are none such now!"

The commissary of police began his interrogatory in the saloon of Marat's apartment. She told him her name, how long she had been in Paris, confessed her crime, and recognised the knife with which it had been perpetrated. The sheath was found in her pocket, with a thimble, some thread, money, and her watch.

"What was your motive in assassinating Marat?" asked the commissary.

"To prevent a civil war," she answered.

"Who are your accomplices?"

"I have none."

She was ordered to be transferred to the Abbaye, the nearest prison. An immense and infuriated crowd had gathered around the door of Marat's house; one of the witnesses perceived that she would have liked to be delivered to this maddened multitude, and thus perish at once. She was not saved from their hands without difficulty; her courage failed her at the sight of the peril she ran, and she fainted away on being conveyed to the fiacre. On reaching the Abbaye, she was questioned until midnight by Chabot and Drouet, two Jacobin members of the Convention. She answered their interrogatories with singular firmness; observing, in conclusion: —"I have done my task, let others do theirs." Chabot threatened her with the scaffold; she answered him with a smile of disdain. Her behaviour until the 17th., the day of her trial, was marked by the same firmness. She wrote to Barbaroux a charming letter, full of graceful wit and heroic feeling. Her playfulness never degenerated into levity: like that of the illustrious Thomas More, it was the serenity of a mind whom death had no power to daunt.

On the morning of the 17th., she was led before her judges. She was dressed with care, and had never looked more lovely. Her bearing was so imposing and dignified, that the spectators and judges seemed to stand arraigned before her. She interrupted the first witness, by declaring that it was she who had killed Marat. "Who inspired you with such hatred against him?" asked the President.

"I needed not the hatred of others, I had enough of my own," she energetically replied; "besides, we do not execute well that which we have not ourselves conceived."

She answered other questions with equal firmness and laconism. Her project, she declared, had been formed since the 31st. of May. "She had killed one man to save a hundred thousand. She was a republican long before the Revolution, and had never failed in energy."

When her defender rose, Charlotte gave him an anxious look, as though she feared he might seek to save her at the expense of honour. He spoke, and she perceived that her apprehensions were unfounded. Without excusing her crime or attributing it to insanity, he pleaded for the fervour of her conviction; which he had the courage to call sublime. This appeal proved unavailing. Charlotte Corday was condemned. Without deigning to answer the President, who asked her if she had aught to object to the penalty of death being carried out against her, she rose, and walking up to her defender, thanked him gracefully. "These gentlemen," said she, pointing to the judges, "have just informed me that the whole of my property is confiscated. I owe something in the prison: as a proof of my friendship and esteem, I request you to pay this little debt."

On returning to the Conciergerie, she found an artist, named Hauër, waiting for her, to finish her portrait, which he had begun at the Tribunal. They conversed freely together, until the executioner, carrying the red chemise destined for assassins, and the scissors with which he was to cut her hair off, made his appearance. "What, so soon!" exclaimed Charlotte Corday, slightly turning pale; but rallying her courage, she resumed her composure, and presented a lock of her hair to M. Hauër, as the only reward in her power to give. A priest came to offer her his ministry. She thanked him and the persons by whom he had been sent, but declined his spiritual aid. The executioner cut off her hair, bound her hands, and threw the red chemise over her. M. Hauër was struck with the almost unearthly loveliness which the crimson hue of this garment imparted to the ill-fated maiden. "This toilet of death, though performed by rude hands, leads to immortality," said Charlotte Corday, with a smile.

A heavy storm broke forth as the car of the condemned left the Conciergerie for the Place de la Révolution. An immense crowd lined every street through which Charlotte Corday passed. Hootings and execrations at first rose on her path; but as her pure and serene beauty dawned on the multitude, as the exquisite loveliness of her countenance and the sculptured beauty of her figure became more fully revealed, pity and admiration superseded every other feeling. Her bearing was so admirably calm and dignified, as to rouse sympathy in the breasts of those who detested not only her crime, but the cause for which it had been committed. Many men of every party took off their hats and bowed as the cart passed before them.

When Charlotte stood near the guillotine, she turned pale on first beholding it, but soon resumed her serenity. A deep blush suffused her face when the executioner removed the handkerchief that covered her neck and shoulders; but she calmly laid her head upon the block. The executioner touched a spring, and the axe came down. One of the assistants immediately stepped forward, and holding up the lifeless head to the gaze of the crowd, struck it on either cheek. The brutal act only excited a feeling of horror; and it is said that—as though even in death her indignant spirit protested against this outrage—an angry and crimson flush passed over the features of Charlotte Corday.

Strange feverish times were those which could rouse a gentle and lovely maiden to avenge freedom by such a deadly deed; which

could waken in a human heart a love whose thoughts were not of life or earthly bliss, but of the grave and the scaffold. Let the times, then, explain those natures, where so much evil and heroism are blended that man cannot mark the limits between both. Whatever judgment may be passed upon her, the character of Charlotte Corday was certainly not cast in an ordinary mould. It is a striking and noble trait, that to the last she did not repent: never was error more sincere. If she could have repented, she would never have become guilty.

Her deed created an extraordinary impression throughout France. On hearing of it, a beautiful royalist lady fell down on her knees and invoked "Saint Charlotte Corday." The republican Madame Roland calls her a heroine worthy of a better age. The poet André Chénier—who, before a year had elapsed, followed her on the scaffold—sang her heroism in a soul-stirring strain.

The author of "The Women in France," from whose interesting book we have selected this memoir, thus remarks on the character of this extraordinary woman: "To judge her absolutely lies not in the province of man. Beautiful, pure, gentle, and—a murderess!" It may be added, that, compared with the men of her time, Charlotte Corday was like a bright star shining through noxious and dark exhalations of selfishness and wickedness. She was not a Christian, for true Christianity had lost its power over the people of France; but she displayed, with the stern strength of a Roman soul, the highest principle of our unregenerate nature—patriotism.

CORINNA,

A POETESS, to whom the Greeks gave the appellation of the Lyric Muse, was a native of Tanagra, Bœotia. She flourished in the fifth century B. C., and was a contemporary of Pindar, from whom she five times won the prize in poetical contests. Her fellow-citizens erected a tomb to her in the most frequented part of the city. Only a few fragments of her works are extant. She did justice to the superiority of Pindar's genius, but advised him not to suffer his poetical ornaments to intrude so often, as they smothered the principal subject; comparing it to pouring a vase of flowers all at once upon the ground, when their beauty and excellence could only be observed in proportion to their rarity and situation. Her glory seems to have been established by the public memorial of her picture, exhibited in her native city, and adorned with a symbol of her victory. Pausanius, who saw it, supposes her to have been one of the most beautiful women of her age; and observes that her personal charms probably rendered her judges partial.

CORINNA, OR CRINNA,

OF the Isle of Telos, lived about B. C. 610. She wrote a fine poem in the Doric language, consisting of three hundred verses. Her style is said to have resembled that of Homer. She died at the age of nineteen.

CORNANO CATERINA,

QUEEN of Cyprus. At the court of James the Fourth, King of Cyprus, resided a Venetian gentleman, exiled for some youthful indiscretions. He found especial favour with his adopted monarch,

and rose to an intimate intercourse with him. One day, happening to stoop, he let fall a miniature, which represented so beautiful a face that the king eagerly inquired about the original. After stimulating his curiosity by affecting a discreet reserve, he acknowledged it to be the likeness of his niece. In subsequent conversations he artfully praised this young lady, and so wrought upon the sovereign that he resolved to take her for his wife. This honourable proposal being transmitted to Venice, she was adopted by the state, and sent as a daughter of the republic—a mode often adopted by that oligarchy for forming alliances with foreign powers. The fine climate and rich soil of Cyprus—an island so favoured by nature, that the ancients dedicated it to the queen of beauty and love—had made it always a coveted spot of earth, and on the death of James, which took place soon after his marriage with Caterina, the Venetians conceived the idea of obtaining it. Through their influence, Caterina was proclaimed queen, and afterwards as easily persuaded to abdicate in favour of the state of Venice. After various forms, and overpowering some opposition, Cyprus was annexed to the republic. On the 20th. of June, 1489, Caterina returned to her country and family, where she passed so obscure a life that no historian has taken the pains to note the period of her death.

Her name remains in the archives of Venice, because through her means a kingdom was acquired. Her features enjoy immortality, for she was painted by Titian.

CORNARO, HELENA LUCRETIA,

A LEARNED Venetian lady, was the daughter of Gio Baptista Cornaro, and educated in a very different manner from her sex generally: she was taught languages, sciences, and the philosophy of the schools, difficult as it then was. She took her degrees at Padua, and was perhaps the first lady who was made a doctor. She was also admitted to the university at Rome, where she had the title of *Humble* given her, as she had that of *Unalterable* at Padua. She deserved both these appellations, since all her learning had not inspired her with vanity, nor could anything disturb her calmness and tranquility of mind. She made a vow of virginity, and though all means were used to persuade her to marry, and dispensation obtained from the Pope, she remained immoveable. She exercised upon herself the discipline of flagellation, fasted often, and spent nearly her whole time in study and devotion.

Persons of note who passed through Venice were more desirous to see her than any of the curiosities of that superb city. The Cardinals de Bouillon and d'Etreés were commanded by the King of France to call on her, on their journey through Italy, and examine whether what was said of her was true; and they found that she fully equalled her high reputation all over Europe. Her severe studies impaired her health, and she died in 1685.

As soon as the news of her death reached Rome, the academicians, called Infecondi, who had admitted her to their society, made innumerable odes and epitaphs to her memory. They celebrated a funeral solemnity in her honour, in the college of the Barnabite friars, with the highest pomp and magnificence; and one of the academicians made a funeral oration, in which he expatiated on all her great and valuable qualities.

CORNELIA,

The mother of the Gracchi. In this lady every circumstance of birth, life, and character, conspired to give her a glowing and ever-living page in history. Two thousand years have passed away, and yet her name stands out as freshly, as if she had been co-temporaneous with Elizabeth and Mary. She was the daughter of Scipio Africanus, the conqueror of Hannibal. Such descent could hardly have received an addition of glory or distinction. But, such was the life of Cornelia, that even the fame of Scipio received new lustre. She was married to a man, who, though he filled many high Roman offices, yet derived still greater dignity from her virtues. This was Tiberius Gracchus, the grandson of Sempronius, who was eulogized by Cicero for wisdom and virtue. He was thought worthy of Cornelia, and the event proved that one was as remarkable as the other, for what in that age of the world must have been deemed the highest excellencies of the human character. Tiberius died, leaving Cornelia with twelve children. Her character was such, that Ptolemy, King of Egypt, paid his addresses to her, but was rejected. She devoted herself to the care of her house and children; in which duties she displayed the sweetest sobriety, parental affection, and greatness of mind. During her widowhood, she lost all her children except three, one daughter, who was married to Scipio the younger, and two sons, Tiberius and Caius Gracchus. Plutarch remarks, that "Cornelia brought them up with so much care, that though they were without dispute of the noblest family, and had the happiest geniuses of any of the Roman youth, yet education was allowed to have contributed more to their perfections than nature."

She also gave public lectures on philosophy in Rome, and was more fortunate in her disciples than her sons. Cicero says of her, that "Cornelia, had she not been a woman, would have deserved the first place among philosophers."

Cornelia, like all the leading women of Rome, had imbibed the heroic, or ambitious spirit of the age. She is said to have made remarks to her sons which seemed to spur them on more rapidly in their public career. The result was not very fortunate; for though her sons sustained the highest name for purity of character; though they have come down to us, distinguished as *the* Gracchi, and though they were associated with the popular cause, yet their measures were so revolutionary and violent, that they were both destroyed in popular tumults.

Cornelia survived the death of her sons, which she bore with great magnanimity. They had been killed on consecrated ground, and of these places she said, that "they were monuments worthy of them." She lived subsequently a life of elegant and hospitable ease, surrounded by men of letters, and courted by the great. We cannot have a better idea of the close of her life, and of the high estimation in which she stood, than by the very words of Plutarch. This writer closes the lives of the Gracchi with the following account of Cornelia:—

"She took up her residence at Misenum, and made no alteration in her manner of living. As she had many friends, her table was ever open for the purpose of hospitality. Greek, and other men of letters she had always with her, and all the kings in alliance

with Rome expressed their regard by sending her presents, and receiving the like civilities in return. She made herself very agreeable to her guests, by acquainting them with many particulars of her father Africanus, and of his manner of living. But what they most admired in her was, that she could speak of her sons without a sigh or a tear, and recount their actions and sufferings as if she had been giving an account of some ancient heroes. Some therefore imagined that age and the greatness of her misfortunes had deprived her of her understanding and sensibility. But those who were of that opinion seem rather to have wanted understanding themselves; since they know not how much a noble mind may, by a liberal education, be enabled to support itself against distress; and that though, in the pursuit of rectitude, Fortune may often defeat the purposes of Virtue, yet Virtue, in bearing affliction, can never lose her prerogative."

The whole life of Cornelia presents a beautiful character; and from the facts which have come down to us we may draw these inferences. First; Cornelia must have been educated in a very superior manner by *her father*. For in no other way can we account for her knowledge and love of literature; nor for the fact, that while yet young she was regarded as worthy of the most virtuous and noble men of Rome. Second; she must have been from the beginning, a woman of *fixed principles and undaunted courage*; for, in no other manner can we give a solution to her rejection of the King of Egypt, her unremitting care of her family, the high education of her sons, and the great influence she held over them. Third; she must have *cultivated* literature and the graces of conversation; for, how else could she have drawn around the fireside of a retired widow, the men of letters, and even the compliments of distant princes?

In her lifetime a statue was raised to her, with this inscription: *Cornelia mater Gracchorum.* She died about 230 years before Christ.

CORNELIA,

A DAUGHTER of Metellus Scipio, who married Pompey, after the death of her first husband, P. Crassus. She was an eminently virtuous woman, and followed Pompey in his flight to Egypt, after his defeat by Cæsar at Pharsalia, B. C. 48; and saw him murdered on his landing. She attributed all his misfortunes to his connection with her.

CORNELIA,

DAUGHTER of Cinna, and first wife of Julius Cæsar. She became the mother of Julia, Pompey's wife, and was so beloved by her husband that he pronounced a funeral oration over her corpse.

CORTESI, GIOVANNA MARMOCCHINI,

A CELEBRATED Florentine artist, was born in 1670, and instructed by Livio Mechus, and Pietro Dandini; but, by order of the grand-duchess, she was afterwards taught to paint in miniature by Hippolito Galantini. In that style she became very eminent for her colouring, drawing, and the striking likenesses she produced. She usually worked in oil, but also painted equally well with crayons. She died in 1736.

COSTA, MARIA MARGARITA,

An Italian poetess, whose works were published at Paris, was born at Rome, in 1716. She a woman of vast erudition, and was successful in different kinds of literature. She wrote the librettos of several operas.

COSTELLA, LOUISA STUART,

Is an industrious and agreeable writer. Her first work, "Specimens of the Early Poetry of France," shewed research and taste bestowed on a subject which rarely interests any one save a native of Paris. Her next book was a pleasant one—"Summer among the Boccages and the Vines." She also wrote "A Pilgrimage to Auvergne," "The Queen Mother," and other works. But her most important work is "Memoirs of Eminent Englishwomen;" published in 1844, in four volumes, with a number of well-executed portraits. There are, in all, thirty-seven biographies given, including England's proudest names. Mrs. Costello evidently put her heart in this work; it is purely English in its sentiments and turns of thought. Several other works have appeared from the same gifted pen; the last being a poem entitled, "The Lay of the Stork," and bearing date 1856.

COSWAY, MARY,

One of the best miniature-painters of Italy, was the daughter of an Englishman of the name of Hadfield, who kept an hotel at Leghorn. Mary was born in the year 1779, and married, when twenty years old, an Englishman of the name of Cosway, who had acquired some celebrity as a painter. He soon discovered the talent of his wife, and aided her in cultivating it. He then went with her to Paris, where she devoted herself altogether to miniature-painting and engraving. Her fame soon extended throughout the country, and people from all parts of the kingdom came to have their likenesses taken by her. Her greatest undertaking, a work which was to contain a copy of the best paintings in the Museum, accompanied with historical notices, remained unfinished, on account of the loss of a child, which affected her so much that she became melancholy, and gave up her artistical pursuits. She died, 1804, in a nunnery near Lyons.

COTTIN, SOPHIE,

Whose maiden name was Ristaud, was born at Tonneins, in the department of Lot and Garonne, in 1773. She married M. Cottin, a banker at Bordeaux, and went soon after to reside at Paris, where her husband died. She was then twenty years of age, and was much admired; but she had been tenderly attached to her husband, and never would marry again. To relieve her sorrows, she gave herself up to intellectual pursuits; and thus, in the expression of her thoughts and feelings, she began to write. Her first attempts were small poems, and a story, "Claire d'Albe," which she was induced to publish by the following singular circumstances. Upon the breaking out of the revolution of 1789, Madame Cottin, who did not partake of the popular opinions, adopted the most secluded life possible, devoting herself to study and reading. At the same time she took a lively interest in the misfortunes of those unhappy days, and her heart bled to hear

of the imprisonment and execution of many a well-known citizen.

In the darkest days of "terror," she one evening received the following letter:—

"Madam,—I am almost unknown to you. I have seen you but a few times, and have probably made but a slight impression on you; but I am in urgent distress, and I apply to you with confidence, certain of receiving the aid you can administer.

Madame, my name is on the proscribed list; I am surrounded by spies and enemies; every step leads me to the guillotine, and I can only hope for safety in a foreign land. But I am totally without money to release myself from these dangers; a way has now opened for me, but persons must be feed, and two thousand one hundred and fifty livres is the sum requisite. I supplicate you then, madam, to take pity on an unfortunate fellow-creature who wishes to preserve his life for the sake of a family depending on him. The person who delivers this will call for your answer, and may be entirely trusted. De Fonbelle."

Madame Cottin remembered the name of Fonbelle, and also remembered that he was highly esteemed in the house where she had met him; she was anxious to save him; but how or where to get the required sum? She thought—she considered; when at last the idea struck her. She had often been urged by her friends to publish the tales she had written for her amusement, but had always shrunk from coming before the world. In this extremity, however, she bethought her of a story, of which she had read the first chapters in a little circle, where it had produced a favourable impression. She instantly sat down to her writing-desk, drew out her imperfect manuscript, and resolved to complete it. The night passed—she was still at her labours; two o'clock came—her room was the only one in the house that shewed a light; there was a knocking at the door—a noise in the entry! Who could it be at that hour? Her heart beat violently. It was a domiciliary visit! The letter of Fonbelle lay on the desk—it needed all her presence of mind—the gens-d'armes were already in the room. The expedient she adopted was singular, but successful; she told them she was an authoress, merely occupied in her vocation, and, that they might be convinced of it, offered to give them a sketch of her story. They ranged themselves on chairs round the room, and she proceeded to relate to them "Claire d'Albe." There was such a charm in her voice, and in her manner of arranging the incidents—so much dramatic interest in her conduct of the events—that these rude men became deeply affected. The same people who would have remorselessly dragged the fairest and tenderest to a merciless execution, absolutely sobbed over fictitious woes, pathetically related. When she had finished, they were so much gratified that they forbore touching her papers; and their search through the house was but nominal. They departed, after shaking hands with her, telling her when the book came out, they would immediately purchase a copy.

The book was soon finished; but that was not all—it must be sold. Madame Cottin went in the morning to at least twenty booksellers; none were willing to risk their money with an unknown author. Her active benevolence was not to be abated by repulse. At last, by the means of a friend, she was introduced to a kind-

hearted publisher, who, hearing she was pressed for money, consented to oblige her. "What do you ask, madam?" said he; "the book is prettily written as far as I see, but it is not a master-piece." "Fifty Louis," replied she; "since you are so frank, I confess that I am under the most urgent necessity to procure this sum."

The good man feared the risk; but his better feelings prevailed, and he counted her out fifty golden Louis. The rest of the sum she made up from money she had reserved from her housekeeping supplies, determined to live frugally till her next account day. When the messenger returned, she placed in his hands the two thousand one hundred and fifty livres; and in a fortnight had the pleasure of a letter from M. De Fonbelle, assuring her of his safety and gratitude, while on the same day her volume appeared in print. It was received with so much approbation, that she was induced to bring out, in succession, her other more admired works.

This anecdote has been detailed, as it honours Madame Cottin more than even her literary reputation. How noble, to take the first steps in the career of authorship from no sordid motive, nor even from a vain desire of renown, but solely to save the life of an innocent victim of injustice! Her other works were all brought out for the indulgence of her wish to succour the indigent, and never did a lower motive inspire her genius. Her written works are like her entire life—an exposition of the noblest sentiments. The eloquence and fervour with which she expresses the most secret feelings of the heart, have been much admired, particularly by her own sex. Her authorship commenced from the irrepressible desire to occupy her time innocently, and improve her own mind. The last work she undertook was on religion; and she had also commenced one on education; a painful disease prevented her from finishing either. The latter was the only one of her works for which she was anxious to gain a favourable reception with the public. Singular as it will now seem, she disapproved, in general, of women appearing as authors; but in her solicitude for this work on education, she honoured the true and instinctive promptings of female genius—to teach. Madame Cottin died, after a severe illness of three months, August 25th., 1807.

Her works have been collected, and published at Paris. The following are the names of the principal of them:—"Claire d'Albe," "Malvina," "Amelie de Mansfield," "Matilda," and "Elizabeth, or the Exiles of Siberia;" this last is considered her best work.

COUTTS, ANGELA GEORGINA BURDETT,

Is distinguished as possessing more wealth than any other private woman in the world; and a far higher distinction is hers also, that she is using her immense riches in the noblest works of charity.

Miss Burdett Coutts is the youngest daughter of Sir Francis Burdett, Bart., late of Bramcote, county of Warwick, a philanthropist and reformer, whose political career is well known. Her mother was Sophia, youngest daughter of Thomas Coutts, Esq., the opulent banker of the Strand. The family of Burdett, enriched by alliances with the houses of Camville of Arrow, Bruin of Bramcote, and Fraunceys of Foremark, can be traced to one of the soldiers of the Conquest. But whatever the ancestry of Miss Burdett Coutts might have been, it can confer no honour on her name so noble as do her own benevolent deeds. She was born April 25th., 1814, and

carefully trained in those religious sentiments which develop the best faculties of the female mind. She was not educated as an expectant heiress, because her grandfather's marriage with Miss Mellon, the actress, and his gift by will of his whole fortune to this, comparatively, young wife, must have deprived his children of any expectancy from the step-mother, who subsequently married the young Duke of St. Albans. But the amiable, interesting, and affectionate Angela Burdett, was ever a favourite with her step-grandmother; and as the latter had no children or near relations of her own, she justly determined the fortune she had received from her first husband should return to his family, and wisely selected the youthful Angela Georgina Burdett as her heiress. One condition only was annexed to the possession of this vast property—that the heiress should assume the additional surname and arms of Coutts, which, by royal licence, was permitted. In September, 1837, the subject of this memoir took the style and surname, and came into possession of her fortune; she was then twenty-three years of age.

Since Miss Burdett Coutts came into possession of her fortune, she has been indefatigable in her works of benevolence. Besides her private charities, which are innumerable, she has given largely for missionary purposes; to assist religious societies; endowed the see of a bishopric in Adelaide, South Australia; and bestowed *thirty thousand pounds sterling* to build and endow a church, with parsonage-house and schools in Westminster, London! Who, among the living noble and rich *men* of England, has done deeds of disinterested benevolence to be compared with these? A woman is now the leader of British charities; and the name of Miss Burdett Coutts is honoured throughout the Christian world.

COWLEY, HANNAH,

Whose maiden name was Parkhouse, was born at Tiverton, in Devonshire, in 1743, and died there in 1809. She is the author of nine comedies, among which are the "Runaway," the "Belle's Stratagem," and "More Ways than One;" the tragedies of "Albina," and "The Fate of Sparta;" two farces; and the poems of "The Siege of Acre," "The Maid of Aragon," and "The Scottish Village." Her poems are of that description which Horace deprecates; but her comedies have considerable merit.

COXE, MARGARET,

Was born in Burlington, New Jersey. Her father was William Coxe, Esq., long an eminent citizen of that place. Miss Coxe, as a delicate child, was educated chiefly at home; a choice library, a beautiful garden, and a pious family, united with her own love of study, gave the bias to her mind which has proved of such benefit to others. She is now one of the most accomplished educators of her own sex in America; because to her thorough discipline of mind is added the true religion of heart, which has such an influence in moulding the characters of the young. Miss Coxe has written some excellent works, among which are "Botany of the Scriptures;" "Wonders of the Deep;" and "The Young Lady's Companion," in a series of Letters, replete with the faithful monitions and precepts a good mother, or rather an affectionate elder sister would urge on those under her care. Miss Coxe is now at the head

of a large and popular seminary for young ladies in Cincinnati, Ohio.

CRAON, PRINCESS DE,

Is author of several novels and tales that have been admired with a certain class—the exclusives of Parisian readers. The most popular of her works are "Le Siége d'Orleans;" "Une Soirée en Famille;" and "Thomas Morus."

CRAVEN, ELIZABETH, LADY,

MARGRAVINE of Anspach, youngest daughter of the Earl of Berkeley, was born in 1750, and married, in 1767, William, last Earl of Craven, by whom she had seven children. But in consequence of his ill-treatment, they were separated in 1781. After this, Lady Craven lived successively at the courts of Versailles, Madrid, Lisbon, Vienna, Berlin, Constantinople, Warsaw, St. Petersburgh, Rome, Florence, Naples, and Anspach, where she became acquainted with the margrave Christian Frederick Charles Alexander, a nephew of Frederick the Great. On this tour, in 1787, she was persuaded to descend into the grotto of Antiparos, which no woman had ever before visited. Lord Craven died at Lisbon in 1791, and his widow soon after married the margrave, who surrendered his estates to the King of Prussia for a pension, and came to reside in England with his wife. He died in 1806. The account of Lady Craven's travels through the Crimea to Constantinople was first published, in a series of letters, in 1789. Besides these, she has written poems, plays, romances, and her own memoirs, entitled "Memoirs of the Margravine of Anspach, formerly Lady Craven, &c." London, 1825. These are interesting on account of her intercourse with Catharine II., Joseph II., and other princes.

CRAWFORD, ANNE,

A CELEBRATED English actress, both in comedy and tragedy; but better remembered by her maiden name of Barry. She was born at Bath in 1734, and died in 1801.

CREGUY, VICTOIRE D'HOULAY, MARQUISE DE,

A DISTINGUISHED French lady, was born in 1699, and died in 1804. She has left several volumes of souvenirs, which form a sort of panorama of the eighteenth century. Allied by birth to the highest nobility, and inspired by nature with a taste for literary society, she was acquainted with most of the celebrated characters of all descriptions that flourished during that lapse of time.

As a girl, being presented to Louis XIV., when, according to the etiquette of the court, she advanced to kiss the king's hand, the gallant monarch prevented the action by rendering this homage to herself; a fact only worth recording because the very same circumstance occurred on a presentation to Napoleon eighty years afterwards.

A family of the name of Grèguy, but whose ancestor had been an upholsterer in the time of Louis XII., claimed to belong to the great de Creguy race. "There was some similarity in the pursuits of our ancestors," said Madame de Crèguy, "*c'est que les uns gagnaient des batailles, tandis que les autres faisaient des sieges,*"

Several other examples are on record of the ready wit for which she was celebrated among her contemporaries. Held at the baptismal font by the distinguished Princess des Ursins, who governed Spain despotically under Philip V., she lived to see that monarchy submitted to the disposal of France, and its crown awarded to one born the private subject of an obscure province. That the Marchioness de Crèguy maintained through all these changes her cheerfulness of mind, shews that her literary pursuits had a happy effect on the tranquillity and usefulness of her long life.

CRETA, LAURA,

Was born in Italy, in 1669. She received a learned education, and was a proficient in languages and philosophy. She married Pietro Lereni, but he died in less than two years after their union. She had been much attached to her husband, and refusing several advantageous offers of marriage, devoted herself to her studies, and lived in honoured widowhood to the close of her life. She corresponded with most of the eminent scholars and philosophers then living in Europe, who were happy in forming an acquaintance, through the medium of letters, with such a lady, renowned as the most learned woman of the age. She died at the beginning of the eighteenth century, and was, says a contemporary writer, "lamented throughout Christendom."

CROMWELL, ELIZABETH,

Wife of Oliver Cromwell, was the daughter of Sir James Bourchier, knight, of Felsted, in Essex. She was married on the 22nd. of August, 1620. In person and manners she was very plain, and not well educated, even for those times. She seems to have been an upright, religious, and charitable woman, who however did not possess much influence over her husband. After the death of Cromwell, in 1658, she retired for a short time into Wales, and then went to the house of her son-in-law Claypole, at Norborough, in Lincolnshire, where she lived till her death, October 8th., 1672. She was probably upwards of seventy when she died.

CROWE. CATHARINE,

Whose maiden name was Stevens, was born at Borough Green, in the county of Kent. She married Lieutenant-Colonel Crowe, of the British army. She has one child—a son; the family reside chiefly at Edinburgh, or in the neighbourhood. Her published books are numerous, and she has written much for the periodicals and other serials, within the last ten years. Her writings have attracted considerable attention among the learned, and attained, as might have been expected, a wide popularity among those who like to read ghost-stories, though stoutly denying any belief in such nonsense. The term, "Night-Side of Nature," given to be the most remarkable of her productions, Mrs. Crowe explains as being borrowed from the German, signifying "that side of a planet which is turned from the sun; and during this interval, external objects loom upon us but strangely and imperfectly: the Germans draw a parallel between these vague and misty perceptions, and the similar obscure and uncertain glimpses we get of that veiled department of nature, of which, whilst comprising, as it does, the solution of

questions concerning us more nearly than any other, we are yet in a state of entire and wilful ignorance."

The principal works of Mrs. Crowe are:—"Susan Hopley," "Lilly Dawson," "Manorial Rights," and "Aristodemus," a tragedy. But the "Night-Side of Nature" is her great work, and had she done as the Sibyl of old, burnt two-thirds of her matter, the book would have been much more valued. The truth is, so many foolish, inconsistent, and useless examples of preternatural appearances and warnings are given, that the reader, even though a little inclined to believe there may be more things in heaven and earth than philosophy has explained, will yet become disgusted with the trivial scenes in which these spiritual influences are represented as chiefly engaged.

CRUZ, JUANA INEZ DE LA,

Was born in November, 1651, a few leagues from the city of Mexico. Her father, a Spaniard, had sought wealth by an establishment in America, where he married a lady of the country, but of Spanish extraction. Juana, the fruit of this union, displayed in early childhood a passion for letters, and an extraordinary facility in the composition of Spanish verse. At eight years of age, she was placed by her parents with an uncle, who resided in Mexico, and who caused her to receive a learned education. Her talents having attracted notice and distinction, she was patronized by the lady of the viceroy, the Marquis de Mancera, and, at the age of seventeen, was received into his family.

A Spanish encomiast of Juana, relates a curious anecdote respecting her, communicated to him, as he affirms, by the viceroy. Her patrons, filled with admiration and astonishment, by the powers and attainments of their young *protegée*, determined to prove the extent and solidity of her erudition. For this purpose they invited forty of the most eminent literary characters of the country, who assembled to examine Juana in the different branches of learning and science. Questions, arguments, and problems, were accordingly proposed to her by the several professors, in philosophy, mathematics, history, theology, poetry, etc., to all of which she answered with equal readiness and skill, acquitting herself to the entire satisfaction of her judges. To this account it is added, that she received the praises extorted on this occasion by her acquirements, with the most perfect modesty; neither did she, at any period of her life, discover the smallest tendency to presumption or vanity, though honoured with the title of the *tenth muse:* a pious humility was her distinguishing characteristic. She lived forty-four years, twenty-seven of which she passed in the convent of St. Geronimo (where she took the veil) in the exercise of the most exemplary virtues.

That enthusiasm by which genius is characterized, necessarily led to devotion in circumstances like those in which Juana was placed. In the fervour of her zeal, she wrote in her blood a confession of her faith. She is said to have collected a library of four thousand volumes, in the study of which she placed her delight: nevertheless, towards the close of her life, she sacrificed this darling propensity for the purpose of applying the money which she acquired by the sale of her books, to the relief of the indigent. However heroic may be the motive of this self-denial,

the rectitude of the principle is doubtful: the cultivation of the mind, with its consequent influence upon society, is a more real benefit to mankind than the partial relief of pecuniary exigences.

Juana was not less lamented at her death, than celebrated and respected during her life: her writings were collected in three quarto volumes, to which are prefixed numerous panegyrics upon the author, both in verse and prose, by the most illustrious persons of old and new Spain.

CUBIERE, MADAME DE,

Is a novelist of some talent. She has written the following:—"Emerick de Maurger;" "Leonore de Bizan;" and "Monsieur de Goldau."

CULMAN, ELIZABETH,

Is worthy of a place beside Lucretia Davidson; she died when only seventeen years old. Miss Culman was born in the year 1816 at St. Petersburg. She was already a prodigy of learning at an age when other children only commence their education. In her fourteenth year she was acquainted with ancient and modern Greek, the Latin, German, English, French, Italian, Spanish, and Portuguese languages and literature, and had then translated the Odes of Anacreon into her vernacular. But just when her mind gave promise of becoming one of the greatest ornaments of her country, death removed her to a higher state of existence. She died in 1833, at St. Petersburg; and a year after her death, her writings, making three volumes, were published in that city.

CUNITIA, OR CUNITZ MARIA,

A LADY of great genius and learning, was born in Silesia, about the beginning of the seventeenth century. She became, when very young, celebrated for her extensive knowledge in many branches of learning, particularly in mathematics and astronomy, upon which she wrote several ingenious treatises; one of which, under the title of "Urania Propitia," printed in 1650, in Latin and German, she dedicated to Ferdinand the Third, Emperor of Germany. In this work are contained astronomical tables, of great care and accuracy, founded upon Kepler's hypotheses. She acquired languages with amazing facility; and understood Polish, German, French, Italian, Latin, Greek, and Hebrew. With equal care she acquired a knowledge of the sciences, history, physic, poetry, painting, music, both vocal and instrumental; and yet they were no more than her amusements. Her favourite studies were mathematics and astronomy; and she was ranked among the ablest astronomers of the age. The exact time of her birth is not known. She married Elias de Lewin, M.D., and died at Pistcheu, in 1664. The name of this learned lady is now little known, but several famous men have borrowed from her works to enrich their own without any acknowledgment of the real author.

CUSHMAN, CHARLOTTE,

Is an American actress of undoubted originality and genius; she has found a genial biographer in Mary Howitt, from whose sketch of her life, as it appeared in "The People's Journal," we

are mainly indebted for the following particulars. Miss Cushman was born at Boston; she was the eldest of five children, who, by the death of their father, were left, when young, dependent on the care and instruction of their mother, who appears to have faithfully and efficiently performed the heavy duties which thus devolved upon her. Charlotte, when quite a child, was remarkable, we are told, for her grave and earnest character, indicative of that stedfast self-reliance which she afterwards manifested. She inherited from her mother a fine voice, and good musical taste and ability, and this her parent resolved to cultivate as far as her means permitted; these were, however, very limited, and but for the assistance of a gentleman of wealth and taste, who chanced to hear Miss Cushman sing at a concert, her musical talents might have remained undeveloped for lack of sufficient cultivation. She was through the instrumentality of this friend, articled for three years to a competent teacher; and before the time had expired, we find her singing in a concert with Mrs. Wood, formerly Miss Paten, who was so delighted and astonished with her voice, that she declared it to be the finest contralto she ever heard, and strongly advised her to turn her attention to singing for the stage. To this her friends greatly opposed; the advice was, however, followed, and Charlotte Cushman came out as a public singer in the character of the Countess in the "Marriage of Figaro," at the age of nineteen years.

Her success was so decided that she was immediately engaged as *prima donna* for a new theatre, which had been erected at New Orleans, whither she repaired. Here, previous to her public appearance, a great misfortune befel her in the loss of her vocal powers, owing partly, it is supposed, to the change of climate, and partly to the severe practice necessary to fit her for the arduous parts she was to undertake. In this strait what was to be done? One avenue to fame and fortune closed, she determined to try another; in accordance with the advice of the tragedian of the theatre, "a noble-hearted man and a fine scholar," who it seems appreciated her yet untried talent for acting, she commenced privately, and under his direction, the course of study necessary to fit her for the stage; and to the utter astonishment of every one connected with the theatre, was announced to perform Lady Macbeth on her friend's benefit night. In the face of great discouragement and numerous obstacles, she made her appearance in this difficult character, and achieved a complete triumph; the performance was repeated many nights, and her fame, in New Orleans at least, was established as a great tragic actress.

She went to New York, full of hope and enthusiasm, sent for her family to reside with her, and entered into an engagement for a term of three years at one of the theatres there. But now again misfortune overtook her; she was siezed with an illness which completely prostrated her strength for a while; and just as she was recovering from this, and was able to commence the fulfilment of her engagement, the theatre was burnt down, and she lost all her theatrical wardrobe. She had entered, too, on her duties before her strength was equal to the immense exertion, both mental and physical, which they entailed; her illness returned, and "thus was she left penniless, without an engagement, on a bed of sickness, with her family dependent upon her." Included in this circle of depend-

ents was her younger sister, Mrs. Merriman, and her infant, she having been deserted by her husband.

Bravely and nobly did this down-stricken woman battle with the adverse billows which surrounded and threatened to overwhelm her. She saw that her sister Susan had dramatic talent, put her in the way to cultivate it, and when she had in some degree recovered her strength, encouraged her more timid nature to make a first appearance on the stage by taking herself the male character, which would enable her to support and sustain the young debutante. Success crowned the united efforts of the sisters; they took a high stand together, and for one season performed the leading characters, both male and female, at Philadelphia; of the theatre of which city Miss Cushman soon after assumed the management. When Mr. Macready went to America, he was so pleased with the assistance she rendered him, that he requested her to accompany him to fulfil his engagements through the northern states, which she did.

In 1845, Miss Cushman came to England, resolved to attempt the establishment of a dramatic reputation in this country. She was alone and unfriended, and knew not to whom to look for counsel or assistance; she received offers from the managers of Covent Garden theatre, St. James', and one or two others, and after some hesitation accepted an engagement at the Princess', where she came out as Bianca in Milman's tragedy of "Fazio." Her success was great and unquestioned, and depended entirely upon her own merit and originality. At this theatre she performed for eighty-four nights a range of characters the most diverse and difficult, and all with the same result.

In July, 1846, she was joined in London by her mother and sister Susan, who had become a widow, and who made her first appearance before an English audience in December, at the Haymarket, in the character of Juliet, Charlotte performing Romeo. The sisters afterwards visited the principal towns of Great Britain, and "everywhere, whilst their distinguished talent was acknowledged by the public at large, their personal accomplishments and their qualities of heart and mind won for them the firmest friends."

In 1849, Miss Cushman returned to America, and resumed her performance of leading characters at New York and elsewhere. Susan did not return, having found a second husband, more kind and congenial than the first, in England, where she now resides.

CZARTORYSKI, ISABELLA PRINCESS,

Wife of Prince Adam Czartoryski, was born in Warsaw about the year 1743. She was a lady of refined and cultivated taste in literature, and a lover of nature. Her first published work was on "Gardens," magnificently illustrated, in which she displayed her peculiar talents, and gave much valuable information. She embellished the grounds of her beautiful residence at Pulaway according to the principles set forth in her work, but she did not enjoy it long: it was confiscated to the Russians. She afterwards wrote "The Pilgrim of Doramil," based on Polish history, and intended to promote morality, which work has been much admired. Her daughter has written several excellent stories, depicting the manners and domestic life of the Polish peasantry. Princess Czartoryski died in 1835. Her family is a branch of the Jagellons, rightful heirs to the hereditary throne of Poland.

DACIER, ANNE,

Was daughter of Tanneguy le Fevre and Marie Oliver his wife. Anne was born at Saumur, in 1651. Her father, it is related, had an acquaintance who practised judicial astrology, and who, on the birth of the infant, desired he might be allowed to cast her nativity. After finishing his figures, he told M. le Fevre there must have been some mistake respecting the exact instant of the birth of the child, since her horoscope promised a future and fame quite foreign to a female. This story must be left to the faith of the reader; but, whatever might be its truth, it is certain that an incident occurred, when Mademoiselle le Fevre was about ten years of age, which determined her father, who was professor of Belles-Lettres at Saumur, to give her the advantage of a learned education.

M. le Fevre had a son whom he instructed in the classics; and to whom he usually gave lessons in the room in which his daughter worked in tapestry. The youth, whether from incapacity or inattention, was sometimes at a loss when questioned by his father; on these occasions his sister, who appeared to be wholly occupied with her needles and her silks, never failed to suggest to him the proper reply, however intricate or embarrassing the subject. M. le Fevre was, by this discovery, induced to cultivate the talents of his daughter. Mademoiselle le Fevre afterwards confessed that she felt, at the time, a secret vexation for having thus betrayed her capacity, and exchanged the occupations and amusements of her sex, under the eye of an indulgent mother, for the discipline of her father, and the vigilance and application necessary to study.

After having learned the elements of the Latin language, she applied herself to the Greek, in which she made a rapid progress, and at the end of eight years no longer stood in need of the assistance of a master. As her mind strengthened and acquired a wider range, she emancipated herself from the trammels of authority, and laid down plans of study which she pursued with perseverance. She now read and thought for herself: and frequently, though with the utmost modesty and deference, presumed to differ, on subjects of literature and criticism, from her respectable father, who died in 1673, and the following year Mademoiselle le Fevre went to Paris, and took up her residence in that city. She was then engaged on an edition of "Callimachus," which she published in 1674. Some sheets of that work having been shown to M. Huet, preceptor to the dauphin, and other learned men, a proposal was made to her to prepare some Latin authors for the dauphin's use; which proposal she accepted, and published an edition of "Florus" in 1674.

Her reputation being now spread all over Europe, Christina of Sweden ordered a present to be sent to her, in her name; upon which Mademoiselle le Fevre sent the queen a Latin letter, with her edition of "Florus." Her majesty not long after wrote to her, to persuade her to abandon the Protestant faith, and made her considerable offers to settle at court. But this she declined, and continued to publish works for the use of the dauphin. "Sextus Aurelius Victor" came out under her care, at Paris, in 1681; and in the same year she published a French translation of the poems of Anacreon and Sappho, with notes, which were so much admired as to make Boileau declare that it ought to deter any from attempting

to translate those poems in verse. She also published, for the use of the dauphin, "Eutropius," in 1683; and "Dictys Cretensis," and "Dares Phrygius" in 1684. She wrote French translations of the "Amphitryo," "Epidicus," and "Prudens," comedies of Plautus, in 1683; and of the "Plutus" and "Clouds" of Aristophanes, with notes. She was so charmed with this last comedy, that she had read it two hundred times.

She married M. Dacier, with whom she had been brought up in her father's house, in 1683, and soon after declared to the Duke of Montausier and the Bishop of Meaux a design of reconciling herself with the church of Rome; but as M. Dacier was not satisfied as to the propriety of the change, she retired with him to Castres in 1684, to examine the controversy between the Protestants and Papists. They determined in favour of the latter, and after their conversion, the Duke de Montausier and the Bishop of Meaux recommended them at court, and the king settled a pension of fifteen hundred livres on M. Dacier, and of five hundred upon his wife. They then returned to Paris and resumed their studies.

In 1688, she published a French translation of "Terence's Comedies," with notes, in three volumes. She rose at five in the morning, during a very cold winter, and finished four of them, but reading them over a few months afterwards, she was so dissatisfied with them that she burnt them, and began the translation again. She brought the work to the highest perfection, and even equalled the grace and noble simplicity of the original. She assisted in the translation of "Marcus Antoninus," published by her husband in 1691, and in the specimen of the translation of "Plutarch's Lives," which he published three years afterwards.

In 1711, she published a French translation, with notes, of "Homer's Iliad," which was thought faithful and elegant. In 1714, she published the "Causes of the Corruption of Taste." This was written against M. de la Motte, who, in the preface to his "Iliad," had expressed but little admiration for that poem. This was the beginning of a literary war, in the course of which a number of books were produced. In 1716, she published a defence of Homer against the apology of Father Hardouin, in which she attempts to show that Father Hardouin, in endeavouring to apologize for Homer, has done him a greater injustice than his declared enemies. Her last work, the "Odyssey of Homer," with notes, translated from the Greek, was published the same year.

She died, after a painful sickness, August 17th., 1720, at sixty-nine years of age. She had two daughters and a son, whom she educated with the greatest care; but the son died young, one daughter became a nun, and the other, who is said to have united all the virtues and accomplishments of her sex, died at eighteen.

Madame Dacier was remarkable for firmness, generosity, good-nature, and piety. Her modesty was so great, that it was with difficulty she could be induced to speak on literary subjects. A learned German once visited her, and requested her to write her name and a sentence in his book of collections. She, seeing in it the names of the greatest scholars in Europe, told him that she could not presume to put her name among so many illustrious persons. But as he insisted, she wrote her name with a sentence of Sophocles signifying that "Silence is the ornament of women." She was often solicited to publish a translation of some books of

Scripture, with remarks upon them; but she always answered that "A woman ought to read and meditate on the Scriptures, and regulate her conduct by them, and to keep silence, agreeably to the command of St. Paul."

We must not forget to mention, that the academy of Ricovrati at Padua chose her one of their body in 1684, and learned men of all countries vied with each other in proving their sense of her merit.

DACRE, LADY,

Is English by birth, and in 1833, published a series of tales, written with taste, feeling, and passion, which were favourably received by the public. Another work of hers, "Trevelyan," a novel of considerable interest, appeared the following year, though by no means justifying the comparison which a leading British journal made between it and Miss Edgeworth's "Vivian." The best work of Lady Dacre is "Recollections of a Chaperone," containing several stories. Dr. Johnson has been often quoted for his saying, that it is a wonderful effort of mind to frame a good plot, even if it be indifferently filled up. The first of these stories has certainly surmounted this difficulty; the plot of "Ellen Wareham" is strikingly interesting; it has been dramatized with a success that some of our best novels have failed to obtain, when thus prepared for the stage, because their merit was of the sort that did not admit condensation. The other "Recollections" are interesting stories; the second has some admirable scenes of common life, describing the ludicrous pathos of high-flown romance, when "love in a cottage" has to descend to the common cares of cookery and children. We must not omit to notice that "Ellen Wareham" has, most unjustifiably, been taken from its rightful author, and brought out in America with the name of the late "Ellen Pickering," who being favourably distinguished by her own numerous and popular works, does not need to borrow reputation from the very different pen of Lady Dacre.

DAMER, ANNE SEYMOUR,

Only child of Field-marshal Conway, was born in 1748. Almost in childhood, she imbibed a love of literature, and became highly accomplished. An accidental conversation with Hume, respecting some plaster casts, turned her attention to sculpture, and she took lessons from Ceracchi and Bacon, and studied in Italy. She was also fond of dramatic amusements, and was an excellent amateur actress. She died May 28th., 1808. The productions of her chisel are numerous and do her honour. Among them is a bust of Nelson in Guildhall, two colossal heads on Henley bridge, and a statue in marble, of George the Third, in the Edinburgh Register office.

It is not so much the excellence of her works of art that entitles this lady to admiration, as that a person of her rank, wealth, and beauty, should give up society, in a great measure, to devote herself to so arduous an occupation as that of sculpture. She was a warm-hearted politician, and exerted all her influence, which was not trifling, in favour of Fox

DAMO,

Daughter of Pythagoras, the philosopher, was one of his favour-

ite disciples, and was initiated by him into all the secrets of his philosophy. Her father entrusted to her all his writings, enjoining her not to make them public. This command she strictly obeyed, though tempted with large offers, while she was struggling with the evils of poverty. She lived single, in obedience to her father's wishes, and exhorted other young women, whose education she took charge of, to do the same. She was born at Crotona, in Italy, and lived about B. C. 500.

DAMOPHILA,

Wife of Damophilus, the Grecian philosopher, was the contemporary, relation, and rival of Sappho. She composed a poem on Diana, and a variety of odes on subjects connected with the passion of love. She is mentioned by Theophilus, in his life of Apollonius Thayneus. She flourished about B. C. 610.

DANCY, ELIZABETH,

Second daughter of Sir Thomas More, was born in London, 1509, and educated very carefully under her father's care. She corresponded with Erasmus, who praises the purity of her Latin style. She married, when very young, Mr. Dancy, son and heir of Sir John Dancy. Her productions and the time of her death are uncertain.

D'ANDALO, or BRANCALEONE GALEANA.

Nothing is known of the early youth of this lady, but that she belonged to the noble house of Saviolo of Bologna. She lived in the thirteenth century, a melancholy epoch for Italy, divided and torn to pieces by factions and princely demagogues. In 1251, her husband, Brancaleone D'Andalo, was selected by the upper council of Bologna to go to Rome, where the imbecile administration wished to confer on him the dignity of Senator, and to obtain the advantage of his services in appeasing their dissensions. He declined going until they sent hostages to Bologna. Galeana remained at Bologna to receive these noble Romans, and upon their arrival wrote to her husband a very elegant Latin letter, describing them and their reception. She then proceeded to Rome, where she found D'Andalo precipitated from his honours—the caprice of popular favour had turned—he was in a dungeon, and his life menaced. Struck with horror, she sunk not under this blow, but courageously presented herself to the council, and with a manly eloquence did this Bolognese matron appeal to the public faith; and solemnly one by one call upon the weak and perfidious individuals who had invited her husband to this snare. The good cause triumphed; Galeana had the felicity of returning home with D'Andalo, endeared to him by her virtuous exertions. She died in 1274.

DANGEVILLE, MARY ANNE BOTOL,

A celebrated French actress, considered as superior to any of her profession in the class of characters she personated; she was the representative of the waiting-maids of French comedy. She died, March, 1796; but, more fortunate than people of higher station and greater talents, her eulogium was pronounced two years before her decease. In September 1794, M. Molé, at the Lyceum of Arts, at Paris, delivered a panegyric on this distinguished actress.

DANTI, THEODORA,

An Italian artist, was born at Perugiain 1498, and died there in 1573. She painted small pictures in the manner of Pietro Perugino, in an excellent style. She also excelled in mathematics, in which science she instructed one of her nephews, who, with his aunt, acquired great reputation for learning.

DARLING, GRACE,

Whose name, by an act of heroic daring, has resounded through the civilized world, was born November 24th., 1815, at Bamborough, on the coast of Northumberland. She was the seventh child of William Darling, a steady, judicious, and sensible man, who held the responsible office of keeper of the Longstone Light-house, situated on one of the most distant and exposed of the Farne Islands, a rocky group extending some seven or eight miles beyond this dangerous coast. In this isolated position, where weeks sometimes elapsed without communication with the mainland, the greater part of Grace's existence was passed, with no other companionship than that of her parents and brother, who resided at the Lighthouse. She benefited by the advantages of a respectable education, suited to one in her sphere of life, and her time was principally occupied in assisting her mother in household affairs.

Grace had reached her twenty-second year, when the incident occurred which has given her so wide-spread and just a fame. The Forfarshire steamer, proceeding from Hull to Dundee, with sixty-three persons on board, was wrecked upon one of the fearful crags of the Farne group, on the night of the 6th. of September, 1838. The vessel, which subsequent inquiry proved to have been utterly unseaworthy, was broken in two pieces, the after part, with many souls upon it, being swept away instantly, while the fore part remained upon the rock. The captain and his wife were among the number of those who perished. Nine persons survived the horrors of that night upon the remaining fragment of the wreck, exposed, amid rain and profound darkness, to the fury of the waves, and expecting momentarily to be engulphed by the boiling surge.

At daybreak on the morning of the 7th., these poor people were discovered from Longstone by the Darlings, at nearly a mile's distance, by means of a glass, clinging to the rocks and remnants of the vessel. Grace, the moment she caught sight of them, perceiving their imminent danger—for the returning tide must wash them off—immediately determined to save them; and no remonstrances of her father, who, in the furious state of the sea, considered it a desperate and hopeless adventure, had any power in dissuading her. There was no one at the Lighthouse but her parents and herself, her brother being absent on the mainland; and she declared if her father did not accompany her, she would go alone; that, live or die, she would attempt to save the wretched sufferers.

Her father consented to the trial. The boat was launched with the assistance of the mother; and the father and daughter, each taking an oar, proceeded upon their errand of mercy. They succeeded; and in no instance has lowly virtue and unobtrusive heroism met with more prompt acknowledgment or just reward

The highest enthusiasm prevailed throughout Great Britiain as the adventure became known, and distant nations responded with hearty sympathy. To reward the bravery and humanity of Grace Darling, a subscription was raised in England, which amounted to £700, and she received besides numberless presents from individuals, some of them of distinguished rank. Her portrait was taken and multiplied over the kingdom; the Humane Society sent her a flattering vote of thanks and a piece of plate; dramatic pieces were performed representing her exploit; her sea-girt home was invaded by steamboat loads of wonder-seeking admirers, and offers of marriage, not a few, flowed in upon her.

Amid all this tumult of applause, so calculated to unsettle the mind, Grace Darling never for a moment swerved from the modest dignity which belonged to her character. She continued, notwithstanding the improvement in her circumstances, to reside at the Lighthouse with her parents, content to dwell in the secluded and humble sphere in which her lot had been cast; proving by her conduct that the liberality of the public had not been unworthily bestowed.

Grace Darling, as is too often the case with the noble and good, was not destined to enjoy long life. She survived only a few years to enjoy her well-earned fame. In 1841, symptoms of declining health exhibited themselves, and, on the 20th. of October, 1842, she died of consumption.

Grace Darling is described as a woman of middle size, comely, though not handsome, but with an expression of mildness and benevolence most winning. Her disposition was always retiring and reserved, the effect, no doubt, of her solitary mode of life; a life which unquestionably fostered and concentrated the quiet enthusiasm of her character, and made her the heroine of one of the most beautiful episodes that ever adorned the history of woman.

DARUSMONT, FRANCES,

Better known as Miss Fanny Wright, was left an orphan at the age of nine years, with a younger sister, the two being heirs to a considerable property. They were placed under the guardianship of a man who was an accomplished adept in the philosophy of the French Encyclopædists. Her parents had been strict Presbyterians, and, apparently, she was brought up in that faith; yet the poison of the French philosophical ideas was instilled with zeal into her young and eager soul, that should have been moulded by a pious mother's wise care; for, with warm feelings and a mind of strong powers, Fanny Wright had an enthusiasm of nature which *would* have its way. If such women are trained rightly, what noble beings they become!

When Miss Wright came of age, she found that the Old World was a hard field for her philanthropic plans. She had been taught by her infidel friend, and honestly believed, that religion, or the priest rather, was the greatest obstacle in the way of human happiness and social improvement. She therefore went to the New World to see another phase of society. Her travels and observations extending from 1818 to 1820, and entitled "Views on Society and Manners in America," evinced a hopeful mind, enlarged and liberal political views, with no expressed hostility to the Christian religion.

Her second work, "A Few Days in Athens," published in 1822, is dedicated to Jeremy Bentham. In this she endeavours to prove the truth and utility of the Epicurean doctrine—that pleasure is the highest aim of human life. It is written with vigour, and the classic beauty of its style won much praise; but its tendency is earthward.

After travelling in Greece and elsewhere, Miss Wright returned to America in 1825, and settled at Nashoba, Tennesee, with the avowed intention of cultivating the minds of some negroes whom she emancipated, and thus proving the equality of races. Her philanthropy was doomed to disappointment. She finally abandoned her plan; came to the eastern cities and began a course of lectures, setting forth her particular views of liberty. In New York, she was much followed and flattered by many persons, who formed "Fanny Wright Societies," with notions of "reform" similar to the present communists of France. Rarely did an American woman join her standard, and so Miss Wright could find no true friend; for between the sexes there can be no real bond of generous sympathy without Christian sentiment hallows the intercourse. Miss Wright left America for France, where she had before resided. Here she married M. Darusmont, a man who professed her own philosophy; the result has not been happy for her. They separated some years ago, she returning with their only child, a daughter, to America, where she owns landed property, and has recommenced her philanthropic labours on behalf of the coloured race. She seeks to prove that the slave may be made worthy of freedom, and she does this at her own care and cost. There is no doubt that she has sought to do good, and it is a sad thought that such a mind should have been so misdirected in its early formation. We have been told by a lady who lately conversed with Madame Darusmont, that she ascribes her errors of opinion (there is no substantial charge against her purity of conduct) to the misfortune of her early training; that she has freed herself from many of these errors, and we hope she will yet be redeemed from the heavy servitude of infidelity, and find that true liberty and happiness which the Gospel only can give the human soul.

DASCHKOFF, CATHARINE ROMANOWNA,

Princess of, was descended from the noble family of Worenzoff, and was the early friend and confidant of Catharine the Second, of Russia. She was born in 1744, and became a widow at the age of eighteen. She endeavoured to effect the accession of Catharine to the throne, but at the same time, was in favour of a constitutional limitation of the imperial power. In a military dress, and on horseback, she led a body of troops to the presence of Catharine, who placed herself at their head, and precipitated her husband, Peter the Third, from the throne. The request of the Princess Daschkoff to receive the command of the imperial guards, was refused. She did not long remain about the person of Catharine. Study became her favourite employment; and, after her return from abroad, in 1782, she was made director of the Academy of Sciences, and president of the newly-established Russian Academy. She wrote much in the Russian language, and promoted the publication of the Dictionary of the Russian Academy. She died at Moscow, in 1810.

Her courage and decision were extraordinary. Although her exertions in Catharine's favour had been repaid by ingratitude, coldness, and neglect, yet the empress did not hesitate, when a conspiracy was formed to dethrone her, of which she thought the Princess must be cognizant, to write her a long and flattering letter, in which she conjured her, in the name of their friendship, to reveal the projects against her, promising the Princess full pardon for all concerned. The indignant Princess replied to the four pages she had received in four lines "Madam, I have heard nothing: but, if I had, I should beware of what I spoke. What do you require of me? That I should expire on the scaffold? I am ready to ascend it."

DASHKOVA, EKATERINA ROMANOVNA,

A Russian Princess, was born in 1754. She wrote comedies and novels, such as the authors of that country prepare, containing about fifty pages per volume. She also made some valuable translations from French and Italian literature.

DASH, MADAME LA COMTESSE,

Born and residing in Paris, is considered, by that large class of novel-readers who love romantic incident and sentimental characters, as a charming writer. Her works are numerous, comprising over thirty volumes, usually found in the "Circulating Libraries" of Paris; but we believe none of her novels have been translated into English, nor republished in America. The best we have read, is entitled "Madame Louise de France," a work of considerable merit; among the others may be named, "Arabelle," "Les Bals Masqués," "Les Chateaux en Afrique," "La Chaine d'Or," "Le Jeu de la Reine," "Madame de la Sabliére," "Maurice Robert," etc. etc. We know nothing of the private history of Comtesse Dash; but, judging from her writings, should rank her among those who seek to promote good morals through the medium of what they consider innocent amusements. Like "The Children of the Abbey," and other fictions of the sentimental, romantic kind, the works of this writer are read, at first, with interest, but leave little impression on the mind.

DAVIDSON, LUCRETIA MARIA,

Second daughter of Dr. Oliver and Margaret Davidson, was born at Plattsburg, on Lake Champlain, September 27th., 1808. Her parents were then in indigent circumstances, and, to add to their troubles, her mother was often sickly. Under such circumstances, the little Lucretia would not be likely to owe her precocity to a forced education. The manifestations of intellectual activity were apparent in the infant, we may say; for at four years old she would retire by herself to pore over her books, and draw pictures of animals, and soon illustrated these rude drawings by poetry. Her first specimens of writing were imitations of printed letters; but she was very much distressed when these were discovered, and immediately destroyed them.

The first poem of hers which has been preserved, was written when she was nine years old. It was an elegy on a Robin, killed in the attempt to rear it. This piece was not inserted in her works. The earliest of her poems which has been printed, was written at

eleven years old. Her parents were much gratified by her talents, and gave her all the indulgence in their power, which was only time for reading such books as she could obtain by borrowing; as they could afford no money to buy books, or to pay for her instruction. Before she was twelve years old, she had read most of our standard poets—much of history, both sacred and profane—Shakspere's, Kotzebue's, and Goldsmith's dramatic works, and many of the popular novels and romances of the day. Of the latter, however, she was not an indiscriminate reader—many of those weak and worthless productions, which are the élite of the circulating libraries, this child, after reading a few pages, would throw aside in disgust. Would that all young ladies possessed her delicate taste and discriminating judgment!

When Lucretia was about twelve years old, a gentleman, who had heard of her genius and seen some of her verses, sent her a complimentary note, enclosing twenty dollars. Her first exclamation was, "Oh, now I shall buy me some books!" But her dear mother was lying ill—the little girl looked towards the sick-bed—tears gushed to her eyes, and putting the bill into her father's hand, she said—"Take it, father; it will buy many comforts for mother; I can do without books."

It is no wonder that her parents should feel the deepest affection for such a good and gifted child. Yet there will always be found officious, meddling persons, narrow-minded, if not envious, who are prone to prophesy evil of any pursuits in which they or theirs cannot compete. These meddlers advised that she should be deprived of pen, ink, and paper, and rigorously confined to domestic pursuits. Her parents were too kind and wise to follow this counsel; but Lucretia, by some means, learned that such had been given. Without a murmur she resolved to submit to this trial; and she faithfully adhered to the resolution. She told no one of her intention or feelings, but gave up her writing and reading, and for several months devoted herself entirely to household business. Her mother was ill at the time, and did not notice the change in Lucretia's pursuits, till she saw the poor girl was growing emaciated, and a deep dejection was settled on her countenance. She said to her one day, "Lucretia, it is a long time since you have written anything." The sweet child burst into tears, and replied, "O, mother, I have given that up long ago." Her mother then drew from her the reasons which had influenced her to relinquish writing, namely, the opinions she had heard expressed that it was wrong for her to indulge in mental pursuits, and the feeling that she ought to do all in her power to lighten the cares of her parents. Mrs. Davidson was a good, sensible woman; with equal discretion and tenderness, she counselled her daughter to take a middle course, resume her studies, but divide her time between these darling pursuits and the duties of the household. Lucretia from thenceforth occasionally resumed her pen, and soon regained her quiet serenity and usual health.

Her love of knowledge grew with her growth, and strengthened by every accession of thought. "Oh!" said she one day to her mother, "Oh! that I only possessed half the means of improvement which I see others slighting! I should be the happiest of the happy!" At another time she exclaimed—"How much there is yet to learn!—If I could only grasp it at once!"

This passionate desire for instruction was at length gratified. When she was about sixteen, a gentleman, a stranger at Plattsburg, saw, by accident, some of her poems, and learned her history. With the prompt and warm generosity of a noble mind, he immediately proposed to place her at school, and gave her every advantage for which she so ardently longed. Her joy on learning this good fortune was almost overwhelming. She was, as soon as possible, placed at the Troy Female Seminary, under the care of Mrs. Emma Willard. She was there at the fountain for which she had so long thirsted, and her spiritual eagerness could not be restrained. "On her entering the Seminary," says the Principal, "she at once surprised us by the brilliancy and pathos of her compositions—she evinced a most exquisite sense of the beautiful in the productions of her pencil; always giving to whatever she attempted to copy, certain peculiar and original touches which marked the liveliness of her conceptions, and the power of her genius to embody those conceptions. But from studies which required calm and steady investigation, efforts of memory, judgment and consecutive thinking, her mind seemed to shrink. She had no confidence in herself, and appeared to regard with dismay any requisitions of this nature."—In truth, she had so long indulged in solitary musings, and her sensibility had become so exquisite, heightened and refined as it had been by her vivid imagination, that she was dismayed, agonized even, with the feeling of responsibility, which her public examination involved. She was greatly beloved and tenderly cherished by her teachers; but it is probable that the excitement of the new situation in which she was placed, and the new studies she had to pursue, operated fatally on her constitution. She was, during the vacation, taken with an illness, which left her feeble and very nervous. When she recovered, she was placed at Albany, at the school of Miss Gilbert—but there she was attacked by severe disease. She partially recovered, and was removed to her home, where she gradually declined till death released her pure and exalted mind from its prison-house of clay. She died, August 27th., 1825, before she had completed her seventeenth year.

In person she was exceedingly beautiful. Her forehead was high, open, and fair as infancy; her eyes large, dark, and of that soft beaming expression which shews the soul in the glance; her features were fine and symmetrical, and her complexion brilliant, especially when the least excitement moved her feelings. But the prevailing expression of her face was melancholy. Her beauty, as well as her mental endowments, made her the object of much regard; but she shrunk from observation—any particular attention always seemed to give her pain; so exquisite was her modesty. In truth, her soul was too delicate for this "cold world of storms and clouds." Her imagination never revelled in the 'garishness of joy;"—a pensive, meditative mood was the natural tone of her mind. The adverse circumstances by which she was surrounded, no doubt deepened this seriousness, till it became almost morbid melancholy —but no external advantages of fortune would have given to her disposition buoyant cheerfulness. It seems the lot of youthful genius to be sad; Kirke White was thus melancholy. Like flowers opened too early, these children of song shrink from the storms of life before they have felt its sunbeams.

The writings of Miss Davidson were astonishingly voluminous.

She had destroyed many of her pieces; her mother says, at least one-third—yet those remaining amount to *two hundred and seventy-eight* pieces. There are among them five regular poems of several cantos each, twenty-four school exercises, three unfinished romances, a complete tragedy, written at thirteen years of age, and about forty letters to her mother. Her poetry is marked by strong imaginative powers, and the sentiment of sad forebodings. These dark visions, though they tinged all her earthly horizon, were not permitted to cloud her hope of heaven. She died calmly, relying on the merits of our Lord and Saviour for salvation. The last word she spoke was the *name* of the gentleman who had so kindly assisted her. And if his *name* were known, often would it be spoken; for, his generosity to this humble, but highly-gifted daughter of song will make his deed of charity a sacred remembrance of all who love genius, and sympathize with the suffering.

Her poems, with a biographical sketch, were published in 1829, under the title "Amir Khan, and other poems, the remains of L. M. Davidson." This work was reviewed in the London Quarterly of the same year; and the writer says, "In our own language, except in the cases of Chatterton and Kirke White, we can call to mind no instance of so early, so ardent, and so fatal a pursuit of intellectual advancement."

DAVIDSON, MARGARET MILLER,

Sister of Lucretia, was also the daughter of Dr. Davidson, of Plattsburg, New York. She was born in 1823, and though her health was always extremely delicate, she early devoted herself to study and literary pursuits. In 1838, her father removed to Saratoga, where she died on the 25th. of November of the same year, in her sixteenth year. She was distinguished, as well as her sister, for remarkable precocity of genius, and her poems would be creditable to much more experienced writers. In personal appearance and character she was lovely and estimable. The particular bias of her mind towards poetry was, probably, induced, certainly fostered, by the example of her sister. Margaret was but two years old when Lucretia died, yet the sad event was never effaced from her mind. This impression was deepened as she grew older and listened to the story of her lovely and gifted sister, who had been a star of hope in her humble home. Often, when Mrs. Davidson, the mother, was relating what Lucretia had said and done, little Margaret would exclaim, "Oh, I will try to fill her place; teach me to be like her!" And she was like her, both in the precocity of her genius and in her early death.

DAVIES, LADY ELEANOR,

Was the fifth daughter of Lord George Audley, Earl of Castlehaven, and born about 1603. She received a learned education, and married, first, Sir John Davies, who died in 1644; three months after his death, she married Sir Archibald Douglas. Neither of these marriages was happy, the lady's pretension to the spirit of prophecy seeming to have disgusted her husbands. She fancied that the spirit of the prophet Daniel had been infused into her body, and this she founded on an anagram she had made of her own name.

Dr. Heylin, in his "Life of Archbishop Laud," thus speaks of her: "And that the other sex might whet their tongues upon him also, the Lady Davies, the widow of Sir John Davies, attorney-general for King James in Ireland, scatters a prophecy against him. This lady had before spoken somewhat unluckily of the Duke of Buckingham, importing that he should not live till the end of August, which raised her to the reputation of a *Cunning Woman* among the ignorant people: and now (1634) she prophesies of the new archbishop, that he should live but a few days after the 5th. of November; for which and other prophecies of a more mischievous nature, she was after brought into the court of high commission; the woman being grown so mad, that she fancied the spirit of the prophet Daniel to have been infused into her body; and this she founded on an anagram which she made up of her name: namely, ELEANOR DAVIES: REVEAL, O DANIEL. And though it had too much by an S, and too little by an L, yet she found *Daniel* and *reveal* in it, and that served her turn. Much pains was taken to dispossess her of this spirit; but all would not do, till *Lamb*, then dean of the arches, shot her through and through with an arrow borrowed from her own quiver: for whilst the bishops and divines were reasoning the point with her out of the Holy Scriptures, he took a pen into his hand, and at last hit upon this excellent anagram: DAME ELEANOR DAVIES: NEVER SO MAD A LADY; which having proved to be true by the rules of art, 'Madam,' said he, 'I see you build much on *anagrams*, and I have found out one which I hope will fit you.' This said, and reading it aloud, he put it into her hands in writing; which happy fancy brought that grave court into such a laughter, and the poor woman thereupon into such confusion, that afterward she grew either wiser, or was less regarded."

In the continuation of "Baker's Chronicle," the Lady Davies is mentioned with more respect. Dr. Peter du Moulin also thus speaks of her: "She was learned above her sex, humble below her fortune, having a mind so great and noble, that prosperity could not make it remiss, nor the deepest adversity cause her to shrink, or discover the least pusillanimity or dejection of spirit; being full of the love of God, to that fullness the smiling world could not add, nor the frowning from it detract." It is probable that the learning of this lady, acting upon a raised imagination, and a fanatic turn of mind, produced a partial insanity.

"Great wit to madness nearly is allied."

The year before her death, which took place in 1652, Lady Davies published a pamphlet, entitled "The Restitution of Prophecy; that buried Talent to be revived. By the Lady Eleanor, 1651." In this tract, written very obscurely, are many severities against the persecutors of the author.

DEBORAH,

A PROPHETESS and judge in Israel, and the most extraordinary woman recorded in the Old Testament. She lived about a hundred and thirty years after the death of Joshua. The Israelites were in subjection to Jabin, king of the Canaanites, who for twenty years had "mightily oppressed" them. Josephus says, "No humiliation was saved them; and this was permitted by God, to punish them for their pride and obstinacy;" according to the Bible, for their

"idolatry and wickedness." In this miserable and degraded condition they were, when "Deborah, a prophetess, the wife of Lapidoth," was raised up to be the "judge" and deliverer of her people. By the authority God had sanctioned, in giving her superior spiritual insight and patriotism, she called and commissioned Barak to take ten thousand men of the tribe of Naphthali and of Zebulun, and go against Sisera and his host. According to Josephus, this armed host of the Canaanites consisted of three hundred thousand infantry, ten thousand cavalry, and three thousand chariots; the Bible does not give the number, but names "nine hundred chariots of iron," and the army as "a multitude." Barak seems to have been so alarmed at the idea of defying such a host of enemies, or so doubtful of succeeding in gathering his own army, that he refused to go, unless Deborah would accompany him. Here was a new and great call on her energies. She had shewn wisdom in counsel, superior, we must infer, to that of any man in Israel, for all the people "came up to her for judgment;"—but had she courage to go out to battle for her country? The sequel shewed that she was brave as wise; and the reproof she bestowed on Barak for his cowardice or want of faith, is both delicate and dignified. She had offered him the post of military glory; it belonged to him as a man; but since he would not take it, since he resolved to drag a woman forward to bear the blame of the insurrection, should the patriot effort fail; the "honour" of success would be given to a "woman!" And it was. But Deborah's spirit-stirring influence so animated the army of the Israelites, that the numerical force of the Canaanites was of no avail. When she said, to Barak, "Up; for this is the day in which the Lord hath delivered Sisera into thine hand;" her battle-cry inspired him with faith, and he rushed "down from Mount Tabor, and ten thousand men after him." "The Lord discomfitted Sisera and all his chariots, and all his host;" being, if Josephus is right, a hundred to one against the little army of Barak, besides the "nine hundred iron chariots." Of the mighty host of Sisera not a man escaped. What a victory to be achieved, by the blessing of God, under the guidance of a woman!

After the battle was won and Israel saved, then Deborah, who had shewn her wisdom as a judge, and her bravery as a warrior, came forth to her people in her higher quality of prophetess and priestess, and raised her glorious song, which, for poetry, sublimity, and historic interest, has never been exceeded, except by the canticle of Moses. It is true that Barak's name is joined with hers in the singing, but the wording of the ode shews that it was her composition; as she thus declares,—"Hear, O ye kings; give ear, O ye princes; I, I, will sing unto the Lord; I will sing to the Lord God of Israel." Then she pathetically alludes to the wasted condition of her country, when the "highways were unoccupied, and the travellers walked through by-ways."—"The villages ceased, they ceased in Israel, until that I, Deborah, arose, that I arose a mother in Israel."

How beautiful is her character shewn in the title she assumed for herself! not "*Judge*," "*Heroine*," "*Prophetess*," though she was all these, but she chose the tender name of "*Mother*," as the highest style of woman; and described the utter misery of her people, as arousing her to assume the high station of a patriot and leader. It was not ambition, but love, that stirred her noble spirit, and

nerved her for the duties of government. She is a remarkable exemplification of the spiritual influence woman has wielded for the benefit of humanity, when the energies of man seemed entirely overcome. Her genius was superior to any recorded in the history of the Hebrews, from Moses to David, an interval of more than four hundred years; and scriptural commentators have remarked, that Deborah alone, of all the rulers of Israel, has escaped unreproved by the prophets and inspired historians. The land under her motherly rule had "rest forty years." See Judges, chapters iv. and v.

DEBORAH,

A Jewess, living at Rome, who died in the beginning of the seventeenth century. She was distinguished, while she lived, for her poems and other works. None of these are now to be obtained.

DEFFAND, MARIE DE VICHY CHAMROUD DU,

One of the most prominent French women of the regency and reign of Louis XV., was born at Paris in 1697, of a family noble and military. Educated in a convent, she early distinguished herself for a tone of raillery on religious subjects. Massillon was called in to talk with her, but "Elle est charmante" was his only reproof. At the age of twenty, Mademoiselle de Vichy married the Marquis du Deffand, from whom her intrigues soon caused her to separate. Eyes remarkable for their beauty and brilliancy, a pleasant smile, and a countenance full of piquancy and expression, were the chief personal attractions of the young marchioness. Brilliant, witty, sceptical, and sarcastic, she drew around her the most distinguished men and women of her time. She had numerous lovers, the regent himself being for a short time among the number; and she possessed the power of securing the constancy of many of them, even up to their dotage.

The greater portion of Madame du Deffand's early life was passed at the court of the brilliant Duchess du Maine, whose friendship she enjoyed. At a later period, failing in her repeated attempts to become a devotee, for which she manifestly had no vocation, she nevertheless established herself in the convent of St. Joseph's, where, in handsome apartments, she gave evening parties and suppers to her friends. Soon after her retreat to the convent, she became totally blind, and continued in that melancholy condition for the last thirty years of her life; a misfortune which she endured with great fortitude. She gathered around her, however, a brilliant intellectual circle, to which she gave the tone, who met for common amusement, and served to dispel the ennui by which she was constantly attacked.

Horace Walpole, who became acquainted with her at this period of her life, has celebrated her in his amusing letters. Their friendship continued uninterrupted till her death, and was cemented by frequent visits to Paris by Walpole, and constant correspondence. Her treatment of Mademoiselle de Lespinasse, whom she first succoured, and then discarded through jealousy, made her many enemies, and drew from her ranks many of her most brilliant visitors. The latter part of her life was only the shadow of what it had been, her ennui, selfishness, and ill-temper repelling even her most attached friends. She died, after a final and unsuccessful attempt to become devout,

in the month of September, 1780, in the eighty-fourth year of her age.

Madame du Deffand's epistolary writings were characterized by an exquisite style; not obtained, however, it is said, without a degree of labour and study somewhat surprising to the readers of those *spontaneous* effusions. Her poetry never rose above mediocrity.

DEKKEN, AGATHE,

A Dutch authoress, born in the village of Amstelveen, near Amsterdam, on the 10th. of December, 1741. When three years old she lost her parents, and being very poor, was placed in the Amsterdam orphan asylum. Her natural abilities and industry soon distinguished her from her companions, and her early and successful efforts in poetry, procured the protection and assistance of the "Diligentiæ Omnia" society. When she left the asylum, she accepted a place as companion to Miss Maria Borsh, a young lady who was herself a poetess. She lived with Miss Borsh till 1773. After the death of her friend and benefactress, Miss Dekken published a collection of poems, the result of their joint labours. She then went to live with another friend, Elizabeth Beeker, the widow of a clergyman. Their united labours produced the first Dutch domestic novel, and they became thus the founders of a new school of novel writers. Shortly afterwards they published the "Wanderlengen door Bougogne," (1779.) In 1787 she removed to Paris, and had subsequently, during the reign of terror, some very narrow escapes from the guillotine. In 1790 she returned to Holland, when the dishonesty of a friend deprived her of her little property. She had now again to resort to her pen as a means of subsistence. She translated therefore several English novels, and published a collection of poems, which contains some patriotic and religious pieces, which are to this day esteemed master-pieces of Dutch poetry. She died on the 15th. of November, 1807.

DELANY, MARY,

Was the daughter of Bernard Granville, Esq., afterwards Lord Lansdowne, a nobleman celebrated for his abilities and virtues. His character as a poet, and his friendship with Pope, Swift, and other eminent writers of the time, as well as his general patronage of men of genius and literature, have been so often recorded that they must be familiar to our readers. His daughter Mary received a very careful education. and at the age of seventeen was induced to marry, against her own inclination, Alexander Pendarves, a gentleman of large property at Roscrow, in Cornwall. From a great disparity of years, and other causes, she was very unhappy during this connexion. However, she wisely employed the retirement to which she was confined in cultivating her mind and her musical talents. She was distinguished for her powers of conversation, for her epistolary writing, and her taste.

In 1724 Mrs. Pendarves became a widow, when she left Cornwall for London. For several years after this she corresponded with Dean Swift. In 1743 she married Dr. Patrick Delany, whom she had long known, and their union was a very happy one. He died in 1768, and after that she was induced by the Duchess-dowager of Portland, who had been an early and constant friend of hers,

to reside a part of the time with her; and Mrs. Delany divided the year between London and Bulstrode.

On the death of the Duchess-dowager of Portland, the king assigned Mrs. Delany, as a summer residence, the use of a furnished house in St. Alban's Street, Windsor, adjoining the entrance to the castle, and a pension of three hundred pounds a year. Mrs. Delany died at her own house in St. James' Street, on the 15th of April, 1788, having nearly completed her eighty-eighth year.

The circumstance that has principally entitled Mrs. Delany to a place in this work was her skill in painting, and other ingenious arts. She was thirty years old before she learned to draw, and forty before she attempted oil-painting; but she devoted herself to it, and her proficiency was remarkable. She was principally a copyist, but painted a few original pictures, the largest of which was the raising of Lazarus. She excelled in embroidery and shell-work, and at the age of seventy-four invented a new and beautiful mode of exercising her ingenuity. This was in the construction of a Flora. She cut out the various parts of the flower she wished to imitate, in coloured paper, which she sometimes dyed herself, and pasted them, accurately arranged, on a black ground. The effect was so admirable that it was impossible often to distinguish the original from the imitation. Mrs. Delany continued to carry out this favourite design till she was eighty-three, when the partial failure of her sight obliged her to lay it aside, but not till she had finished nine hundred and eighty flowers. This is the completest Flora ever executed by one hand, and required great knowledge of botanical drawing.

Mrs. Delany has left a beautiful example to her sex, by the manner in which she improved her time; she never grew old in feeling; always employed, and always improving her talents, she kept youth in her heart, and therefore never lost her power of pleasing. Miss Burney, who was the intimate friend of her last years of life, thus describes Mrs. Delany just before her death, when she had entered her eighty-eighth year:—

"Her eyes alone had failed, and these not totally. Not even was her general frame, though enfeebled, wholly deprived of its elastic powers. She was upright; her air and her carriage were full of dignity; all her motions were graceful; and her gestures, when she was animated, had a vivacity almost sportive. Her exquisitely susceptible soul, at every strong emotion, still mantled in her cheeks, and her spirits, to the last, retained their innocent gaiety; her conversation its balmy tone of sympathy; and her manners their soft and resistless attraction; while her piety was at once the most fervent, yet most humble."

Mrs. Delany was interred in a vault belonging to St. James' Church, where a monument has been erected to her memory.

DEROCHES, MADELEINE REVUO,

And her daughter Catherine, were famed among the French literati for wit and sparkling vivacity of mind. Their names cannot be separated, for, like twin stars, they illuminated the literary sky. The greatest minds of France sought and enjoyed their conversation: Marley, Scaliger, Rapin, and Pasquier, considered it more improving than that of their male friends, and Pasquier

published a collection of poems, with the curious title "Fleas of Miss Deroches," (1582.) They were inseparable in death as during their life. They always expressed a wish that they migth die at the same time; and Providence granted it. They died on the same day at Poictiers, victims of the plague, which prevailed there at that time. Their works were published, in two volumes, in the year 1604.

DERVORGILLE, LADY,

Was the widow of John de Baliol, of Barnard Castle, in the county of Durham, a man of opulence and power in the thirteenth century, on whom devolved the duty of carrying on her husband's design of founding the college called Baliol College, in Oxford. Her husband left no written deed for the purpose; but his widow, in the most honourable and liberal manner, fulfilled his desire.

DESCARTES, CATHARINE,

Daughter of a counsellor of the Parliament of Brittany, and niece of the celebrated philosopher of that name, was, from her learning and talents, so worthy of her origin, that it was said, "The mind of the great Descartes had fallen on a distaff." Her most considerable work was an account of the death of her uncle, in prose and verse. She led a very quiet life in Brittany, and died, in 1706, of a disease brought on by hard study. She was born at Rennes, in 1635.

DESHOULIERES, ANTOINETTE LIGIER DE LA GARDE,

Was born at Paris, in 1638. At that period the education of young ladies was very carefully attended; usage required them to be instructed in many subjects that are not always open to their sex. Mademoiselle de la Garde evinced a brightness of mind, and love for study, at a very early age. Her taste for poetry manifested itself almost in infancy; she "lisped in number." Henault, a poet of some reputation, was a friend of the family, and he took pleasure in instructing this charming damsel in the rules of versification; it has even been said that he sacrificed some poems of his own to add to the celebrity of his pupil. Mademoiselle de la Garde added the charms of beauty, and pleasing manners, to her literary abilities. Perhaps her admirers, who were many, would have expressed it—her beauty rendered her charming in spite of her literary abilities. In 1651 she became the wife of the Seigneur Deshoulières, a Lieutenant-colonel of the great Conde. He participated actively in the civil war of the Fronde, and becoming obnoxious to the Queen-regent, suffered a confiscation of his property. Madame Deshoulières, who had accompanied her husband through the changes and chances of a soldier's life, went to Brussels, where a Spanish court resided, to obtain some claims which the colonel was not himself at leisure to pursue; this step resulted in an arbitrary imprisonment. She was confined in a state prison, for eight months, and at the end of that time with difficulty released, by the exertions of her husband. At the close of the civil wars, M. Deshoulières obtained an office in Guienne, where he retired with his family. At this time Antoinette had the opportunity of visiting Vaucluse: the scene of Petrarch's inspiration; and here it was that she composed her happiest effusions. Her pastorals, particularly "Les Moutons" and "Le Ruisseau," are

universally allowed to be among the very best of that sort of writing in the French language. Some of her maxims are still frequently cited.

Madame Deshoulières was made a member of the Academy of Arles, and of that of the Ricoverati in Padua. She numbered among her friends many of the most distinguished persons of the day The two Corneilles, Flechier, Quinault, the Duke of Nevers, and La Rochefoucault, professed for her the highest esteem as a woman and as an authoress. The great Condé appears to have entertained for her a more tender sentiment—his rank, power, and many dazzling qualities, might have proved dangerous to a lighter mind; but her firm principles of virtue, and love for her husband, preserved her from the shadow of reproach. She had several children—a daughter, Antoinette, who inherited some of her mother's poetical talent; she took a prize at the French Academy, though Fontenelle was her competitor.

Madame Deshoulières achieved her literary reputation, not by isolating herself from the duties of society, which poets have deemed necessary to the development of the poetic temperament. A tender mother, an active friend, as we have seen above, she did not hesitate to plunge into the difficulties of diplomacy, when called upon to aid her husband,—proving that the cultivation of the mind is by no means incompatible with attention to the minute and daily duties of the mother of a family. And those ladies who affect to despise feminine pursuits, or who complain of the cramping effect of woman's household cares, may learn from the example of this successful authoress, that neither are obstacles in the path of real genius, but rather an incentive to call forth talents, by developing the character in conformity with nature. Madame Deshoulières had studied with success geometry and philosophy, and was well versed in the Latin, Italian, and Spanish languages. She died in 1694.

DESMOND, COUNTESS OF, CATHARINE FITZGERALD,

Who attained the age of one hundred and forty-five years, was a daughter of the house of Drumana, in the county of Waterford, Ireland, and second wife of James, twelfth Earl of Desmond, to whom she was married in the reign of Edward the Fourth, (1461,) and being on that occasion presented at court, she danced with the Duke of Gloucester, afterwards Richard the Third. The beauty and vivacity of Lady Desmond rendered her an object of attraction to a very advanced age, and she had passed her hundredth year before she could refrain from dancing, or mingling in gay assemblies. She resided at Inchiquin, in Munster, and held her jointure as dowager from many successive Earls of Desmond, till the family being by an attainder deprived of their estate, she was reduced to poverty. Although then one hundred and forty, she went to London, laid her case before James the First, and obtained relief. Sir Walter Raleigh was well acquainted with this lady, and mentions her as a prodigy. Lord Bacon informs us that she had three new sets of natural teeth. It is uncertain in what year she died, but she was not living in 1617, when Sir Walter Raleigh published his history.

DESMOULINS, LUCILLE,

Was born in Paris, in 1771. Her father was a clerk of the finances, and her mother one of the most beautiful women of the age. Lucille, whose maiden name was Duplessis, was carefully educated. She formed an attachment, when very young, to Camille Desmoulins, a young man of great talent, who became one of the first leaders and victims of the revolution. They were married in 1790. Camille Desmoulins, after having made himself conspicuous by his speeches in favour of the death of Louis the Sixteenth, was appointed a member of the Convention, and for some time was very much followed. But as his feelings gradually changed from hatred against the aristocrats to pity for the innocent victims of the people's fury, he lost his popularity, was denounced, and imprisoned. Lucille exerted herself to the utmost to save him, and wandered continually around his prison, trying to rouse the people in his favour; but in vain. He was guillotined, and she was tried and condemned for having endeavoured to rescue him. She was calm, and even cheerful, during her hasty trial; and dressing herself with the greatest care, she entered the fatal cart, and, in the full bloom of her youth and beauty, ascended the scaffold with the most perfect serenity. She was executed in 1794, at the age of twenty-three.

DEVONSHIRE, DUCHESS OF, GEORGIANA CAVENDISH.

A lady as remarkable for her talents as her beauty, was the eldest daughter of Earl Spenser, and was born in 1757. In her seventeenth year, she married the Duke of Devonshire, a distinguished nobleman. The beautiful Duchess, in the bloom of youth, became not only the leader of female fashions, and the star of the aristocratic world, but she also aspired to political influence. In 1780, she became the zealous partizan of Mr. Fox, and canvassed successfully for votes in his favour. The story of the butcher selling her his vote for a kiss, is well known. Among a variety of other *jeux d'esprits* which appeared on that occasion, was the following:—

> "Array'd in matchless beauty, Devon's fair,
> In Fox's favour takes a zealous part;
> But oh! where'er the *pilferer* comes, beware—
> She supplicates a vote, and *steals* a heart."

The Duchess was benevolent, as well as patriotic, and few ladies in her high station have left such an impression of the kindly feelings of the heart on the public mind.

An anecdote is related of her by Gibbon, the celebrated historian, who became acquainted with her while she passed through Switzerland, during her travels abroad. The Duchess returned to London; it was in the year 1793, when England was at war with France. The patriotism of the Duchess now displayed a truly feminine character; she took an anxious interest in the health and comfort of the protecting armies; and when, late in the autumn, Gibbon revisited England, and renewed his acquaintance with the Duchess of Devonshire, he found her "making flannel waistcoats for the soldiers." This was more lady-like than canvassing for votes.

The Duchess had three children, two daughters and a son, and seems to have been a careful and loving mother, as she was an excellent wife. She died, after a short illness, on the 30th. of March,

1806, in the forty-ninth year of her age. She possessed a highly cultivated taste for poetry and the fine arts, and was liberal in her encouragements of talents and genius. She wrote many poems, but only a few pieces have been published. These are spirited and elegant, and show a mind filled with enthusiasm for the true and the good.

DEYSTER, ANNA,

The daughter of Louis Deyster, a Flemish painter, was born at Bruges in 1696. She excelled in landscapes, and imitated her father's works so well, that few of the best judges could distinguish the copies from the originals. She died in poverty, because, abandoning painting, she devoted her time to constructing organs and harpsichords, and was not successful. The date of her death is 1746.

DIDO, or ELISSA,

A daughter of Belus, King of Tyre, who married Sichæus of Sicharbas, her uncle, priest of Hercules. Her brother, Pygmalion, who succeeded Belus, murdered Sichæus, to get possession of his immense riches; and Dido, disconsolate for the loss of her husband, whom she tenderly loved, and dreading lest she should also fall a victim to her brother's avarice, set sail, with a number of Tyrians, to whom Pygmalion had become odious from his tyranny, for a new settlement. According to some historians, she threw into the sea the riches of her husband, and by that artifice compelled the ships to fly with her, that had come by the order of the tyrant to obtain possession of her wealth. But it is more probable that she carried her riches with her, and by this influence prevailed on the Tyrian sailors to accompany her. During her voyage Dido stopped at Cyprus, from which she carried away fifty young women, and gave them as wives to her followers. A storm drove her fleet on the African coast, where she bought of the inhabitants as much land as could be surrounded by a bull's hide cut into thongs. Upon this land she built a citadel, called Byrsa; and the increase of population soon obliged her to enlarge her city and dominions.

Her beauty, as well as the fame of her enterprise, gained her many admirers; and her subjects wished to compel her to marry Jarbas, King of Mauritania, who threatened them with a dreadful war. Dido asked for three months before she gave a decisive answer; and during that time she erected a funeral pile, as if wishing by a solemn sacrifice to appease the manes of Sichæus, to whom she had vowed eternal fidelity. When all was prepared, she stabbed herself on the pile in presence of her people; and by this uncommon action obtained the name of Dido, or "the valiant woman," instead of Elissa. Virgil and others represent her as visited by Æneas, after whose departure she destroyed herself from disappointed love; but this is a poetical fiction, as Æneas and Dido did not live in the same age. After her death, Dido was honoured as a deity by her subjects. She flourished about B.C. 980.

DIGBY, LETTICE,

Was descended from the ancient family of the Fitzgeralds of Kildare. She was created baroness of Offale for life, and on her marriage with Lord Digby, of Coleshill in the county of Longford,

brought her large possessions into that family. As Lady Digby lived in the time of the rebellion, the insurgents often assaulted her in her castle of Geashill, which she defended with great resolution. She died in 1658, and lies buried in the cathedral of St. Patrick. She left seven sons and three daughters.

DINAH,

The only daughter of the patriarch Jacob. Her seduction by Prince Shechem; his honourable proposal of repairing the injury by marriage, and the prevention of the fulfilment of this just intention by the treachery and barbarity of her bloody brethren Simeon and Levi, are recorded in Genesis xxxiv. But every character in the Bible has its mission as an example or a warning, and Dinah's should be the beacon to warn the young of her sex against levity of manners and eagerness for society. "She went out to see the daughters of the land;" the result of her visit was her own ruin, and involving two of her brothers in such deeds of revenge, as brought a curse upon them and their posterity. And thus the idle curiosity or weak vanity of those women who are always seeking excitement and amusement, may end most fatally for themselves, and those nearest connected and best beloved. Dinah lived B. C. 1732.

DINNIES, ANNA PEYRE,

A poetess known at first under the name of Moina was born in Georgetown, South Carolina. Her father, Judge Shackleford, removed to Charleston when Anna was a child, where she was educated. In 1830, Miss Shackleford married John C. Dinnies, of St. Louis, Missouri, where she has since resided. The poetry of Mrs. Dinnies is characterized by vigour of thought and delicate tenderness of feeling. There is something exceedingly fascinating in the display of intellectual power, when it seems entirely devoted to the happiness of others. It is genius performing the office of a guardian angel. There is a fervidness in the expressions of this writer, which goes to the heart of the reader at once, and exalts the strain, no matter what the theme may be. In the regions of imagination she does not soar far or often; the wild and mysterious are not her passion; but the holy fire of poesy burns pure and bright in her heart, and she cherishes it to illumine and bless her own hearth. The genius that has warmed into summer beauty a frozen "Chrysanthemum," that "peerless picture of a modest wife," should be cherished and encouraged; for this "beauty-making power" it is which most essentially aids religious truths to refine and purify social and domestic life. Besides her contributions to periodicals, Mrs. Dinnies prepared a handsome volume, "The Floral Year," published in 1847.

DIOTIMA,

One of the learned women who taught Socrates, as he himself declared, the "divine philosophy." She was supposed to have been inspired with the spirit of prophecy; and Socrates learned of her how from corporeal beauty to find out that of the soul, of the angelical mind, and of God. She lived in Greece, about B. C. 468.

DIX, DOROTHEA L.,

Was born in America, and passed her childhood and youth in

Boston, or its vicinity. She was an apt scholar, and began early to make her talents useful. Gathering around her in the home of her grandmother, an excellent and respectable lady, a select school of young girls, to whom she was less like a teacher than a loving elder sister, gaining their confidence and leading them on with her in the way of improvement, Miss Dix became known by her virtues, and won her way to public esteem. At this time she cultivated her literary taste, and prepared several books; the first, published in Boston, 1829, entitled "The Garland of Flora," is proof of that genuine love of flowers and of poetry which marks the delicately-toned mind, disciplined by reflection, as well as study. Miss Dix afterwards prepared a number of books for children, among which were "Conversations about Common Things," "Alice and Ruth," "Evening Hours," and several others. Her name was not given to any of her works, but we allude to them here to show that a refined literary taste and genius are compatible with the most active philanthropy, even when compelled to seek its objects through researches that are both painful and terrible.

The declining health of Miss Dix made a change necessary; and as, by the decease of a relative, she had been left sufficiently provided for to render her own exertions unnecessary for herself, she gave up her school in 1834 and came to Europe. In Liverpool she was confined by a long and dangerous illness, but, notwithstanding her weak condition, she gained, while here, much valuable information, particularly about charitable institutions. In 1837 she returned to Boston, and soon commenced visiting the Poor-House and Houses of Refuge for the unfortunate. She also became interested for the boys in the Naval Asylum. Then she went to the Prisons and Lunatic Asylums; everywhere seeking to ameliorate suffering and instruct the ignorant. In this course of benevolence she was encouraged by her particular friend, and, we believe, pastor, the Rev. William E. Channing, D.D., of whose two children she had at one time been the governess. For about ten years, or since 1841, Miss Dix has given her thoughts, time, and influence to ameliorate the condition of poor lunatics, and to persuade the public to furnish suitable asylums; also to improve the moral discipline of prisons and places of confinement for criminals. For this purpose she has visited every state in the Union (except, perhaps one) this side of the Rocky Mountains; travelling, probably, a number of miles which would three times circle the globe. Every where seeking out intelligent and benevolent men, she has endeavoured to infuse into their hearts the enthusiasm that kindled her own. Visiting the poor-houses, the prisons, the places of confinement for the insane, she has learned their condition, pleaded their cause, and materially incited the exertions of individuals and legislative bodies to provide suitable asylums for this suffering class. In founding the state hospitals in Pennsylvania, New Jersey, Rhode Island, Indiana, Illinois, Louisiana, and North Carolina, her exertions were of much importance by preparing the public mind to sympathize with this peculiar walk of charity. But Miss Dix did not stop at this point. In her enthusiasm she sees only two classes of people—the insane and the sane; the one to do, the other to be done for; so she carried her cares to Congress, and, in the sessions of 1848-9, presented a memorial asking an appropriation of five millions of acres of the public domain to endow hospitals for the indigent insane.

The grant was not made, and she again appeared in Washington in 1850, renewing her application, but increasing the amount of land required to *ten millions of acres*. A favourable report was made; a bill was framed, passed the House, but was lost in the Senate for want of time.

But on her applications to many of the States, Miss Dix has been successful, and indeed she has a peculiar gift of winning success. The secret of her power is her earnest zeal, and her untiring industry. She acquires a thorough knowledge of her subject. She draws up her papers with unequalled skill. We have before us two of her Memorials—one presented at Harrisburg, the other at Washington. They are models for the study of whoever would prepare petitions to a public body of men. So clearly does she set forth the object, and arrange the arguments in favour of her plan, that the Committee to whom it is referred, *adopt her Memorial as their own Report*. The advantage this gives of success is wonderful. In framing her Memorials, she follows the manner commended by Sterne—takes single cases of suffering—paints pictures at which the heart is so moved that the understanding loses its power, and yields to the idea that no misery is so terrible as that of a raving maniac! He is a drunkard, perhaps, who has sacrificed his time, property, and health, to his sensual appetites. He has wilfully destroyed his own mind; yet he must be provided for at public expense—not merely with every necessary—but with comforts, luxuries; the means of instruction, and even *amusements;* while his broken-hearted wife, his beggared children are left to the hardest poverty, to struggle on as they may without sympathy or relief! Is it not a charity, as necessary as noble, to provide the means of support, instruction, and improvement, for that hungry, ragged, but *sane* group of innocent beings, who may be preserved from temptation, and thus made useful members of society; as it is to restore consciousness to a soul so embruted in sin, that it cannot, by human agency, be recovered from its fall?

But Miss Dix only sees the insane, and those who follow her reasonings, or rather descriptions, are *almost* if not *altogether* persuaded she is right. Then she is gentle in manners, and has a remarkable sweet voice; wonderful instances are told of its power, not only over the lunatic, but over the learned. She goes herself to the places where Legislators meet, and pleads with those who have the control of public matters. Thus she is engaged, in season and out of season, in *one* cause, to her the most important of all—and she succeeds. Her example is a remarkable proof of the power of disinterested zeal concentrated on one purpose.

DODANE,

Duchess de Septimanie, was the wife of Bernard, Duke de Septimanie, son of William of Aquitaine, whom she married, in the palace of Aix-la-Chapelle, in June, 824. She became the mother of two sons, William and Bernard, for whom she wrote, in 841, a book in Latin, called, "The Advice of a Mother to her Sons." Some fragments of this work still remain, and do honour to the good sense and religious feeling of the writer. Dodane died in 842.

DOETE DE TROYES,

Was born in that city in 1220, and died in 1265. She accom-

panied her brother Sherry, surnamed the Valiant, to the coronation of Conrad, Emperor of Germany, at Mayence, where she was much admired for her wit and beauty. She attracted the notice of the Emperor, but he found her virtue invincible. She wrote poetry with ease and grace.

DOMEIR, ESTHER, BORN GAD,

Was a woman of great genius and masculine powers of mind. She was born at Breslau, 1770, of Jewish parents. Already in her early youth, she busied herself with improving the condition and education of her sex, and wrote several essays on the subject. When twenty years old, she went to Berlin, where she became acquainted with Madame de Genlis, who contributed much to model her mind. In 1791, she embraced Christianity; and in 1792, married Dr. W. F. Domeir. With him she travelled through southern Europe, and spent several years in Portugal. The result of her observations was published in the year 1803, in Hamburg, under the title "Letters during my residence in Portugal and England." She wrote also several smaller works, and translated a number of French books into English. She died in 1802, lamented by all her friends. Her writings are distinguished for vivid description, strong sense, and beauty of thought, without much polish of sentiment or style.

DOMNIVA, or DOMPNEVA.

This appears to be a contraction of the Latin name Domina Eva, or the Lady Eva. The historical personage who bore it is sometimes referred to as Ermenburger; she was the daughter of Ermenred Clito, King of Kent, and was married to Merowald, King of the West Hicanas, or Hertfordshire, notwithstanding which marriage, however, she appears to have assumed the religious veil, by the consent of her husband; and the occasion of her retirement from the world is said to have been grief for the violent death of her two brothers, who were murdered by their cousin Egbert, who had ascended the Kentish throne, and who regarded them as dangerous rivals to his power. It is said that a miraculous light falling on the spot where the murdered princes were interred, led to the discovery of the crime. Egbert professed great repentance, and offered to pay the usual *weregild*, or compensation for blood, to their sister Domniva. This she refused to receive, but pardoned her cousin, and requested that he would grant her a place on Tenet, or the Isle of Thanet, as it is now called, "where she might build a monastery in memory of her brothers, with a sufficient maintenance, in which she might, with the virgins devoted to God, pray to the Lord to pardon and forgive the king for their murder." To this Egbert assented, and agreed to bestow as much land upon the religious foundation as Domniva's tame deer could run over at one course. The animal was let loose, and notwithstanding the efforts made by some to arrest its course, passed without stopping from one side of the island to the other, having run over forty-eight ploughed lands, or ten thousand acres, which the king, returning thanks to Jesus Christ, forthwith "surrendered to his illustrious cousin and her ecclesiastical posterity for ever."

And thus was founded the new minster, dedicated to the blessed Virgin Mary, and the memory of the murdered brethren, which

was commenced, say some authorities, in 664, and completed in 670. And there, as Lady Abbess, dwelt, for a time at least, the widowed wife Domniva, as Drayton has it

"Immonastered in Kent, where first she breathed the air."

Her daughter Mildred, commonly called St. Mildred, on account of her holy life, a woman remarkable for her humility, afterwards occupied the same distinguished position in this monastery, the memory of whose site is still preserved in the Kentish village called Minster. It does not appear how long Domniva remained at Minster, nor at what date she founded her nunnery at Ebbsfleet, in the Isle of Thanet. She survived her husband many years, and is frequently mentioned by contemporary historians. The latter period of her widowhood was spent at Gloucester, where she died.

DONNE, MARIA DALLE-,

Was born 1776, in a village called Roncastaldo, eighteen miles from Bologna. Her parents were worthy people in humble circumstances, but she had an uncle who was an ecclesiastic, and he, struck with her uncommon intelligence as a child, determined to take charge of her education, and for this purpose carried her home with him to Bologna. This good priest had apartments near the medical college, and was on terms of the most intimate friendship with the celebrated and learned Dr. Luigi Rodati. The latter, observing the quick talents of the little girl, took pleasure in asking her questions to exercise her mind, and at last became so interested in her mental developments, that he instructed her in Latin and the other parts of knowledge which are in general reserved for those intended for professional studies. Besides his own cares, he obtained for her the friendship and tuition of Canterzani, a man who could boast of an European reputation, as his fame for learning and knowledge extended through that continent. He was so delighted with the genius, the industry, and amiable character of Maria, that he neglected nothing to cultivate her abilities to the utmost. The most abstruse sciences were studied and thoroughly investigated, and her natural inclinations tending to medical researches, she was led to the study of comparative anatomy and experimental physic. Her masters were, besides Canterzani and Rodati, the noted surgeon, Tarsizio Riviera, a man of most profound erudition, the great physician Aldini, and the pathologist Uttini.

These gentlemen, who valued Maria as much for her excellent disposition and conscientious character as for her shining qualifications, considering that she was extremely poor, deliberated whether she should assume the profession of medicine as a means of support. A deformity of the shoulders, which deprived her of a share in the ordinary amusements of young persons, seemed to isolate her among her companions; and these learned professors, perfectly convinced of her competency, persuaded her to offer herself as a candidate for a medical degree, and, by practising this useful and honourable art, to provide for herself. She, with characteristic good sense, objected that the prejudice against her sex assuming such functions would prevent her admission, whatever might be her qualifications. This was undeniable, but her friends

thought if she would submit herself to a public and close examination for three days, that all prejudice must be dispelled by evident and incontrovertible facts.

On the 1st. of August, 1799, the vast building used for the purpose of the examination was thronged. Every doctor, every man of science, speeded to witness the defeat, as he anticipated, of this presumptuous young woman. She was modestly attired in black; her tranquil countenance and decorous mien seemed equally removed from arrogance and false shame. The ordeal she went through was of the most trying sort. Difficulties were offered that the proposers themselves were unable to solve. The candidate, without the slightest discomposure, with most profound analysis, and with the clearest reasoning, manifested her perfect acquaintance with every subject propounded. The assembly kindled into enthusiasm, and she was unanimously invested with every honour the faculty had to distribute. From that time, under the title of Doctress, she practised medicine with the greatest success. Nor was her knowledge limited to that science; it could not be denied by unwilling men, that this woman could compete with them on all points, whether of philosophy or eloquence. Her Latin speeches were second to none, and her lectures were delivered in the most elegant and forcible manner. In the sequel she was nominated Professor of Obstetrics, and presided over a school for women in that branch of medical art. To her pupils she was motherly, generous, and kind; but as an instructress she was eminently severe. She considered their functions of such importance that she exacted the most particular knowledge, and would overlook no neglect.

The Doctress found time to cultivate the belles-lettres, and excelled in writing both Latin and Italian verses, but of this accomplishment she thought so lightly that she never kept any copies of her productions. In music she had attained sufficient proficiency to play on the organ in her parish church, St. Catarina di Saragozza, when any emergency demanded her aid.

In 1842, this excellent, pious, and valuable woman, having dismissed her servants one evening, retired to bed. In a short time one of the women heard a slight groan from her mistress; she ran to the bed, and found her seized with apoplexy. She hurried for a physician, but it was too late; when he arrived Maria was dead.

DORCAS, OR TABITHA,

(The first was her name in Greek, the second in Syriac) signifies a roe, or *gazelle*, and was the name, probably, given to indicate some peculiar characteristic of this amiable woman. Dorcas lived in Joppa, now called Jaffa, a sea-port upon the eastern coast of the Mediterranean Sea, about forty-five miles north-west of Jerusalem. She had early become a convert to the Christian religion, and must have been a most zealous disciple, as she "was full of good works and alms-deeds, which she *did*." She was not satisfied with advocating the right way, or giving in charity; she *worked with her own hands* in the good cause—she made garments for the poor; she relieved the sick, she comforted those who mourned. We feel sure she must have done all these deeds of love, because, when she died, the "widows" were "weeping, and shewing the coats and garments Dorcas had made." Peter, the

apostle, was journeying in the country near Joppa when Dorcas died. The disciples sent for him to come and comfort them in this great affliction; he went, and prayed, and raised the dead Dorcas to life.

This was the first miracle of raising the dead to life performed by the apostles. A woman was thus distinguished for her "good works." And her name has since been, and will ever continue to be, synonymous with the holiest deeds of woman's charity, till time shall be no more. Every "Dorcas Society" is a monument to the sweet and happy memory of this pious woman, who *did* her humble alms-deeds more than eighteen hundred years ago. See Acts, chap. ix. verses 36 to 43.

DRUZBACKA, ELIZABETH,

Born in Poland, in 1693, was celebrated as a poetess. She wrote some very beautiful idyls, full of the sweetest descriptions of nature, in which it is said she has excelled Thomson. She died in 1763, aged seventy years.

DUBOIS, DOROTHEA,

Daughter of Annesley, Earl of Anglesea, by Anne Sympson, married a musician, and endeavoured, by her writings, to reclaim her rights from her father, who had basely denied his marriage with her mother, and disowned her as his child. She wrote the "Divorce," a musical entertainment, and "Theodora," a novel, in which she delineates her own history. She died in Dublin, in 1774.

DUCLOS, MARIE ANNE,

A French actress of great merit, was born at Paris, where she died in 1748, aged seventy-eight. She excelled in the representation of queens and princesses. Her maiden name was Chateauneuf; that of Duclos was assumed; she married, in 1730, Duchemin, an actor, from whom she was divorced three years after.

DUDEVANT, AMANTINE-AURORE-DUPIN.

Better known as George Sand, the most remarkable French woman of our time, was born in the province of Berry, within the first ten years of the present century. A royal descent is claimed for her, through her paternal grandmother, a daughter of Marshal Saxe, well known to be a son of Augustus the Second, King of Poland. Her father, Maurice Dupin, was an officer in the Imperial service. Dying young, he left his daugher to the care of her grandmother, by whom she was brought up, á la Rousseau. At the age of fourteen she was transferred to the aristocratic convent of the *Dames Anglaises*, in Paris; the religious reaction which followed the restoration, rendering some modification of Madame Dupin's philosophical system of education necessary. Here the ardent excitable imagination of the young Amantine Aurore exhibited itself in a fervour of devotion so extreme as to call for the interposition of her superior. Young, rich, and an orphan, she suffered herself, at the age of twenty, to be led into one of those marriages—called "*suitable*," by the French—with a retired Imperial officer; an upright, honest, but very dull man. Utterly unsuited to one another,

and neither of them willing to make sacrifices to duty, the unhappy pair struggled on through some years of wretchedness, when the tie was snapt by the abrupt departure of Madame Dudevant, who fled from her husband's roof to the protection of a lover. While living in obscurity with this lover, her first work, "Indiana," was published. This connexion, which had a marked and most deleterious influence upon her mind and career, did not continue long. She parted from her lover, assumed half of his name, and has since rendered it famous by a series of writings, amounting to more than forty volumes, which have called forth praise and censure in their highest extremes.

Madame Dudevant's subsequent career has been marked by strange and startling contrasts. Taking up her residence in Paris, and casting from her the restraints and modesty of her sex, she has indulged in a life of license, such as we shrink from even in man. Step by step, however, her genius has been expanding, and working itself clear of the dross which encumbered it. Her social position having been rendered more endurable by a legal separation from her husband, which restored her to fortune and independence a healthier tone has become visible in her writings, the turbulence of her volcanic nature is subsiding, and we look forward, hopefully to the day of better things. She has lately written a dramatic piece, called "François le Chamfri," which has been highly successful in Paris, and is represented to be a production of unexceptionable moral character.

Much has been said and written of the intention of Madame Dudevant's early productions. That she had any "intention" at all, save the almost necessary one of expressing the boiling tide of emotions which real or fancied wrongs, a highly poetic temperament, and violent passions engendered, we do not believe. Endowed with genius of an order capable of soaring to the most exalted heights, yet eternally dragged to earth by the clogs of an ill-regulated mind, never disciplined by the saving influences of moral and Christian training, she dipped her pen into the gall and wormwood of her own bitter experience, and we have the result. We cannot say that works have an immoral *intention*, which contain as much that is high, good, and elevating, as there is of an opposite character. We might as soon declare those arrows pointed by *design*, which are flung from the bow of a man stung and wounded to blindness.

Of their *tendency*, we cannot speak so favourably. Among her thousands of readers, how many are there who pause, or are capable of pausing, to reflect that life is seen from only *one* point of view by this writer, and that that point was gained by Madame Dudevant when she lost the approval of her own conscience, abjured her womanhood, and became George Sand!

However, we are willing—ay, more, we are glad—to hope Madame Dudevant will henceforth strive to remedy the evils she has caused, and employ her wonderful genius on the side of virtue and true progress. To do this effectually, she must throw by her miserable affectation of manhood, and the wearing of man's apparel, which makes her a recreant from the moral delicacy of her own sex, without attaining the physical power of the other. Surely, one who can write as she has lately written, must be earnestly seeking for the good and true. It was, probably, this which led her, in

the Revolution of 1848, to connect herself with the Socialist Party; but she will learn, if she has not already, that political combinations do not remove moral evils. Her genius should teach truth, and inspire hearts to love the good; thus her influence would have a mightier effect on her country than any plan of social reform political expediency could devise. That she does now write in this manner, a glance at one of her late works will show. "La Mare au Diable," (The Devil's Pond,) notwithstanding its name, is as sweet a pastoral as we have ever read. There is a naive tenderness in its rural pictures, which reminds one of the "Vicar of Wakefield," while its feminine purity of tone invests it with a peculiar charm.

DUFFERIN, LADY,

Is the grand-daughter of Richard Brinsley Sheridan, and a sister of the Hon. Mrs. Norton. She was educated with much care by an accomplished mother, and, like her more celebrated sister, displayed great precocity of talent, writing in rhyme as soon as she was able to write at all. She married the Hon. Captain Price Blackwood, who died soon after he had succeeded to the title of Dufferin and Clancboy. Lady Dufferin has not published much; she is principally known by her songs and ballads, which, both for comic humour and pathos, are among the best in our language. "The Irish Emigrant's Lament," written by her, will compare favourably with any lyric in the English tongue. Indeed, for its simple, touching pathos, it is almost unequalled. The great source of regret is that she has written so little.

DUFRESNOY, MADEMOISELLE,

Was born in Paris, and entered "*La congregation des filles de la Croix.*" Her poems were very popular, and she holds a respectable rank among the female poets of France. She died in 1825.

DUMEE, JOAN,

Was born in Paris, and instructed, from her earliest infancy, in belles-lettres. She married very young, and was scarcely seventeen when her husband was killed in Germany, at the head of a company he commanded. She employed the liberty her widowhood gave her in ardent application to study, devoting herself especially to astronomy. She published, in 1680, at Paris, a quarto volume under the title of "Discourses of Copernicus, touching the Mobility of the Earth, by Madame Joanne Dumée, of Paris." She explains with clearness the three motions attributed to the earth, and the arguments that establish or militate against the system of Copernicus.

DUMESNIL, MARIE FRANCES,

A CELEBRATED tragic actress, was born in Paris in 1713, went upon the stage, in 1737, and remained popular until the moment of her retirement, in 1775. She died in 1803, having preserved her intellectual powers to the last. She displayed her talents most strikingly in queens and lofty characters, especially in the parts of Merope, Clytemnestra, Athaliah, and Agrippina. When she ex-

erted her full powers, she surpassed all her theatrical contemporaries in exciting emotions of pity and of terror.

DUMONT, MADAME,

Was born in Paris, in the eighteenth century. She was the daughter of M. Lutel, an officer in the household of the Duke of Orleans, then regent. She was celebrated for her poetical talents, and she published a collection of fugitive pieces, translations of Horace, fables, songs, etc.

DUPRE MARY,

Daughter of a sister of *des Marêts de St. Sorlin*, of the French Academy, was born at Paris and educated by her uncle. Endowed with a happy genius and a retentive memory, she read the principal French, Italian, and Latin authors in the original, and understood Greek and Philosophy. She studied Descartes so thoroughly, that she obtained the surname of la Cartesienne; and she also wrote very agreeable verses, and corresponded with several of her learned contemporaries. The answers of Isis to Climene, in the select pieces of poetry published by Father Bouhors, are by this lady. She lived in the seventeenth century.

DURAND CATHARINE.

A French poetess, married a man by the name of Bedacien, and died in 1736. She kept the name of Durand because she had begun to write under it. She published several romances, comedies, in prose and verse, and some poetry. An "Ode a la Louange de Louis the Fourteenth," gained the prize for poetry at the French Academy, in 1701; its chief merit, that which obtained the prize, was doubtless the homage the author rendered the Grand Monarque.

DURAS, DUCHESS OF,

A modern French authoress, best known from her novel "Aurika." She was the daughter of a Captain in the navy, Count Corsain. During the French revolution, in 1793, she left France and came with her father to England. There she married the refugee Duke Duras, a firm royalist. In the year 1800, she returned with her husband to France, where she made the acquaintance of Madame de Staël, and commenced her labours in a literary circle, composed of the greatest minds of the country. When Louis the Eighteenth returned to France, he called her husband to his court, and gave him a place near his person. The duchess, although now a great favourite at court, devoted much of her time to a school which she established, and in superintending several benevolent societies of which she was an active member. Her novel "Aurika," in which she attacks, in a firm but gentle way, the prejudices of the nobility of birth, made quite a sensation, and was translated in several countries. Her next work "Edward," was not quite equal to the first. She died in the year 1828.

DUYN, MARGUERITE DE,

Abbess of the convent of La Chartreuse de Poletin, on the confines of Dauphiny and Savoy, lived at the close of the thirteenth

century. During her life she was considered a saint, and she wrote several meditations in Latin, remarkable only for the correctness and propriety of the language. She also wrote her own language with ease, and her works shew a cultivation of mind uncommon in those days.

DWIGHT, ELIZABETH BAKER,

Was born at Andover, in Massachusetts, in 1808. Her maiden name was Baker. She was carefully educated; and her naturally strong mind was thus disciplined to give greater effect to her graces of character. She was about seventeen years of age when she became a member of the church of which Dr. Justin Edwards was pastor. From this period till the time of her marriage, Miss Baker was remarkable for the mingled sweetness and discretion of her manners; constantly striving to improve her time and talents in the service of the Saviour, whom she, like Mary of Bethany, had chosen for her portion.

In 1830, she married the Rev. H. G. O. Dwight, and sailed with him to Malta, where she resided two years, her husband being a missionary to that place. She was actively and usefully engaged while there, and also when her husband removed to Constantinople.

Her correspondence at this period, and the testimony of her associates, shew how earnestly her spirit entered into the work she had undertaken. Her pious and tender sympathy was most efficient help to her husband, in his arduous missionary duties; though her delicate health, and many household cares, prevented her from giving the active assistance in the teacher's department she had intended, and was well qualified to have done. She had anticipated this work as her happiest privilege; to be able to imbue the minds of the children of unbelievers with the sweet and salutary truths of the gospel had been Mrs. Dwight's most cherished desire.

The missionary family resided at San Stefano, near the Bosphorus. Scenes of beauty and of storied interest were around Mrs. Dwight; still she had few opportunities of visiting the remarkable places in this region of the world. Once she made an excursion with Lady Frankland and an American friend to the Black Sea, and found her health renovated; still she was drooping and delicate, like a transplanted flower, which pines for its own mountain home, and the fresh breezes and pure sunshine of its first blossoming.

In the spring of 1837, the plague appeared at Constantinople, and Mrs. Dwight felt she was one of its doomed victims. The presentiment proved true. She died on the 8th. of July, 1837; her devoted husband being the only person who remained to watch over, comfort her, and receive her last breath. She was only twenty-nine years of age, and had scarcely become habituated to the missionary cross, when she was called to wear its crown.

DYER, MARY,

Was the wife of William Dyer, who removed from Massachusetts to Rhode Island in 1638. Having been sentenced to execution for "rebellious sedition, and obtruding herself after banishment upon pain of death," she was reprieved at the request of her son, on condition that she departed in forty-eight hours, and did not return. She returned, and was executed June 1st., 1660. She was a Quakeress, and, in the estimation of her friends, a martyr.

EANFLED,

Daughter of Edwin, King of Northumbria, and Ethelburga, was the first individual who received the sacrament of baptism in that kingdom. She afterwards married Osmy, King of Mercia.

EASTLAKE, LADY ELIZABETH,

Is the accomplished wife of the celebrated painter, Sir Charles Eastlake, now president of the Royal Academy. Under her maiden name of Rigby, she gained a considerable literary reputation by publishing, in 1841, "Letters from the shores of the Baltic," being the record of a visit to a married sister who had there settled. Five years after this date were published her "Livonian Tales," which appeared first separately, and then in a collected form, having been favourably received by the public. Lady Eastlake is now known as an occasional contributor to the "Quarterly Review," two of her articles in which, on "Dress" and "Conversation," have been re-printed as one part of "Murray's Home and Colonial Library."

EBBA SAINT,

This lady, whose piety earned for her the honour of canonization, was the wife of Cwichelme, King of Wessex, on whose death she remained some time at the court of her brother Oswald, King of Northumberland, who, we are told, was much guided by her pious counsels. She afterwards founded the celebrated monastery of Coldingham in the Marshes, below Berwick-on-Tweed, in Scotland, which establishment she governed as abbess until her death, which took place at an advanced age, and, as some say, under peculiarly distressing circumstances. The Danes having ravaged the country with fire and sword, were approaching Coldingham, when Ebba persuaded her nuns to disfigure themselves by cutting off their noses and upper lips, that they might be preserved from the brutality of the soldiery. Her example was followed by all the sisterhood. The barbarians, enraged at finding them in this state, set fire to the monastery, and consumed the inmates in the flames.

The history of Ebba is much connected with the public events of her time, proving the influence she maintained by her own excellent conduct. At one period she presided over Camwode Abbey, or as it was sometimes called "The Convent of Ebba." Here St. Etheldreda, then queen, having received her husband's permission, professed herself a nun, receiving the veil from the hands of the Abbess. A. D. 683, is the year in which this exalted woman is said to have died.

EDESIA,

Of Alexandria, wife of the philosopher Hermias. She lived in the beginning of the fifth century. Although at an early period of her life a convert to Christianity, she escaped persecution on account of her faith, in consequence of the high respect she commanded for her virtuous and exemplary life. After the death of of her husband, she joined her relatives at Athens.

The Fathers of the church mention her in their writings as having been instrumental, by her exemplary conduct, in dispelling

many prejudiees entertained against the followers of Christ, and in causing numbers to join the church.

EDGEWORTH, MARIA,

Descended from a respectable Irish family, was born in Oxfordshire, January 1st., 1767. Her father was Richard Lovell Edgeworth, Esq., who, succeeding to an estate in Ireland, removed thither when Maria was about four years old. The family residence was at Edgeworthstown, Longford county; and here the subject of our sketch passed her long and most useful life, leaving an example of literary excellence and beneficent goodness, rarely surpassed in the annals of woman.

Mr. Edgeworth was a man of talent, who devoted his original and very active mind chiefly to subjects of practical utility. Mechanics and general literature were his pursuits, in so far as he could make these subservient to his theories of education and improvement; but his heart was centred in his home, and his eldest child, Maria, was his pride. She early manifested a decided taste for literary pursuits; and it appears to have been one of her father's greatest pleasures to direct her studies and develope her genius. This sympathy and assistance were of invaluable advantage to her at the beginning of her literary career; and sweetly did she repay these attentions when her own ripened talents outstripped his more methodical but less gifted intellect!

The father and daughter wrote, at first, together, and several works were their joint productions. The earliest book thus written in partnership was "Practical Education;" the second bore the title of "An Essay on Irish Bulls," which does not sound significantly of a young lady's agency, yet the book was very popular, because, with much wit, there was deep sympathy with the peculiar virtues of the Irish character, and pathetic touches in the stories illustrating Irish life, which warmed and won the heart of the reader. Miss Edgeworth was an earnest philanthropist, and herein lay the secret strength of her literary power. She felt for the wants and weaknesses of humanity; but as she saw human nature chiefly in Irish nature, her thoughts were directed towards the improvement of her adopted country, rather more, we suspect, from propinquity, than patriotism. Be this as it may, her best novels are those in which Irish character is pourtrayed; but her best books are those written for the young, because in these her genuine philanthropy is most freely unfolded.

From the beginning of the century, 1800, when Miss Edgeworth commenced her literary career, till 1825, almost every year was the herald of a new work from the pen of this distinguished lady. "Castle Rackrent," "Belinda," "Leonora," "Popular Tales," "Tales of Fashionable Life," "Patronage," "Vivian," "Harrington and Ormond," followed each other rapidly, and all were welcomed and approved by the public voice. In 1817, Mr. Edgeworth died, and Maria's profound sorrow for his loss suspended for some time her career of authorship. She did not resume her tales of fiction until she had given expression to her filial affection and gratitude to her father for his precious care in training her mind and encouraging her talents, and also to her deep and tender grief for his loss, by completing the "Memoir," he had commenced of his own life. This was published in 1820. Then she resumed her course

of moral instruction for the young, and published that work, which so many children both in England and America, have been happier and better for reading, namely, "Rosamond, a Sequel to Early Lessons." In 1825, "Harriet and Luey," a continuation of the "Early Lessons," in four volumes, was issued.

In 1823, Miss Edgeworth visited Sir Walter Scott at Abbotsford. "Never," says Mr. Lockhart, "did I see a brighter day at Abbotsford than that on which Miss Edgeworth first arrived there; never can I forget her look and accent when she was received by him at his archway, and exclaimed, 'Everything about you is exactly what one ought to have had wit enough to dream.' The weather was beautiful, and the edifice and its appurtenanees were all but complete; and day after day, so long as she could remain, her host had some new plan of gaiety. Miss Edgeworth remained a fortnight at Abbotsford. Two years afterwards, she had an opportunity of repaying the hospitalities of her entertainer, by receiving him at Edgeworthstown, where Sir Walter met with as eordial a weleome, and where he found, 'neither mud hovels nor naked peasantry, but snug eottages and smiling faces all about.' Literary fame had spoiled neither of these eminent persons, nor unfitted them for the common business and enjoyment of life. 'We shall never,' said Scott, 'learn to feel and respect our calling and destiny, unless we have taught ourselves to consider everything as moonshine compared with the education of the heart.' Maria did not listen to this without some water in her eyes; her tears were always ready when any generous string was touehed—(for, as Pope says, "the finest minds, like the finest metals, dissolve the easiest;") but she brushed them gaily aside, and said, 'You see how it is; Dean Swift said he had written his books in order that people might learn to treat him like a great lord. Sir Walter writes his in order that he may be able to treat his people as a great lord ought to do.'"

In 1834, Miss Edgeworth made her last appearanee as a novelist, with the exquisite story of "Helen," in three volumes. It is her best work of fiction, combining with truth and nature more of the warmth of faney and pathos of feeling than she displayed in her earlier writings. As though the last beams from the sun of her genius had, like the departing rays of a long unclouded day, become softer in their brightness and beauty, while stealing away from the world they had blessed.

Miss Edgeworth wrought out her materials of thought into many forms, and coloured these with the rainbow tinting of her fancy, and ornamented them with the polished beauty of benevolent feeling; but the precious gold of truth, which she first essayed, makes the sterling worth of all her books. And what a number she has written! The term of her life was long, but measured by what she accomplished seems to comprise the two centuries in which she lived. So quiet and easy was her death, it seemed but a sweet sleep, after only a half-hour's illness. She died, May 21st., 1849, in her eighty-third year, ripe in good works, and in the "charity which never faileth."

EDITHA,

Daughter of Earl Godwin, and wife of Edward the Confessor, was an amiable and very learned lady. Ingulphus, the Saxon

historian, affirms that the queen frequently interrupted him and his school-fellows in her walks, and questioned them, with much closeness, on their progress in Latin. Ingulphus was then a scholar at Westminster monastery, near Editha's palace. She was also skilful in needle-work, and kind to the poor. Her character is very interesting, and her heart-trials must have been severe.

EGEE,

Queen of the African Amazons, of whom it is related that she passed from Lybia into Asia with a powerful army, with which she made great ravages. Opposed by Laomedon, King of Troy, she set his power at defiance; and, loaded with an immense booty, was returning to her own country, when, in crossing the sea, she perished with her whole army.

EGERTON, LADY FRANCES,

Accompanied her husband on a journey, which gave occasion to his "Mediterranean Sketches," and from her pen, "Journal of a Tour in the Holy Land." The Quarterly Review says of this work, "Lady F. Egerton's little volume, taken all in all, well justifies the respect with which we have always heard her name mentioned. Although she travelled with all the comfort and protection which station and wealth could secure to her, and the smooth ways of pilgrimage now permit, yet that one indispensable qualification which the Christian reader demands in all who presume to approach the altar-place of our faith, the absence of which no array of learning and no brilliancy of talent can supply—namely, the genuine *pilgrim's heart*—that we find in Lady F. Egerton's unpretending journal, more than in any other modern expedition to the Holy Land that we know." The sweetest praise Lady Egerton could receive for her literary genius, would be poor to the compliment her husband has paid her at the close of his work; the offices he awards to her of "Guide, companion, monitress, and friend," are significant of the true womanly virtues of her heart, and of the entire sympathy of their intellectual pursuits. Fortunate is the woman thus wedded.

EGLOFFSTEIN, JULIE, COUNTESS VON,

A distinguished German artist, was for many years *demoiselle d'honneur* to the Grand Duchess Luise Weimar. Her vocation for painting was early displayed, but combated and discouraged as derogatory to her station. A journey to Italy, undertaken on account of her health, fixed her destiny for life; yet in her peculiar circumstances it required real strength of mind to take the step she has; but a less decided course could not well have emancipated her from trammels, the force of which can hardly be estimated out of Germany. There is nothing mannered or conventional in her style, and she possesses the rare gift of original and creative genius.

"When I have looked at the Countess Julie in her painting room," says Mrs. Jameson, "surrounded by her drawings, models, and casts —all the powers of her exuberant enthusiastic mind flowing free in their natural direction, I have felt at once pleasure, and admiration, and respect. It should seem that the energy of spirit and real magnanimity of mind, which could trample over social prejudices, not the less strong because manifestly absurd, united to

genius and perseverance, may, if life be granted, safely draw upon futurity both for success and for fame."

ELEANOR

Of Aquitaine, succeeded her father, William the Tenth, in 1137, at the age of fifteen, in the fine duchy which at that time comprised Gascony, Saintonge, and the Comte de Poitou. She married the same year Louis the Seventh, King of France, and went with him to the Holy Land. She soon gave him cause for jealousy, from her intimacy with her uncle, Raymond, Count of Poitiers, and with Saladin; and after many bitter quarrels, they were divorced under pretence of consanguinity, in 1152.

Six weeks afterwards, Eleanor married Henry the Second, Duke of Normandy, afterwards King of England, to whom she brought in dowry Poitou and Guienne. Thence arose those wars that ravaged France for three hundred years, in which more than three millions of Frenchmen lost their lives.

Eleanor had four sons and a daughter by her second husband. In 1162, she gave Guienne to her second son, Richard Cœur de Lion, who did homage for it to the King of France. She died in 1204. She was very jealous of her second husband, and shewed the greatest animosity to all whom she regarded as rivals. She is accused of having compelled one of his mistresses, Rosamond Clifford, generally called "Fair Rosamond," to drink poison; but the story has been shewn to be untrue by later researches. She incited her sons to rebel against their father, and was in consequence thrown into prison, where she was kept for sixteen years. She was in her youth remarkably beautiful; and, in the later years of her varied life, shewed evidences of a naturally noble disposition. As soon as she was liberated from her prison, which was done by order of her son Richard, on his accession to the throne, he placed her at the head of the government. No doubt she bitterly felt the utter neglect she had suffered during her imprisonment; yet she did not, when she had obtained power, use it to punish her enemies, but rather devoted herself to deeds of mercy and piety, going from city to city, setting free all persons confined for violating the game-laws, which, in the latter part of King Henry's life, were cruelly enforced; and when she released these prisoners, it was on condition that they prayed for the soul of her late husband. Miss Strickland thus closes her interesting biography of this beautiful but unfortunate Queen of England:—"Eleanor of Aquitaine is among the very few women who have atoned for an ill-spent youth by a wise and benevolent old age. As a sovereign she ranks among the greatest of female rulers."

ELEANOR

Of England, surnamed the Saint, was the daughter of Berenger, the fifth Count of Provence. In the year 1236, she became the wife of King Henry the Third, and afterward the mother of Edward the First. After the death of her husband she entered the nunnery at Ambresbury, and lived there in the odour of sanctity. Her prayers were reputed to have the power of performing miracles.

ELEONORE OF TOLEDO,

Daughter of Pertor of Toledo, Viceroy of Naples, was born in

the year 1526, and shewed, even when a child, marks of an extraordinary mind. In 1543, she married Cosmos the First, a Medici. Her husband was only twenty-four years old, though already six years a ruling prince. He had ascended the throne of Tuscany after the assassination of Alexander, in the year 1533, and found himself now constantly engaged in active hostilities with the Strozzi, the hereditary enemies of his house. Bloody and terrible were the battles fought in this struggle; but Eleonore never left the side of her husband, even during the hottest encounters of the fight. Her extraordinary courage contributed greatly to the termination of the war; for, one day while riding with an escort of only fifteen horsemen, she met the leader of the hostile forces, Philip Strozzi, with a force of forty-five horsemen, reconnoitering the camp. Without a moment's hesitation, she threw herself upon them, cut them to pieces, and made Strozzi prisoner. Philip knew that no prisoner had hitherto been spared, and, in order to escape an ignominious death upon the scaffold, committed suicide in prison. This sad event induced Eleonore to prevail upon her husband to promise that henceforth he would spare the lives of his prisoners. Eleonore also accompanied her husband in the war between Charles the Fifth and Francis the First, and was actively engaged in the storming and taking of Sienna. She afterwards urged her husband to have himself crowned a king, but in this he failed. Pius the Fifth finally changed his title, Duke of Florence, into that of Grand-duke of Tuscany.

Eleonore's ambition being now satisfied, she devoted the rest of her life to encourage education, the fine arts, and benevolent institutions. The exact time of her decease is not known

ELGIVA,

A BEAUTIFUL English Princess, who married Edwy, King of England, soon after he ascended the throne, in 955. She was within the degree of kindred prohibited by the canon law; and the savage Dunstan, Archbishop of Canterbury, excited a disaffection against the king in consequence. The rebellious party seized the queen, and branded her in the face with a red-hot iron, hoping to destroy her beauty, then carried her into Ireland to remain there in exile; while Edwy consented to a divorce. Elgiva, having completely recovered from her wounds, was hastening to the arms of her husband, when she fell into the hands of her enemies, and was barbarously murdered.

ELISABETH,

WIFE of Zacharias, and the mother of John the Baptist. St. Luke says that she was of the daughters of Aaron, of the race of priests. Her ready faith, and rejoicing acknowledgment of the "Lord" shew the warm soul of a pious woman. "Elisabeth was filled with the Holy Ghost;" that is, inspired to understand that her young cousin, Mary the virgin, would become the mother of the Messiah. Thus was the Saviour foretold, welcomed and adored by a woman, before he had taken the form of humanity. This tender sensibility to divine truth, when mysteriously manifested, has never been thus fully understood, and fondly cherished, by any man. Do not these examples shew, conclusively, that the nature of woman is most in harmony with heavenly things? See St. Luke, chap. i,

ELISABETH

Of York, daughter of Edward the Fourth and Elisabeth Woodville, was born February 11th., 1466. When about ten years old, she was betrothed to Charles, eldest son of Louis the Eleventh of France; but when the time for the marriage approached, the contract was broken by Louis, demanding the heiress of Burgundy in marriage for the dauphin. This so enraged her father, that the agitation is said to have caused his death. After the decease of Edward, Elisabeth shared her mother's trials, and her grief and resentment at the murder of her two young brothers by Richard the Third. She remained with her mother for some time in sanctuary, to escape the cruelty of the king, her uncle; and while there, was betrothed to Henry of Richmond. But in March, 1483, they were obliged to surrender themselves; Elisabeth was separated from her mother, and forced to acknowledge herself the illegitimate child of Edward the Fourth. On the death of Anne, the queen of Richard the Third, it was rumoured that he intended to marry his niece, Elisabeth, which caused so much excitement in the public mind, that Richard was obliged to disavow the report. Elisabeth herself shewed such an aversion to her uncle, that she was confined in the castle of Sheriff Hutton, in Yorkshire. After the battle of Bosworth, August 22nd., 1485, in which Richard the Third was slain, Henry of Richmond was declared king, under the title of Henry the Seventh; and on January 18th., 1486, he was married to the Princess Elisabeth—thus uniting the houses of York and Lancaster. Elisabeth was the mother of several children; the eldest of whom, Arthur, Prince of Wales, married, in 1501, Katharine of Arragon, afterwards the wife of his younger brother, Henry the Eighth, Arthur dying five months after his marriage. Elisabeth died, February 11th., 1503, a few days after the birth of a daughter. She was a gentle, pious, and well-beloved princess, and deeply lamented by her husband, although his natural reserve led him often to be accused of coldness towards her. She was very beautiful

ELIZABETH, CHARLOTTE,

Duchess of Orleans, only daughter of the Elector Charles Louis, of the Palatinate, was born at Heidelberg in 1652. She was a princess of distinguished talents and character, and lived half a century in the court of Louis the Fourteenth, without changing her German habits for French manners. Educated with the greatest care, at the court of her aunt, afterwards the Electoress Sophia of Hanover, at the age of nineteen, she married Duke Philip of Orleans, from reasons of state policy. She was without personal charms, but her understanding was strong, and her character unaffected; and she was characterized by liveliness and wit. Madame de Maintenon was her implacable enemy; but Louis the Fourteenth was attracted by her integrity and frankness, her vivacity and wit. She often attended him to the chase. She preserved the highest respect for the literary men of Germany, particularly for Leibnitz, whose correspondence with the French literati she promoted. She died at St. Cloud in 1722. She has described herself and her situation with a natural humour, perfectly original, in her German letters, which form an interesting addition to the accounts of the court of

Louis the Fourteenth. The most valuable of her letters are contained in the "Life and Character of the Duchess Elizabeth Charlotte of Orleans," by Professor Schütz, Leipsic, 1820.

ELIZABETH, CHRISTINA,

Wife of Frederic the Second of Prussia, Princess of Brunswick-Wolfenbüttel, was born in 1715, at Brunswick; married in 1733; and died in 1797. Being compelled to this marriage, Frederic lived separate from her during his whole life. But on his ascending the throne in 1740, he gave her proofs of his esteem, and on his death ordered her revenue of forty thousand crowns to be increased to fifty thousand; "for," said he, "during my whole reign she has never given me the slightest cause of dissatisfaction." Half of her income she appropriated to benevolent purposes. She translated several German works into French; and wrote in French, "La Sage Révolution;" "Meditation à l'Occasion du Renouvellement de l'Année, sur les Soins que le Providence à pour les Humains, etc.;" "Réflexions pourtous les Jours de la Semaine;" "Réflexions sur l' Etat des Affairs publiques, en 1778, addressés aux Personnes craentives."

ELIZABETH OF AUSTRIA,

Daughter of the Emperor Maximilian the Second, and wife of Charles the Ninth, King of France, was married at Mézieres, Nov. 26th., 1570. She was one of the most beautiful women of her time; but her virtue even surpassed her beauty. The jealousy of the queen-mother, Catharine de Medicis, and the influence she possessed over the mind of her son, prevented Elizabeth from having any share in the events that occurred in the tumultuous reign of Charles the Ninth.

The deplorable massacre of St. Bartholomew affected her extremely; though she was not informed of it till the morning, lest her opposition should influence the king.

She was gentle and patient, and devoted herself entirely to domestic concerns. Warmly attached to the king, during his illness, she spent all the time, when she was not attending on him, in prayers for his recovery. Thus she always preserved his affection and esteem; and he often said, that he might boast of having the most discreet and virtuous wife, not only in whole France, or in all Europe, but in the whole world.

Elizabeth wrote two books: one "On the Word of God;" the other, "On the principal events that happened during her residence in France." After the death of the king, her husband, she retired to Vienna, where she died, in 1592, at the age of thirty-eight, in a convent of her own foundation.

ELIZABETH OF FRANCE,

Daughter of Henry the Second, and of Catherine de Medicis, was born at Fontainebleau, in 1545. She was the destined wife of Edward the Sixth; but the marriage was prevented by his premature death. Elizabeth was then betrothed to Don Carlos, Infant of Spain; and though they were mutually attached to each other, she was compelled, in spite of her repugnance, to marry his father, Philip the Second, who became a widower by the death of his wife Mary. Don Carlos never forgave this injury; and having ex-

pressed his sentiments too freely, was murdered, probably by the command of his father, who was jealous of him. Elizabeth was deeply affected by the fate of Don Carlos; she died, in childbed, ten weeks after him, at the age of twenty-two. She left two daughters.

ELIZABETH PETROWNA,

THE second daughter of Czar Peter the Great, was placed on the throne of Russia by the revolution of 1741. She was born in 1709, and was extremely beautiful. This, as well as her exalted rank and large dowry, occasioned her several offers; but she refused them all, and died unmarried. During the life of her father, Peter the First, negotiations commenced for her marriage with Louis the Fifteenth, but were not adopted by the court of France. By the will of Catharine, Elizabeth was betrothed to Charles Augustus, Bishop of Lubec, Duke of Sleswick and Holstein, and brother to the King of Sweden; but he died before the completion of the ceremony. In the reign of Peter the Second, she was demanded by Charles, Margrave of Anspach; in 1741, by the Persian tyrant, Kouli Khan; and, at the time of the revolution, the regent Ann endeavoured to force her to espouse Prince Louis of Brunswick, for whom she had a settled aversion. From the period of her accession she renounced all thoughts of marriage, and adopted her nephew Peter. Her dislike to marriage did not proceed from any aversion to the other sex; for she would frequently own that she was never happy but when she was in love. The same warmth of temper carried her to extremes of devotion; and she was scrupulously exact in her annual confessions, expressed the utmost contrition for her numerous transgressions, and adhered to the minutest ceremonies and ordinances of the church.

She is generally styled the humane Elizabeth, as she made a vow upon her accession to inflict no capital punishments during her reign; and is reported to have shed tears upon the news of every victory gained by her troops, from the reflection that it could not have been obtained without great bloodshed. But, although no criminal was formally executed in public, yet the state prisons were filled with wretched sufferers, many of whom, unheard of and unknown, perished in damp and unwholesome dungeons. The state inquisition, or secret committee, appointed to judge persons suspected of high treason, had constant occupation during her reign; many on the slightest suspicion were secretly tortured, and many expired under the knout. But the transaction that reflects the deepest disgrace on her reign was the public punishment of two ladies of rank, the Countesses Bestuchef and Sapookin, who each received fifty strokes of the knout in the open square of St. Petersburg; their tongues were then cut out, and they were banished to Siberia. Madame Sapookin, who was thought the most beautiful woman in Russia, was accused of carrying on a secret correspondence with the French ambassador; but her real crime was, her having commented too freely on the amours of the Empress.

Elizabeth died on the 25th. of December, 1761, in the twenty-first year of her reign, and the fifty-third of her age.

During the reign of Elizabeth, Ivan, grandson of Peter the Great, and rightful heir to the throne of Russia, was kept by her in strict confinement.

ELIZABETH, PHILIPPINE MARIE HELENE, OF FRANCE, MADAME,

Sister of Louis the Sixteenth, was born at Versailles, May 23rd., 1764, and perished by the guillotine, May 10th., 1794. She was the youngest child of the dauphin Louis and his second wife, Josephine of Saxony, who died when Elizabeth was but three years old. She received an excellent education, and her acquirements were considerable. Her proposed union with the Duke of Aosta, Infant of Spain, second son of the King of the Two Sicilies, was never concluded. When the private establishment of Elizabeth was fixed, she received twenty-five thousand francs annually for the purchase of diamonds; but she requested that this sum should be paid for six years to a young favourite, whose poverty prevented her marriage. The revolution destroyed her happiness; but, during all its scenes of terror, she devoted herself to her brother the king and his family. She attended him everywhere, and often inspired him with firmness. When mistaken for the Queen, June 20th., 1792, the cry was raised, "Down with the Austrian woman!" and the mob were about to kill her. An officer of the guard corrected the mistake, when she said calmly, "Why undeceive them? You might have spared them a greater crime."

She was confined with the royal family in the Temple, where she devoted herself to her fellow-prisoners. On the evening of May 9th., 1794, Elizabeth was led from the Temple to the Conciergeric, and tried for carrying on a correspondence with her brother. When asked her name and rank before the revolutionary tribunal, May 10th., she replied with dignity, "I am Elizabeth of France, the aunt of your king." This bold answer filled the judges with astonishment. Twenty-four others were sentenced with her, and she had to witness the execution of them all. She met death calmly, without uttering a single complaint against her judges.

Though not beautiful, Elizabeth was very attractive and lovely. She was modest and timid in prosperity, but calm and courageous in adversity. Her character was spotless.

ELIZABETH, QUEEN OF ENGLAND,

Was the daughter of Henry the Eighth, by his second wife, Anne Boleyn, and born September 7th., 1533. Upon the king's marriage with Jane Symour, in 1535, she was declared illegitimate, with her half-sister Mary; and the succession to the crown established on the king's issue by his third wife. Her mother, at her death, had earnestly recommended her to the care of Dr. Parker, a great reformer, and afterwards Archbishop of Canterbury; who had the charge of her education, and instructed her carefully in the principles of the Christian religion. She spent her youth in the manner of a private person, and was unmolested; but, when her sister Mary ascended the throne, she was imprisoned on suspicion of being concerned in Lady Jane Grey's promotion; and in March, 1557, committed to the Tower. She came near losing her life, for Bishop Gardiner was against her, supposing popery but half re-established while she lived; but Philip of Spain, Mary's husband, interceded for her, and saved her. For as Philip and Mary had no children, he considered that if Elizabeth were removed, the

crown of England, after Mary's death, would pass to Mary of Scotland, who had just married the dauphin of France. And his hatred of France proved stronger than his zeal for his religion. Nevertheless, Elizabeth underwent great sufferings and ill-treatment during her sister's reign.

Elizabeth began to reign in 1558. She was then twenty-five, and highly accomplished. Her person was graceful, her carriage noble and majestic, and though her features were not regular, yet her fair complexion, her lustrous eyes, and intelligent animated expression, scarcely suffered smaller imperfections to be observed. She was endowed with great talents, enlarged, cultivated, and refined by education. She wrote letters in English and Italian at thirteen; and, before she was seventeen, was perfect in the Latin, Greek, and French, and not unacquainted with other European languages. She also studied philosophy, rhetoric, history, divinity, poetry, and music, and everything that could improve or adorn the mind.

Her first object after her accession, was to restore the Protestant religion; to this she was led by interest as well as principle, for she clearly perceived, if she professed Popery, that she must allow her father's divorce from Catharine of Arragon to be void, and consequently herself illegitimate; and this would have annulled her pretensions to the crown. She has been strongly suspected by some of an inclination to the Roman Catholic religion; but there is no proof of this. Indeed she was the real foundress of the English Episcopal Church, as it now exists. True, she was greatly assisted by her counsellor Cecil, afterwards Lord Burleigh; still Elizabeth herself always held the reins of government over the church, as well as over the state; and what she founded and upheld steadily for fifty years, must have been conformable to her own faith.

The queen, while she was a princess, had a private proposal of marriage from the King of Sweden; but she declared "she could not change her condition," though it was then very disagreeable. Upon her becoming queen, Philip of Spain, her late sister's husband, made an offer of himself to her, which she declined. In the first parliament of her reign, the house of commons addressed her, and represented to her how necessary it was, for the happiness of the nation, that she should think of marrying. She replied, "That by the ceremony of inauguration, she was married to her people, and her subjects were to her instead of children; that they should not want a successor when she died; and that, for her part, she should be very well contented to have her tomb-stone tell posterity, 'Here lies a queen, who reigned so long, and lived and died a virgin.'" Several matches were afterwards proposed to her by her people, and many distinguished personages were desirous of uniting themselves to this illustrious princess, but she maintained her celibacy.

It was not long before Elizabeth, by the advice of her council, began to interfere in the affairs of Scotland. Mary, the young queen of that country, was the next heir in blood to the crown of England; and as the zealous Romanists considered the birth of Elizabeth illegitimate, and her succession as rendered invalid by the papal excommunication she had undergone, they regarded Mary as the true sovereign of England. In accordance with this idea, when Queen Mary died, Mary of Scotland and her husband,

the Dauphin of France, openly assumed the arms and title of English royalty. This act of hostility Elizabeth never forgot. When Mary returned to Scotland, some ineffectual attempts were made to induce Elizabeth to recognize her as presumptive successor to the English throne; but Elizabeth then, as ever afterwards, displayed the greatest aversion to the nomination of a successor. The matter was suffered to rest, and the two queens lived together in apparent amity. The Queen of England always evinced a weak jealousy of Mary's superior personal charms, and attempted a rivalry in that respect, as mean as it was hopeless. Another weakness of hers was a propensity to adopt court favourites, whom she selected rather on account of their external accomplishments than their merit. This foible was sometimes detrimental to her state affairs; though she generally gave her ministers and counsellors, who were chosen for their real merit, a due superiority in business affairs over her favourites.

One of the most conspicuous of these, Dudley, Earl of Leicester, who obtained a great ascendancy over her, aspired to her hand; but she checked his presumption, and proposed him as a husband to the queen of Scotland, whom she had thwarted in every attempt she made to ally herself to a foreign potentate. But when Mary seemed disposed to listen favourably to this proposal, Elizabeth interfered and prevented her rival from taking away her favourite. Elizabeth and her ministers had also fomented those political dissensions which gave Mary so much disquiet.

In 1568, Mary fled from Scotland, and took refuge in England, having previously informed Elizabeth of her determination. The English queen resolved to detain her rival in perpetual imprisonment; in consequence of which two or three rebellions were excited by the Catholics of England, but these were soon quelled by the prompt measures of Elizabeth.

The Puritan party began at this time to give the queen some uneasiness; for with a haughty and arbitrary temper, and a high idea of her prerogative, she was greatly offended by the spirit of civil liberty which, from their earliest rise, marked the Puritans. Elizabeth, however, understood so well the art of making concessions, and at the same time of supporting her dignity, that though she ruled her people with a rigorous hand, she always retained their confidence and affection. Her wise frugality prevented her from being burdensome to the nation; and she is a singular instance of a sovereign who returned a portion of the people's grants. The principal pecuniary cause of complaint in her reign arose from her custom of rewarding her courtiers with monopolies.

One of the most singular instances of contention between feminine weakness and the political prudence of Elizabeth, was her conduct with respect to her suitor, the Duke d'Anjou, youngest brother of Charles the Ninth of France. This prince, about twenty-five years younger than herself, had been encouraged to come over to England, to prosecute his courtship in person. The negotiations for the marriage were nearly completed; and the queen was seen, in public, to take a ring from her own finger, and put it on his, as a pledge of their union. At length, perhaps in consequence of the great dislike of the nation to the match, she suddenly broke off the affair, and sent back the enraged prince to his government of the Netherlands.

In 1585, Elizabeth openly defied the hostility of Spain, by entering into a treaty with the revolted Low Countries, by which she bound herself to assist them with a considerable force, on condition of having some ports in her hands for her security. She refused the offer, which was twice made, of the sovereignty of these provinces, but stipulated for the admission of her general into the council of the states. The person she chose for this high trust, was the Earl of Leicester, who did little honour to her choice. She at the same time sent a powerful armament against the Spanish settlement of the West Indies, under Sir Francis Drake. She likewise made a league of mutual defence with James, King of Scotland, whose friendship she courted, while she kept his mother imprisoned.

In 1586, a conspiracy was formed against the life of Elizabeth, the detection of which had very important consequences. Ballard, a Catholic priest, induced Anthony Babington, a Derbyshire gentleman of fortune, to undertake the queen's assassination. He was acting in the service of the Queen of Scots, but it is doubtful whether Mary was aware of the intended murder of Elizabeth. The plot was discovered, and letters of Mary found, which rendered her participation in it, to a certain extent, a matter of judicial proof. Fourteen of the principal conspirators were executed, and Mary was tried and condemned to death. Elizabeth, though consenting to her execution, practised all the artifice and dissimulation which belonged to her character, to avoid as much as possible the odium of putting to death a queen and a near kinswoman. She wept and lamented as though she had lost a dear friend; she stormed at her council, and inflicted on her secretary, Davison, who had sent off the warrant, a ruinous fine.

The next great event of this reign was the expedition sent against England, by the Spaniards. A large fleet, the Invincible Armada, as it was called, set sail in the summer of 1588, and presented a more formidable spectacle in the English Channel than had been witnessed for many centuries. Elizabeth exerted all her energy to infuse confidence in her subjects. She rode on horseback through the camp at Tilbury, with a cheerful and undaunted demeanour, and addressed the troops with the true spirit of a hero. Happily the English fleet, aided by the winds, conquered the *invincible* armada, before it reached the coast. Elizabeth also assisted Henry the Fourth of Navarre, to obtain possession of the throne of France.

In these enterprises by land and sea, the gallant Robert Devereux, Earl of Essex, distinguished himself very much. On the death of Leicester, he had succeeded to his place in the estimation of the queen; and his splendid qualities and heroic valour seemed to justify her partiality. Her partiality, however, did not prevent her from asserting her own dignity; and once, when in the heat of debate he had turned his back upon her, she resented the affront by a sound box on the ear. She afterwards mollified his deeply-injured pride, and sent him over to Ireland as Lord-lieutenant. Through his mismanagement the expedition failed. Upon his unpermitted return to justify himself, she at first received him graciously; but after a few hours of reflection her conduct changed so toward him, that he became really ill. This roused the pity of the queen, who sent her physician to him with kind messages. After his recovery, he again lost her favour, and urged by his enemies and his own impetuous temper, Essex broke out in open

rebellion against his sovereign. Elizabeth, after a long delay signed his death-warrant with the most painful reluctance. He was executed in 1600.

In 1601, Elizabeth held a conference with Sully, who came from Henry the Fourth of France, concerning the establishment of a new system of European power, which was to produce a lasting peace. Sully returned much impressed by the solidity and enlargement of her views. See never was more respected abroad, or more beloved and cherished by her subjects, than just at the termination of her reign. But the last scene was darkened by a deep melancholy, and she died in a most deplorable state of despondency.

An incident relative to the unfortunate Essex has been suggested as the cause of her grief. She had given him a ring as a pledge of her affection, promising him at sight of it a favourable hearing, with whatever offences he might be charged. After his condemnation, Essex had sent this ring to the queen by the Countess of Nottingham, who had been persuaded by her husband, an enemy of the Earl, to retain the pledge. On her death-bed, the countess sent for the queen, and revealed the secret to her, entreating her pardon. The queen, in a violent rage, shook the dying countess in her bed, exclaiming, "that God might pardon her, but she never could."

From this time she rejected all consolation, refused food, and throwing herself on the floor, passed days and nights without changing her place. Nature, at length, began to sink; and as her end drew near, she was urged to declare her successor. She said she had held a regal sceptre, and would have none but a king to succeed her; and who should that be but her nearest kinsman, the King of Scots? She died March 24th., 1602, in the seventieth year of her age.

Elizabeth was rather noble as a queen, than amiable as a woman. Pope Sixtus the Fifth, who highly admired her, gave her a place among the only three persons then living who deserved to reign—the other two were himself and Henry the Fourth. The character of this great queen has been misunderstood, because she has been judged as a woman rather than as a sovereign. It should never be forgotten, that she voluntarily relinquished the enjoyment of domestic life, where woman's nature is most truly and beautifully displayed, in order to devote herself to the cares of state and the happiness of her people. She should therefore be judged as a ruler; only it should ever be borne in mind that a higher degree of moral power ought to be found in the character of woman, in whatever station she occupies, than is manifested by man. It was this moral sense in which Elizabeth excelled all the kings of England, from the time of Alfred to her own day, that made her power and her glory. This intuitive wisdom guided her in the choice of able counsellors, and kept her true to the best interests of her subjects; and inspired her to preserve the manners of her court in that chastity which is the atmosphere of the highest genius as well as the purest patriotism.

Elizabeth was herself fond of learning, and no mean scholar in her attainments. She was well skilled in the Greek, and translated from that language into Latin, a dialogue of Xenophon, two orations of Isocrates, and a play of Euripides; she also wrote a "Commentary on Plato." From the Latin, she translated "Boethius'

Consolations of Philosophy;" "Sallust's Jugurthian War;" and a part of "Horace's Art of Poetry." In the "Royal and Noble Authors of Lord Orford," may be found a catalogue of translations from the French, prayers, meditations, speeches in Parliament, and letters, which testify sufficiently to the learning and general capacity of Elizabeth. She was also skilled in the art of poetry. Being pressed by a Catholic priest, during the life of her sister Mary, while she was undergoing great persecution, to delare her opinion concerning the real presence of Christ in the wafer, she answered in the following impromptu:—

"Christ was the Word that spake it;
He took the bread and brake it;
And what that Word did make it,
That I believe, and take it."

When she was a prisoner at Woodstock, she composed the following verses, and wrote them with charcoal on a shutter:—

"Oh, Fortune! how thy restlesse wavering state
Hath fraught with cares my troubled witt!
Witness this present prisonn, whither fate
Could beare me, and the joys I quit.
Thou causedest the guiltie to be losed
From bandes, wherein are innocents inclosed:
Causing the guiltles to be straite reserved,
And freeing those that death had well deserved
But by her envie can be nothing wroughte,
So God send to my foes all they have thoughte."

ELIZABETH, PRISONER.

But more to be praised than her poetry, is the encouragement she gave to the design of printing in English the large folio edition of the Holy Scriptures, known as "The Bishop's Bible." This was the best translation of the sacred book which had then appeared. It was printed in 1568, and the version, made by order of King James the First, differs little from the Bible used by Elizabeth.

That she did not conform her own spirit to the Gospel requirements, but allowed pride, vanity, a violent temper, and selfishness, frequently to obscure her many great qualities, is to be regretted; but, compared with the kings her successors, she rises so high above their standard of character, that we almost forget to record her faults. To quote the remarks of a learned historian,—"The page of history has seldom to record a reign more honourable to the intellect and capacity of the person presiding over it, than that of Elizabeth of England."

ELLET, ELIZABETH, F.

DAUGHTER of Dr. William A. Lummis, a man honourably distinguished in his profession, was born at Sodus, a small town on the shores of Lake Ontario, in the state of New York. Her mother was the daughter of General Maxwell, an officer in the American Revolutionary war; and thus the subject of this memoir was in childhood imbued with patriotic feelings, which, next to the religious, are sure to nourish in the female mind the seeds of genius. Miss Lummis was early distinguished for vivacity of intellect and a thirst for learning, which her subsequent life has shewn was no evanescent fancy, but the natural stamp of her earnest mind. She was married, before she was seventeen, to Dr. William H. Ellet, an

accomplished scholar, and then Professor of Chemistry in Columbia College, New York city, whither he removed his youthful bride There she had such advantages of study as she had never before enjoyed, and her proficiency was rapid. She soon began to write for the periodicals; her first piece, a poem, appeared in 1833 in the "American Ladies' Magazine," published at Boston. Her articles were favourably noticed, and the name of Mrs. Ellet became known among literary circles.

1834, appeared her translation of "Euphemia of Messina," one e most admired productions of Silvio Pelico; and in the fol- ng year, an original tragedy from her pen, "Teresa Contarini," successfully represented in New York, and also in some of the tern cities. In the same year, 1835, she published her "Poems Translated and Original." For several succeeding years, Mrs. llet wrote chiefly for periodicals; to the American Review, she contributed "Papers on Italian Tragedy," "Italian Poets," "Lamartine's Poems," "Andreini's Adam," etc.

Dr. Ellet receiving the appointment of Professor of Chemistry and Natural Philosophy in the college at Columbia, South Carolina, removed thither, and Mrs. Ellet found herself among new scenery and new friends, but her old love of literature remained unchanged. Besides contributing to the "North American Review," "Southern Quarterly Review," "The Lady's Book," and other periodicals, in 1841 she produced "The Characters of Schiller," an analysis and criticism of the principal persons in Schiller's plays, with an essay on Schiller's genius, and translated extracts from his writings. "Joanna of Sicily" was her next work; soon followed by "Country Rambles," a spirited description of the scenery she has observed in her journeyings through the United States.

In the autumn of 1848, her most elaborate, as well as important work, was published in New York, "The Women of the American Revolution," in two volumes, to which she has since added a third. This contribution to American history, and the ability with which it was executed, has, deservedly, given Mrs. Ellet a high place among female writers. In 1850, she published "Domestic History of the American Revolution," in one volume, designed to exhibit the spirit of that period, to pourtray, as far as possible, the social and domestic condition of the colonists, and the state of feeling among the people during the war. Another work of hers, "Pictures from Bible History," was also published in 1850.

Mrs. Ellet has tried nearly all varieties of literature, original and translation—poetry, essay, criticism, tragedy, biography, fiction, history, and stories for children; to say, as we truly can, that she has not failed in any, is sufficient praise. Still she has not, probably, done her best in any one department; the concentration of genius is one of the conditions of its perfect development. She is yet young, hopeful, and studious. Nor are her accomplishments confined to the merely literary; in music and drawing she also excels; and in the graces that adorn society, and make the charm of social and domestic intercourse, she is eminently gifted. Her residence is now fixed in the city of New York.

ELLIS, SARAH STICKNEY,

Was first known as a writer by her maiden name, Miss Sarah

Stickney; one of her early works—"The Poetry of Life"—giving her not only celebrity in this country, but also introducing her favourably to the reading public of America. In 1837, Miss Stickney was married to the Rev. William Ellis, widely known and highly respected for his indefatigable labours as a Christian missionary, to promote education, and a knowledge of the true God among the people of the South Sea Islands, then just emerging from the most awful idolatry and barbarism. Mr. Ellis was sent out in 1817, by the London Missionary Society, and he it was who established at Tahiti the first printing-press ever erected in the "Green Islands of the Pacific." He devoted ten years to this arduous and effective service, and then returned to London; and some years after the decease of his first wife, who had been his faithful helper and tender comforter in his missionary trials and toils, he found in Miss Sarah Stickney a second partner worthy to share his home, and aid in the plans, and sympathize in the high hopes of benefitting society which he had cherished. "A good wife is from the Lord;" surely the man who has been thus "twice blest," may well consider the female sex as deserving peculiar honour. That Mr. Ellis does consider woman's education and influence of paramount importance in the progress of true Christian civilization, we infer from Mrs. Ellis's constant devotion to this cause. The wife, doubtless, expresses in her books the moral sentiments, and inculcates the principles which her husband approves, and sees verified in his own family. Such a union of souls as well as hearts and hands, gives the most perfect idea of the Eden happiness true marriage was designed to confer on the human race, which our fallen world exhibits.

Mrs. Ellis, since her marriage, has written many books, almost every year sending forth a new one; among which the series addressed particularly to the women of this country, is most important. "The Women of England," appeared in 1838, and was followed by "The Daughters of England;" "The Wives of England;" "Hints to Make Home Happy;" "The Iron Rule;" "Summer and Winter in the Pyrenees;" "The Sons of the Soil;" "A Voice from the Vineyard;" "Family Secrets;" etc., etc. In considering the writings of Mrs. Ellis, an estimate of praise must be awarded far beyond that which falls to the more brilliant productions of the day. Candid and conscientious, her principles grounded on sincere religion, it seems the aim of this excellent woman, to be humbly useful in her generation, and make the utmost use of her talents in doing good.

"The Women of England," and the other manuals of this series, are written professedly to direct the young, the unwise, and the ignorant. Neither metaphysical subtlety nor novelty was required to strike the sage and the philosopher. Well-known truths, and the sensible reiteration of useful advice are plainly set forth, and the guide of the whole is Christian doctrine. Such works must do good.

The novels of Mrs. Ellis, as novels, are not, certainly, of a high character. According to Rochefoucault, there are two classes of persons unfitted to delineate human nature;—those who never look into themselves, and those who never look out of themselves. In a good sense, not an egotistic one, Mrs. Ellis is of this latter class. She has a certain set of characters, framed out of her own fancy, not found in the wide world, and these she fits into her moralities as is convenient for the occasion.

Artistically speaking, "The Poetry of Life," is the best work of Mrs. Ellis; without much originality of thought, or any peculiar beauty of style, it shews refined taste, and a well-cultured mind; and, like all the books of this authoress, an attempt at something more than merely pleasing, the wish to inculcate the purest morality based upon the religion of the Bible.

ELPIS,

A LADY of one of the most considerable families in Messina, was the first wife of the celebrated Boethius, and was born in the latter part of the fifth century. Like her husband, she was devoted to science, and shared his literary labours with him. She united all the accomplishments of the head and the heart. Her two sons, Patritius and Hypatius, were raised to the consular dignity, which Boethius had also several times enjoyed. Elpis died before the misfortunes of her husband fell upon him.

ELSTOB, ELIZABETH,

SISTER of William Elstob, and famous for her skill in the Saxon language, was born in 1683. Her mother, to whom she owed the rudiments of her extraordinary education, dying when she was but eight years old, her guardians discouraged her progress in literature, as improper for her sex; and, after her brother's death, she met with so little patronage, that she retired to Evesham, in Worcestershire, where she with difficulty subsisted by keeping a school.

Three letters of hers to the lord treasurer of Oxford are extant among the Harleian MSS., from which it appears that he obtained for her the queen's bounty towards printing the Saxon homilies; but, after the death of this queen, (Caroline, wife of George the Second,) she was so low in her finances, as to be forced, though a mistress of nine languages, to become a governess. For this purpose she was taken into the family of the Duchess-dowager of Portland, in 1739; and continued there till she died, May 30th., 1756.

The homily of "St. Gregory's Day," published by her brother, has her English translation, besides his Latin one. She appears to have written the preface too, in which she answers the objections made to women's learning, by producing "that glory of her sex," as she calls her, Mrs. Anna Maria à Shurman. In 1715 she published a "Saxon Grammar." Had her talents been kindly encouraged, she would, probably, have equalled Madame Dacier.

ELSWITHA,

WAS the wife of Alfred the Great, who, in one of his incognito visits to his subjects, first saw her at the house of her father, Albanac, a chieftain of rank and power. The king was so struck with her dignified deportment, and the grace and elegance of her person, that he conceived a strong attachment for her, and soon after made her queen, (A.D. 868.) Her after conduct confirmed his affection. She was a true wife to him, both in prosperity and adversity, and an excellent mother to her children, of whom several died in infancy.

Elswitha enjoyed the society of her husband for nearly twenty-eight years, during the two last of which he suffered greatly from

a grievous and distressing malady; his excellent wife smoothed his pathway to the grave, and gladly shared with him in the pious work of restoring and patronizing several religious establishments.

Alfred died A.D. 900, and bequeathed to Queen Elswitha three towns and other lands in Berkshire; she had also other property, some of which she bestowed on the monastery at Glastonbury. She founded the abbey of St. Mary at Winchester, mentioned by some authorities as Nunna-minstre, or New Minstre, of which her granddaughter, Eadburga, was made abbess. In the society of this excellent and pious woman, the queen passed the four years of her widowhood, and died, as she had lived, in the profession and exemplification of the Christian faith.

Of her eldest daughter, Ethelfleda, one of the most learned and remarkable women of her time, an account will be found further on.

EMBURY, EMMA CATHARINE,

Was born in the city of New York, where her father, Dr. James R. Manley, was a distinguished physician. Miss Manley began to write when very young, her first effusions appearing in the periodicals of the day, under the name of "Ianthe."

In 1828, she was married to Daniel Embury, of Brooklyn; and soon afterwards a volume of her youthful compositions was published—entitled, "Guido, and other Poems." The choice of subjects for the principal poems was unfortunate. The writer had entered the circle in which L. E. L., Barry Cornwall, and other English writers were then strewing their flowers of fancy, sentiment, and genius; no wonder the delicate blossoms offered by our young poetess were considered merely exotics, which she had trained from a foreign root; imitations in style, if not in thought.

It is the natural impulse of poetic and ardent minds to admire the genius and glory of Italy, and to turn to that land of bright skies and passionate hearts for themes of song. Mrs. Embury did but follow the then expressed opinion of all European critics, and the admitted acknowledgment of most Americans—that the new world afforded no subjects propitious for the Muses.

Mrs. Embury has a fertile fancy, and her versification flows with uncommon ease and grace. In her later poems she has greatly improved her style, that is, she writes naturally, from her own thoughts and feelings, and not from a model; and some of her short pieces are very beautiful. She is, too, a popular prose writer; many sketches and stories from her pen enrich American periodical literature. She is also warmly engaged in the cause of improving her own sex, and has written well on the subject of "Female Education." Since her marriage, Mrs. Embury has published more prose than verse; her contributions to the various periodicals, amount to about one hundred and fifty original tales, besides her poetical articles, all written within the last twenty years. Her published works, during the same time, are "Constance Latimer, or The Blind Girl;" "Pictures of Early Life;" "Nature's Gems, or American Wild Flowers;" "The Waldorf Family;" "Glimpses of Home Life." An eminent American critic remarks of Mrs. Embury's works—"Her stories are founded upon a just observation of life although not a few are equally remarkable for attractive invention. In point of style, they often possess the merit of graceful and pointed

diction, and the lessons they inculcate are invariably of a pure moral tendency." Mrs. Embury has been very fortunate, (we do not say singularly so, because American marriages are usually happy,) in her married life. Mr. Embury is a scholar as well as a banker, and not only has he the taste to appreciate the talents of his gifted wife, but he also has the good sense to encourage and aid her. The result has been the most perfect concord in their domestic as well as literary life; the only aim of each being to secure and increase the happiness of the other, the highest improvement and happiness of both have been the result. Nor have the pursuits of literature ever drawn Mrs. Embury aside from her duties as a mother; her three children have been trained under her careful supervision, and her daughter's education she has entirely conducted. These traits of character, corresponding so fitly with the principles she has inculcated, increase greatly the value of her works for the young.

EMMA,

Wife of Lothaire, King of France, was the daughter of Otho, Emperor of Germany, and of his wife Adelaide. In 984, Lothaire having taken Verdun, left his wife there to guard it, who, the next year, was attacked by a large army. She repulsed them at first, and gave her husband time to come to her aid. Lothaire died in 986. Some writers have accused Emma and the Bishop Aldeberon of having poisoned him, but the charge has never been proved.

EMMA,

Daughter of Richard the Second, Duke of Normandy, married Ethelred, King of England, with whom she fled, on the invasion of the Danes. She afterwards married Canute; and when her son Edward, called the Confessor, ascended the throne, she reigned conjointly with him. Her enemy, the Earl of Kent, opposed her; and when she appealed for assistance to her relation, the Bishop of Winchester, she was accused of criminal intercourse with that prelate; a charge from which she extricated herself by walking barefoot and unhurt over nine red-hot ploughshares, after the manner of the times. She passed the night previous to her trial in prayer, before the tomb of St. Swithin; and the next day, she appeared plainly dressed, her feet and legs bare to the knee, and underwent the ordeal, in the presence of the king, her son, Edward the Confessor, the nobility, clergy, and people, in the cathedral church at Winchester. Her innocence proved so miraculous a preservation that, walking with her eyes raised to heaven, she did not even perceive the least reflection from the heated irons, (if the old chronicle be true,) but inquired, after having passed over them, when they designed to bring her to the test.

The king, struck with the miracle, fell on his knees before his mother, and implored her pardon; while, to expiate the injury done to her and her relation, the reverend prelate, he devoutly laid bare his shoulders before the bishop, whom he ordered to inflict on him the discipline of the scourge.

Emma, however, stripped by Edward of the immense treasures she had amassed, spent the last ten years of her life in misery, in a kind of prison or convent at Winchester, where she died in 1502.

ENFLEDA, AND ELFLEDA,

ENFLEDA was daughter of Edwin, King of Northumberland, and the lady Ethelburga, of whom some particulars are given in this work. She was married, at the age of sixteen, to Oswy, who, with his brother Oswin, ruled jointly in Northumberland, having succeeded the father of Enfleda on the throne of that kingdom, and bearing towards her the relationship of first cousins. When Oswin was afterwards slain at Gilling, near Richmond, in Yorkshire, Queen Enfleda built a monastery in commemoration of him. She also founded another at Tynemouth, which she dedicated to St. Oswin, whose shrine was there preserved. From the following lines by Hardinge, it would appear that Oswy was the cause of his brother's death, which is thought to have taken place in 651:—

"Queen Enfled, that was King Oswy's wife,
King Edwin, his daughter, full of goodnesse,
For Oswyn's soule, a minster, in her life,
Made at Tynemouth, and for Oswy, causelesse,
That him so slaine and killed helplesse;
For she was kyn to Oswy and Oswyn,
As Bede in chronicle dooeth determyn!"

Enfleda was a great patroness of learned and pious men of her time, and she devoted much of her means to the advancement of religion. She was highly esteemed by St. Theodore, of Canterbury, and St. Cuthbert. When, after a reign of twenty-eight years, Oswy died, A.D. 670, and was interred with regal splendour in the monastery of Steaneshalch, the widowed queen retired thereto, and determined, like her mother Ethelburga, to devote the remainder of her life in works of charity and religious exercises. Her daughter Elfleda, who, by a vow of the king's, had been devoted to a similar life, became, on the death of St. Hilda, in 680, abbess of this monastery, and seems to have been a worthy descendent of two such illustrious women as Ethelburga and Enfleda. She was so much esteemed by St. Theodore, Archbishop of Canterbury, that he designated her "the wisest lady." From St. Cuthbert she received frequent visits; and Pope Boniface styled her "Elfled, handmaiden of the ecclesiastical household." She was the counsellor of princes. Her brothers, the youngest of whom was King Alfred, over whose death-bed she watched, frequently sought her advice. Eddeas, in his life of Wilfred, says she was ever the best adviser and comforter of the whole province; and she did much service during the minority of Osred, her nephew, by her exertions for the promotion of peace. She died at the age of forty, and was interred in the church of St. Peter at Steaneshalch.

ENGLISH, HESTER,

A FRENCHWOMAN by extraction, was eminent for her fine chirography in the time of Queen Elizabeth and James the First. Many of her performances are still extant, both in public libraries and in the hands of individuals. She was thought the most exquisite scribe of her age. She married, at the age of forty, Mr. Bartholomew Fello, a North Briton, and had a son, who was educated at Oxford, and was minister of Speckshall, in Suffolk.

ENNETIERES, MARIE D',

A LEARNED lady of Tournay, who wrote many works, particularly an epistle against Turks, Jews, Lutherans, etc., printed in 1539.

EPINAY, LOUISE D'

CELEBRATED for her connection with Rousseau, was the daughter of M. Sardieu Desclavelles, who lost his life in Flanders, in the service of Louis the Fifteenth, and left his family in moderate circumstances. She married M. Delalive de Bellegarde, who received the office of farmer-general. The extravagance of M. Delalive soon disturbed their happiness, and his indifference to the conduct of his wife was equalled by his own dissolute life, and no doubt influenced hers. She gathered around her a distinguished circle, which though neither brilliant nor renowned, was free and natural. Here the man of learning consented to doff his philosophical armour, through which posterity has found it so difficult to discern his real features; and here authors, artists, and men and women of the world, met without restraint. Possessed of judgment and penetration, Madame d'Epinay had neither originality nor imagination. Her mind was of that plastic order which led her to yield to the opinions of those in whose intimacy she lived; and she never attempted to exercise over her circle a control for which her good sense told her she was little adapted. Hume, Diderot, D'Holbach, and Grimm, were habitués of her society. It is to her connection with Rousseau, however, that she owes the interest attached to her name, and the attention she excited in her own time. The details of their intimacy and quarrel for some time occupied all Paris. Madame d'Epinay was constantly engaged in some literary labour. In 1783, she wrote "Les Conversations d'Emilie," which obtained the prize offered by Monthieu for useful works of that kind, in preference to the "Adèle et Thèodore" of Madame de Genlis. She also wrote "Lettres a mon Fils," and "Mes Moments Heureux." An abridgment of her letters and correspondence, shewing her relations with Duclos, Rousseau, Grimm, Holbach, Lambert, etc., appeared in Paris, in 1818. Madame d'Epinay died in 1783

EPONINA,

WIFE of Julius Sabinus, a Roman general, native of Langres, has been called the heroine of conjugal affection. During the struggles of Otho, Vitellius, and Vespasian, for the sovereignty of Rome, Sabinus, who pretended to trace his lineage to Julius Cæsar by casting an imputation on the chastity of his grandmother, put in his claim to the throne. Being defeated, and an immense reward offered for his head, he assembled his few faithful friends, and acknowledging his gratitude towards them, he expressed his resolution of not surviving his misfortunes, but of setting his house on fire and perishing in the flames. They remonstrated in vain, and at length were obliged to leave him, in order to preserve their own lives. To a freedman of the name of Martial, he alone imparted his real intention, which was to conceal himself in a subterranean cavern, which had communication with his house. The superb mansion of Sabinus was then set on fire, and the report of his death, with the attendant circumstances, was sent immediately to Vespasian, a d

soon reached Eponina's ears. Frantic with grief, she resolved to put an end to her life also. For three days she refused every kind of nourishment, when Martial, hearing of her violent sorrow, contrived to disclose to her the truth, but advised her to continue the semblance of grief, lest suspicions should arise; but at night he conducted her to the cavern, which she left before daybreak.

Frequent were the excuses which Eponina made to her friends for her absences from Rome; and after a time, she not only visited her husband in the evening, but passed whole days with him in the cavern. At length her apprehensions were excited by her situation; but by rubbing a poisonous ointment upon herself, she produced a swelling in her legs and arms, so that her complaint was thought to be a dropsy; she then retired to the cave, and without any medical assistance, she gave birth to a boy. For nearly nine years she continued to visit her husband in his solitude, and during that period twice became a mother. At length her frequent absences were noticed, she was watched, and her secret discovered.

Loaded with chains, Sabinus was brought before Vespasian, and condemned to die. Eponina threw herself at the feet of the emperor, and implored him to spare her husband; and, at the same time, she presented her two children to him, who joined in the solicitation, with tears and entreaties. Vespasian, however, remained inflexible, and Eponina, rising with an air of dignity, said, "Be assured that I know how to contemn life; with Sabinus I have existed nine years in the bowels of the earth, and with him I am resolved to die." She perished with her husband about seventy-eight years after the Christian era.

ERAUSO, CATALINA DE,

The Monja Alferez, or Nun-Lieutenant. More famous women have lived than this, but a more extraordinary one has never been recorded. Her career was one of singular adventure, of wild passions, of unsparing cruelty, of heroic bravery; the few virtues which palliate her vices and savage conduct are such as are found to vindicate the dormant element in the breasts of brigands and pirates. And it is not the least singular circumstance connected with such a history, that it has been written down, detailed, and powerfully described by the heroine herself, in a style wonderfully vigorous, clear, and in pure and classic Spanish.

She was born in the city of Sebastian, in 1585, daughter of Don Miguel de Erauso. At that period, when families were numerous, it was the custom to dispose of the girls by putting them into the church. Such was the destiny of Donna Catalina. At the age of four years she was sent to her aunt, prioress of a convent of Dominicans. She remained there till the age of fifteen. Rebellious fancies had frequently arisen in her mind: she had entered her noviciate, and as the fatal day for her profession approached, her desire for liberty increased. Being sent one day by her aunt into the parlour of that lady for a book, she saw the keys of the convent hanging on a nail. In one moment her resolution was taken; the nuns were all assembled in the choir for the matin service; she begged permission to go to bed, complaining of indisposition; this was granted her. We give the sequel in her own words:—

"I went out of the choir, took a light, went to the cell of my aunt, took scissors, needle and thread, and a little money. I went

out of the convent; I found myself in the street, without knowing where to go; that was no matter; all I wanted was liberty. I ran without stopping, till I reached a grove of chesnuts."

Such was her escape. She remained in that wood three days, subsisting on roots and wild fruits. She made herself male garments out of her petticoats, cut her hair, and started forth in the character of man. After going through various scenes in Spain; meeting her own father in search of her; acting as page, clerk, servant—always adroit, always able to serve herself with expedients—she joined an expedition to the New World. There she entered the army, and distinguished herself by the most daring actions. She adopted different names, at different periods; but the most noted one, that which she bore after being made lieutenant, was Alonzo Dias. She gained several battles. It seems that her sense and judgment in council were not inferior to her redoubtable prowess in the field. In the intervals of her military duty, she connected herself with the most desperate and vicious beings to be met with. Gambling, stabbing, robbing, were her pastimes. A curious caprice, which she diverted herself with not unfrequently, was to gain the affection of some young lady, by every art and assiduity, and when all was ready for the marriage, to disappear. It would be as impossible, as it is undesirable, in this sketch, to detail her numerous homicides and adventures.

On one occasion she was condemned to be hung, and actually taken to the gallows. Even there no feminine tremors discomposed her firmness. The executioner was awkward in placing the cord.

"Put it on right, or let me alone," said she; "this priest will do it a great deal better than you!"

A pardon arrived in the mean time; for her gallant actions in battle, and real services, produced for her many protectors. She traversed every part of the Spanish countries, and acquitted herself in the most able manner of the duties of a sailor, soldier, and even lawyer; in every field for enterprise she appeared, and always in a distinguished manner; but all her merits as an *able* man were tarnished by a mad love for rapine, cruelty, gaming, and every vice save one, to which the soldiers of that epoch and country abandoned themselves. It is to be observed that she had carefully guarded the knowledge of her sex from everybody until an exigency occurred, when she disclosed her real condition. Her many deeds of violence provoked pursuit, and at last she was once more reduced to take refuge in a church at Guamango, in Peru; the bishop, a saintly person, considered it his duty to exhort the criminal; his tender and searching admonitions had their effect on the iron-hearted lieutenant. She sank on her knees, and said, "Father, I am a woman!" Then followed a complete confession.

The bishop was excited by this strange story; he pitied the unfortunate young woman, only thirty-five years of age, who, by a dark fatality, had incurred such reprobation; he thought he perceived signs of compunction; these he fostered, and being encouraged by the result, obtained her pardon, and even a permission to return to Spain, without dread of ecclesiastical punishment. One cause of hope for her remained, she had preserved her chastity; and thus, though stained with many crimes, she was not abandoned to vice. Her will was strong, and her passions often violent; but she was not sensual or selfish. Had she been properly educated, and

allowed to live in society, she would probably have proved a woman of superior powers of mind, and been active in good works as she was in evil, when driven to abandon her country, and put off the semblance of her own sex.

Donna Catalina set sail and arrived at Cadiz in 1624. Already her fame had preceded her, and during her travels through Spain and Italy she was looked upon as an object of curiosity. The Pope, Urban the Eighth, gave her permission to retain for life her male attire. The period of her death is unknown; but some documents which have been preserved in a convent at Vera Cruz, testify that she devoted the remainder of her life to commerce, under the name of Antonio de Erauso. The celebrated Spanish painter, Pacheco, took her portrait from life, when she was at Seville, which is still preserved.

ERDMUTHE, SOPHIA, MARGRAVINE,

Of Baireuth, was born February 15th., 1644. True devotional feelings animated her mind already when quite a child, and these were guided by an intellect which belonged only to riper years. When she was in her tenth year she wrote a series of poetical and prose papers, and a volume, to which she gave the title of "Christian Closet for the Heart." Her teacher, the celebrated Dr. Weber, discovered them accidentally in her desk, and was so much struck with their beauty and pious tendency, that he prevailed upon her parents to have them published; and he accompanied them with a preface. Many of the hymns which she wrote at that age are still incorporated in the German books, though few know at the present time that they were composed by so young a child. In 1662, on the 19th. of October, she married the Margrave Christian Ernst of Baireuth, to whom she became a loving wife, and able coadjutor in deeds of charity and piety; but she would never consent to take part in his government affairs. She established the first Magdalene house of refuge in that part of Germany. Much of her time was devoted to writing. One of her best works was published in 1666, "A Treatise on the Age of the World, and a Consideration of the States of the Roman Empire, and their Condition." It is replete with theological, geographical, historical, and genealogical information. She died in the year 1670, on the 12th. of June, and was buried in the court chapel which she had just caused to be built.

ERINNA,

A Grecian lady cotemporary with Sappho; composed several poems, of which some fragments are extant in the "*Carmina Novem Poetarum Seminarum*," published in Antwerp, in 1568. She lived about B. C. 595. One of her poems, called "*The Distaff*," consisted of three hundred hexameter lines. It was thought that her verses rivalled Homer's. She died at the age of nineteen, unmarried.

There is another poetess of the same name mentioned by Eusebius, who flourished in the year B. C. 354. This appears to have been the poetess mentioned by Pliny as having celebrated Myro in her poems.

ERMENGARDE, or HERMENGARDE.

The life of this queen is but a relation of her misfortunes. She

is not the only woman to whom misery has been a monument—to whom the tranquillity of private life would have been oblivion—and to whom the gifts of fortune have brought sorrow and celebrity. The precise date of her birth is not known. She was the daughter of Desiderio or Didier, as he is generally named by our writers, King of the Lombards, and his Queen Ansa. Desiderio was born at Brescia of noble race, and had succeeded to the throne of Lombardy by the testament of Astolfo, the last monarch of the dynasty of Alboinus. Desiderio was a renowned general, and also a zealous defender of the Christian church, which at that time was not so firmly established as to need no support from the temporal powers.

Charlemagne ascended the throne of France in 768; two years after, his mother Bertrade, making a journey into Italy, was struck by the flourishing state of Desiderio's kingdom, as well as by the beauty and attractive charms of his daughter Ermengarde. She then formed the plan of a double marriage with this family, allotting Ermengarde to Charlemagne, and her own Ciola to Adelchi, son of Desiderio. This scheme was opposed by the existing Pope, Stephen the Third, who used many arguments to dissuade France from the connection. The influence of Bertrade, however, prevailed, and she had the satisfaction of taking home with her the young princess, for whom she cherished so warm an affection.

At first everything was done to bring pleasure and happiness to the young queen; the particular friendship subsisting between her and her mother-in-law has been commemorated by Manzoni in beautiful and touching poetry. A terrible reverse, however, awaited her. Charlemagne, from causes impossible now to ascertain, repudiated her, and sent her ignominiously back to her family. His mother and his nearest kinsman remonstrated, and entreated him to revoke this cruel mandate, but in vain. After a year of deceptive happiness, Hermengarde returned to the court of Lombardy. Her father and brother received her with the utmost tenderness. Unfortunately their just indignation at the unmerited disgrace of the young princess, induced them to attempt a fruitless vengeance against one too decidedly superior in power for any petty sovereign to cope with. A plan was set on foot to bring forward another claimant to the throne of France, to the succession of which, in modern days of direct inheritance, Charlemagne would not be considered wholly eligible. For this purpose armies were raised, and secret alliances courted.

In the mean time Ermengarde received intelligence that her faithless husband had just united himself to the young and lovely Ildegarde. This was to her a death-blow. She retired to a monastery founded by her parents, and of which her sister Anoperge was abbess. Here her existence was soon terminated. She died in 773.

ERNECOURT, BARBARA OF,

Better known as the Lady of St. Balmont, a second Joan of Arc, was born in 1609, at the castle of Newville, between Bar and Verdun. From the earliest childhood she trained herself to the use of arms, and in all knightly accomplishments. She married, when quite young, the Lord of Balmont, who met and fell in love with her while hunting, and whom she frequently accompanied in the chase. During the "thirty years' war" in Germany, she always

took command of her husband's castle, while he accompanied the Duke of Lothrengein to the field. This brave woman repulsed the enemy frequently, and on several occasions made sorties, and succeeded in capturing both men and baggage. When peace was restored, she laid aside the sword and took up the pen, which she wielded with equal skill. Her first work, "Les Jumeaux Martyrs," was published in 1651; several other works, of considerable merit, appeared afterwards. The death of her husband, to whom she was tenderly attached, made her resolve to retire from the world, and she entered a nunnery; but died before taking the veil, May 22nd., 1660, aged fifty-one.

ESTE, ELEONORA D',

Was descended from the most illustrious of Italian princely races —that of the sovereigns of Este, Modena, and Reggio. She was the daughter of Hercules the Second, Marquis of Este, and Renée, daughter of Louis the Twelfth, King of France, and was born in 1537. Endowed by fortune with an exalted station, by nature with extraordinary beauty, fine taste, and intellect, Eleonora drew the admiration of all, and seemed destined to a life whose tissue was woven in golden threads; but these very qualities, while they added lustre to her station, led to a true romance, the melancholy course of which clouded not only her own life, but that of one of the greatest geniuses that has ever shone and suffered.

Tasso was twenty-one years old when he appeared at the court of Alphonso of Este. He had just given to the world his "Jerusalem Delivered," and a well-founded enthusiasm for the poet pervaded all Italy. He was endowed with every pleasing quality —a handsome countenance, winning address, a captivating voice in speaking, and, what all poets do not possess, most extraordinary bravery. An indiscreet remark having been made by a certain cavalier upon his devotion to the princess Eleonora, he challenged the offender, who, with three brothers to aid him, basely attacked the bard. Tasso valiantly combatted the whole four, until persons interfered to put an end to the affray. The Duke Alphonso felt his pride offended at the cause of this rencontre; it is true he punished the four cowardly brothers, but at the same time he sent Tasso into exile, where he remained until the Duke was persuaded to recall him. After this time, Eleonora appears to have become cautious in her encouragement of the poet; but when we read the verses in which he speaks of her charms and his passion, who can wonder that a heart of any sensibility should be touched?

Eleonora was in her thirtieth year when Tasso was first introduced at her brother's court; a disparity of age—the poet being nine years her junior, which is certainly no argument against the passion she inspired. For a young man, at his first entrance into life, to fall in love ambitiously—with a woman older than himself, or with one who is, or ought to be, unattainable—is a common occurrence. Tasso was an admirer of beauty. Eleonora was exceedingly lovely; she had a transparent delicacy of complexion—a "Paleur, qui marque une ame tendre," as the lover thought. It is said that Tasso, being at the wedding of one of the Gonzago family, celebrated at the court of Este, blinded by his passion, impressed a kiss on the cheek of the princess Eleonora. The colour mounted to Alphonso's brow; but he turned coldly on his cour-

tiers, and said, "What a great pity that the finest genius of the age has become suddenly mad!"

Upon this charge of madness, the prince caused Tasso to be shut up in the hospital of St. Anna. His long years of imprisonment, his sufferings, his laments, are known to everybody. In a few words, we will close the story of the unfortunate Eleonora. Obliged to witness the cruel punishment of her lover, and knowing the inflexible character of her brother, she fell into a slow fever; constantly receiving the tender complaints of the poet, whose pangs were daggers to her heart, she gradually sank into the grave. Solitary and melancholy, she dragged on the last days of her life; holding converse with no one, living on sad memories, languishing, and fading away. The doors of Tasso's prison were at length opened; but she was dead! Youth, love, fortune, all had vanished; fame, it is true, remained. The laurel-crown was placed on his brow at Rome, in the midst of a pompous festival. Could this recompense him for his wasted youth and his lost Eleonora? She died in 1581, about the first year of Tasso's imprisonment.

ESTHER,

A Jewish maiden, whose great beauty raised her to the throne of Persia, whereby she saved her countrymen from total extermination. Esther was an orphan, brought up by her cousin Mordecai, who was of the tribe of Benjamin, the great-grandson of Kish, one of the captives taken from Jerusalem by Nebuchadnezzar. Mordecai was probably born in Babylon; but he was a devout worshipper of the God of Israel. He had adopted Esther as his own daughter;—and when, after King Ahasuerus had repudiated his first queen Vashti, and chosen the "fair and beautiful" Jewish maid, then her uncle, who had strictly enjoined her not to let it be made known to the king that she was a Jewess, left Babylon for Susa, where he often waited at the gate to see his niece, and hear of her welfare.

About this time Ahasuerus passed an ordinance, importing that none of his household, under penalty of death, should come into his presence while he was engaged in the administration of justice. If, however, he extended the golden sceptre towards the intruder, the penalty was to be remitted. Not long after, two of the chamberlains of the king conspired against him; the plot was disclosed to Mordecai, and, through the medium of Esther, the king was apprised of his danger. Mordecai received no reward for this service, except having the transaction entered in the records of the state, and being allowed the privilege of admission to the palace.

Haman, an Amalekite, now became the chief favourite of King Ahasuerus; Mordecai, probably proud of his Jewish blood, and despising the base parasite, refused to bow down to him in the gate, as did all the king's servants. This affront, so offensive to Haman's pride, determined him not only to destroy Mordecai, but all the captive Jews throughout the dominions of King Ahasuerus. The favourite made such representations to the king concerning them, that a proclamation for their entire destruction was promulgated.

The result is known to all who have read the "Book of Esther;" how this pious and beautiful woman, trusting in heaven and car-

nestly employing her own influence, succeeded in defeating the malice of the Amalekite; "Haman was hanged on the gallows he had prepared for Mordecai." The relationship of Esther and Mordecai was made known to the king, who gave Haman's office to the noble Jew, and from that time took him into his confidential service and promoted him to the highest honours. Between the king and his lovely wife the most perfect confidence was restored. Indeed, from what is said by the prophet Nehemiah, who wrote some ten or twelve years later, and who represented the queen as sitting beside the king when petition was made concerning the Jews, we must infer that she was ever after his counsellor and good angel.

This wonderful deliverance has, from that time to this—more than twenty-three centuries—been celebrated by the Jews, as a festival called "the days of Purim," or, more generally, "Esther's Feast;" It occurred B.C. 509.

ESTREES, GABRIELLE D', DUCHESS OF BEAUFORT,

The mistress of Henry the Fourth of France, born about 1571, was the daughter of Antoine d'Estrées, a descendant of one of the noblest houses in Picardy, for a long time *grand maitre de l'artillerie*, who distinguished himself in the defence of Noyon against the Duke of Mayenne, for which Henry the Fourth made him governor of the Isle de France. Gabrielle was about twenty years of age when Henry first saw her, on a visit to Cœuvres Castle; and her beauty immediately captivated him. Gabrielle, however, who was attached to the Duke of Bellegarde, was at first little inclined to gratify the wishes of the king. But Henry still urged his suit, and often stole by the sentinels of his enemies, in the dress of a peasant, to see the object of his love. The heart of the lady was at length moved by such ardour and devotion. She became the mistress of the chivalric monarch, who never loved any other woman so passionately. To escape the severe scrutiny of her father, Henry married her to a nobleman named Damerval, of Liancourt: but, says Sully, *il sut empêcher la consommation du mariage*, and subsequently dissolved the marriage. Henry intended to raise Gabrielle to the throne as his lawful wife. For this purpose he not only procured a divorce from Margaret of Valois, but also raised the county of Beaufort to a duchy, which he bestowed on Gabrielle, thus giving her a high rank at court. This design was strongly opposed by Sully, who often represented to the monarch the bad consequences of such a measure.

Notwithstanding the determination of the king, and the wishes of Gabrielle, their marriage never took place. Just before Easter, 1599, when negociations were already in train for the divorce of the king, she retired from court, by the advice of René Bénoit, the king's confessor, and went to Paris to spend the Passion-week. On Maundy Thursday, having eaten an orange after dinner, she was suddenly seized with convulsions, which distorted her beautiful countenance, and, on Saturday, she died in the most excruciating torments. Apoplexy, with convulsions, was the cause assigned for her death; but no one can doubt that she was poisoned. The king's grief for her loss was excessive; and, what is seldom the case, the royal mistress was universally lamented. Her amiable disposition, the gentleness of her character, and the modesty which prevented

her from meddling with public affairs, won her general favour. She had three children by the king—Cæsar and Alexander, afterwards Dukes of Vendome, and a daughter, Catharine Henrietta, afterwards the wife of the Duke of Elbeuf. Her biography, which appeared some years ago in France, is accompanied by an interesting correspondence between Gabrielle and her royal lover.

ETHELBURGA,

Commonly called "the silent," was the daughter of Ethelbert and his pious Queen Bertha; she was therefore educated in the Christian faith. It was about the year 624, her father and mother being dead, and her brother Eadbald on the throne of Kent, that Edwin, King of Northumberland, sent to demand her hand in marriage, and received it with the condition, he being a pagan, that the princess should be allowed full liberty in matters of religion. She was afterwards the means of inducing her husband to receive the rite of baptism, and of introducing Christianity among his subjects, for which she received the thanks and benedictions of Pope Boniface, whose letter to her is still extant.

The converted Edwin, by his nobleness and intrepidity of character, became renowned as the greatest prince of the Heptarchy; but his career of glory was cut short by death; he perished in the forty-eighth year of his age, in a battle fought against Penda, King of Mercia. His widow, with her two surviving children, sought the protection of her brother Eadbald, who presented her with some land in Kent, where she founded a nunnery, and devoted the rest of her life wholly to acts of charity and benevolence. She was the first widow of high rank who took the veil in England, and her high example was afterwards followed by several of the Anglo-Saxon Queens.

ETHELDREDA, ST.,

Was a daughter of Anna, King of the East Angles, and Hereswitha his queen, and was born about 630, at Ixming, a small village in Suffolk. In 673, she founded the church and convent of Ely. Of this monastery she was constituted abbess. The convent, with its inhabitants, was destroyed by the Danes in 870.

ETHELFLEDA, or ELFLEDA,

Eldest daughter of Alfred the Great, and sister to Edward the First, King of the West-Saxons, was wife to Etheldred, Earl of Mercia. After the birth of her first child, having suffered severely in child-birth, she made a vow of chastity, and devoted herself to the service of her country. She retained a cordial friendship for her husband, with whom she united in acts of munificence and valour. They assisted Alfred in his wars against the Danes, whom they prevented the Welsh from succouring. Not less pious than valiant, they restored cities, founded abbeys, and protected the bones of departed saints.

After the death of her husband, in 912, Ethelfleda assumed the government of Mercia; and, emulating her father and brother, commanded armies, fortified towns, and prevented the Danes from resettling in Mercia. Then carrying her victorious arms into Wales, she compelled the Welsh, after several victories, to become her tributaries. In 918, she took Derby from the Danes; and in 920,

Leicester, York, etc. Having become famed for her spirit and courage, the titles of lady and queen were judged inadequate to her merit; to these she received, in addition, those of lord and king.

Her courage and activity were employed in the service of her country till her death, in 922, at Tamworth, in Staffordshire, where she was carrying on a war with the Danes. She left one daughter, Elswina.

Ethelfleda was deeply regretted by the whole kingdom, especially by her brother Edward, to whom she proved equally serviceable in the cabinet and the field. Ingulphus, the historian, speaks of the courage and masculine virtues of this princess.

EUDOCIA,

Whose name was originally Athenais, was the daughter of Leontius, an Athenian sophist and philosopher. She was born about 393, and very carefully educated by her father. Her progress in every branch of learning was uncommon and rapid. Her father, proud of her great beauty and attainments, persuaded himself that the merit of Athenais would be a sufficient dowry. With this conviction, he divided, on his death-bed, his estate between his two sons, bequeathing his daughter only one hundred pieces of gold.

Less sanguine in the power of her charms, Athenais appealed at first to the equity and affection of her brothers; finding this in vain, she took refuge with an aunt of hers, and commenced a legal process against her brothers. In the progress of the suit, Athenais was carried by her aunts to Constantinople. Theodosius the Second at this time divided with his sister Pulcheria the care of the empire; and to Pulcheria the aunts of Athenais appealed for justice. The beauty and intellect of the young Greek interested Pulcheria, who contrived that her brother should see her and hear her converse, without being himself seen. Her slender and graceful figure, the regularity of her features, her fair complexion, golden hair, large blue eyes, and musical voice, completely enraptured the young king. He had her instructed in the principles of the Greek church, which she embraced, and was baptized, in 421, by the name of Eudocia. She was then married to the emperor amid the acclamations of the capital, and after the birth of a daughter, received the surname of Augusta.

Amidst the luxuries of a court, the empress continued to preserve her studious habits. She composed a poetical paraphrase of the first eight books of the New Testament; also of the prophecies of Daniel and Zachariah; to these she added a canto of the verses of Homer, applied to the life and miracles of Christ; the legend of St. Cyprian; and a panegyric on the Persian victories of Theodosius.

"Her writings," says Gibbon, "which were applauded by a servile and superstitious age, have not been disdained by the candour of impartial criticism."

After the birth of her daughter, Eudocia requested permission to discharge her grateful vows, by a pilgrimage to Jerusalem. In her progress through the East, she pronounced, from a throne of gold and gems, an eloquent oration to the Senate of Antioch, to whom she declared her intention of enlarging the walls of the city, and assisting in the restoration of the public baths. For this purpose she allotted two hundred pounds of gold. Her alms and munifi-

cence in the Holy Land exceeded that of the great Helena. She returned to Constantinople, covered with honours, and laden with pious relics.

Ambition now awoke in the heart of Eudocia; aspiring to the government of the empire, she contended for power with the princess, her benefactress, whom she sought to supplant in the confidence of the emperor. But, in 445, an unlucky accident exposed her to the emperor's jealousy. He had given her an apple of extraordinary size, which she sent to Paulinus, whom she esteemed on account of his learning. Paulinus, not knowing whence it came, presented it to the emperor, who soon after asked the empress what she had done with it. She, fearing his anger, told him that she had eaten it. This made the emperor suspect that there was too great an intimacy between her and Paulinus, and, producing the apple, he convicted her of falsehood.

The influence of Pulcheria triumphed over that of the empress, who found herself unable to protect her most faithful adherents: she witnessed the disgrace of Cyrus, the prætorian prefect, which was followed by the execution of Paulinus, whose great personal beauty and intimacy with the empress, had excited the jealousy of Theodosius.

Perceiving that her husband's affections were irretrievably alienated, Eudocia requested permission to retire to Jerusalem, and consecrate the rest of her life to solitude and religion; but the vengeance of Pulcheria, or the jealousy of Theodosius, pursued her even in her retreat. Stripped of the honours due to her rank, the empress was disgraced in the eyes of the surrounding nations. This treatment irritated and exasperated her, and led her to commit acts unworthy her profession as a Christian or a philosopher. But the death of the emperor, the misfortunes of her daughter, and the approach of age, gradually calmed her passions, and she passed the latter part of her life in building churches, and relieving the poor.

Some writers assert that she was reconciled to Theodosius, and returned to Constantinople during his life; others, that she was not recalled till after his death. However this may be, she died at Jerusalem, about 460, at the age of sixty-six, solemnly protesting her innocence with her dying breath. In her last moments she displayed great composure and piety.

During her power, magnanimously forgetting the barbarity of her brothers, she promoted them to the rank of consuls and prefects: observing their confusion on being summoned to the imperial presence, she said, "Had you not compelled me to visit Constantinople, I should never have had it in my power to bestow on you these marks of sisterly affection."

EUDOCIA, OR EUDOXIA,

SURNAMED Macrembolitissa, widow of Constantine Ducas, caused herself to be proclaimed empress with her three sons, on the death of her husband, in 1067. Romanus Diogenes, one of the greatest generals of the empire, attempted to deprive her of the crown; and Eudoxia had him condemned to death, but happening to see him, she was so charmed by his beauty, that she pardoned him, and made him commander of the troops in the East. He there effaced by his valour his former delinquency, and she resolved to marry

him. But it was necessary to obtain a deed, then in the hands of Patriarch Xiphilinus, by which she had promised Constantine Ducas never to marry again. She did this by pretending that she wished to espouse a brother of the Patriarch, and gave her hand to Romanus in 1068. Three years after, her son Michael caused himself to be proclaimed emperor, and shut her up in a convent.

She had displayed the qualities of a great sovereign on the throne; in a convent she manifested the devotion of a recluse. She cultivated literature successfully. There was a manuscript in her writing in the French king's library, on the genealogies of the gods, and of the heroes and heroines of antiquity, shewing a vast extent of reading.

EUDOCIA, FEODOROWNA,

First wife of Peter the First, Czar of Russia, was daughter of the Boyar Feodor Lapookin. Peter married her in 1689, when he was only seventeen, and Alexis was born in 1690.

Peter had caused it to be proclaimed throughout his empire, that he intended to bestow his crown and his heart on the woman he judged most worthy. A hundred young girls were brought to Moscow, and his choice fell on Eudocia. But her joy was of short duration. Her opposition to Peter's reforms, and her remonstrances against his faithlessness, irritated him; and in 1696 she was divorced, compelled to assume the veil, and confined in a convent at Susdal. There she was said to have entered into a contract of marriage with General Glebof, by exchanging rings with him; but though Glebof was afterwards tortured to the utmost extremity, he persisted in asserting his own and her innocence; and when the czar came to him and offered him pardon if he would confess, he spit in the czar's face, and told him that "he should disdain to speak to him, if it were not his desire to clear his mistress, who was as virtuous as any woman in the world."

Encouraged by the predictions of the Archbishop of Rostof, who, from a dream, announced to her the death of Peter and her return to court, under the reign of her son Alexis, she re-assumed the secular dress, and was publicly prayed for in the church of the convent, under the name of the Empress Eudocia. Being brought to Moscow in 1718, and examined, she was, by her husband's order, scourged by two nuns, and imprisoned in the convent of Nova Ladoga, and allowed to see no one but the persons who brought her food, which she prepared herself; for she was allowed no servant, and but one cell. From thence she was removed to the fortress at Shlusselburgh. Being released on the accession of her grandson, Peter the Second, she repaired to Moscow, and was present at his coronation, as well as that of the Empress Anne; and expired in the Devitza monastery, where she held her court, in 1731, in the fifty-ninth year of her age.

EUGENIE, EMPRESS OF THE FRENCH,

And Countess-Duchess of Teba, was born May 5th., 1826. She is the daughter of Donna Maria Manuela Kirkpatrick, of Closeburn, Countess-Dowager de Montijos, Countess Miranda, and Duchess of Peraconda, member of the noble order of Maria Louisa, and first lady of honour to the Queen of Spain. This lady, who was the

daughter of an English Consul at Malaga, a North Briton, named Kirkpatrick, married the Count de Montijos, who belonged to one of the most noble Spanish families, and held a commission in the army of his country. He died, and left his widow, the Countess Montijos, whose titles we have given above, with ample means to support the dignity of her station, and provide for her two daughters, of whom Eugénie was the youngest. The elder daughter married the Duke of Alba and Berwick, a lineal descendant of James the Second and Miss Churchill. So that the French Empress is closely connected by ties of relationship with this country, where she is said to have been partly educated; and this, we are told, accounts for her superiority in mental graces and acquirements, over most Spanish women of the higher classes, who, up to the time of their marriage, are generally immured within a convent, or kept under charge of a duenna, jealously guarded from the society which might expand their minds, and cultivate their intellects.

It was in 1851, when the beautiful Eugénie, Countess of Têba, was, under the care of her mother, making a lengthened visit to Paris, that she attracted the attention of the new Emperor, Napoleon the Third, who having failed in his endeavours to contract a marriage with one or other of the royal families of Europe, suddenly announced to his ministers his intention of raising to the Imperial throne this daughter of the Spanish Countess Montijos. Much disapprobation was manifested, as it seemed that a royal alliance was the thing most needed to give stability to his newly-acquired power. This, however, was not heeded by the Emperor, who at once assigned the Palace of the Elysée as a residence for his intended bride and her mother, and set about making preparations for his marriage, which was celebrated with great pomp and magnificence on the 29th. of January, 1853.

The great personal beauty, dignity, and elegance of manners, and engaging affability of the young Empress elect, had so won upon the impressible French people, that they testified their joy on the occasion by the most extravagant demonstrations, and, more substantial than these, the most liberal provisions for her future expenses. The dotation asked for her, and readily accorded, was one hundred and thirty thousand francs per annum, and a sum of six hundred thousand francs was voted by the municipal council of Paris to purchase a *parure* of diamonds, as a present to the Empress from the city; and how high was the enthusiastic admiration of her new subjects raised, when she nobly declined this gift, saying that the city was already overburdened, and expressing a wish that the sum offered should be employed in the foundation of some institution of a charitable character. With it was accordingly founded an establishment for the maintenance and education of sixty girls of the working classes of Paris. Such an act as this, and others of a similar kind, cannot fail to have much endeared the Empress Eugénie to the people of France, and to have obtained for her the respect and admiration of those of neighbouring countries.

When, in April, 1855, she visited England with the Emperor, her reception was most enthusiastic; and although the close alliance existing between the two nations no doubt gave a warmth and heartiness to the universal shouts of welcome which were then uttered, yet it was to Eugénie that public observation was more

especially turned, and to her that the homage of hearts was offered. She has since become a mother, and on the Imperial Prince to which she gave birth on the 16th. of March, 1856, hang, perhaps, the destinies of millions. Salvos of artillery announced his birth throughout France, and the whole of Europe responded in messages of congratulation to his father, who sees in him the dearest wish of his heart fulfilled, in the direct continuance of the Napoleon dynasty. Will it prove a blessing or a curse to that long-harassed and distracted country? This is a question for futurity to answer.

EUPHEMIA, FLAVIA ÆLIA MARCIA,

Was married to the Emperor Justin the First, in 518. She was originally a slave, of what country is not known; but she was mistress to Justin before he married her. She died before the emperor, about the year 523, without children. She owed her elevation to her fidelity, and the sweetness of her disposition.

EURYDICE,

An Illyrian lady, is commended by Plutarch, for applying herself to study, though already advanced in years, and a native of a barbarous country, that she might be enabled to educate her children. She consecrated to the muses an inscription, in which this circumstance is mentioned.

EUSEBIA, AURELIA,

The wife of Constantius, Emperor of the East, was a woman of genius and erudition, but strongly addicted to the Arian heresy; in support of which she exerted her influence over her husband, which was considerable. Few of the empresses had been so beautiful or so chaste. She prevailed on Constantius to give his sister Helena to Julian, and to name him Cæsar. Many virtues are allowed her by historians; among others, those of compassion and humanity. She left no children, and died in 360, much regretted by her husband.

EUSEBIA,

Abbess of St. Cyr, or St. Saviour, at Marseilles, is said by French writers to have cut off her nose, like the Abbess of Coldingham, in this country, to secure herself from ravishers, and her nuns are said to have followed her example. This took place in 731, when the Saracens invaded Provence. The catastrophe of the tale in both countries is, that the ladies were murdered by the disappointed savages. These tales may not be wholly true, yet that they were considered probable, shews the awful condition of society in those dark ages.

EUSTACHIUM,

Daughter of Paula, a Roman lady of ancient family, was learned in Greek and Hebrew, as well as in the Latin language, so that she could read Hebrew psalms fluently, and comment ably upon them. She was many years a disciple of St. Jerome, and followed him in his journeys to different places. He speaks of her in high terms in his epistles, and in the life of St. Paula. She lived in a monastery at Bethlehem, till she was forced from it by a kind of persecution said to have been excited by the Pelagians. She died about 419.

EVE,

The crowning work of creation, the first woman, the mother of our race. Her history, in the sacred Book, is told in few words; but the mighty consequences of her life will be felt through time, and through eternity. We shall endeavour to give what we consider a just idea of her character and the influence her destiny exercises over her sex and race.

The Bible records that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Yet he was not perfect then, because God said, "It is not good for man to be alone." Would a perfect being have needed a helper? So God caused a deep sleep to fall upon Adam; and while he slept, God took one of the ribs of the man; "And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man." It was this twain in unity, to which allusion is made in Genesis i., 27, 28. The creation is there represented as finished, and the "*image of God* was *male and female;*" that is, comprising the moral excellence of man and woman; thus united, they formed the perfect being called *Adam.*

It is only when we analyze the record of the particular process of creation, and the history of the fall, and its punishment, that we can learn what were the peculiar characteristics of man and woman as each came from the hand of God. Thus guided, the man seems to have represented strength, the woman beauty; he reason, she feeling; he knowledge, she wisdom; he the material or earthly, she the spiritual or heavenly in human nature.

That woman was superior to man in some way is proven, first, by the care and preparation in forming her; and secondly, by analogy. Every step in the creation has been in the ascending scale. Was the last retrograde? It must have been, unless the woman's nature was more refined, pure, spiritual, a nearer assimilation with the angelic, a link in the chain connecting earth with heaven, more elevated than the nature of man. Adam was endowed with the perfection of physical strength, which his wife had not. He did not require her help in subduing the earth. He also had the large understanding which could grasp and comprehend all subjects relating to this world—and was equal to its government. "He gave names to all cattle, and to the fowl of the air, and to every beast of the field;" and that these names were significant of the nature of all the animals thus subordinated to him, there can be no doubt. Still, the sacred narrative goes on — "But for Adam there was not found any help meet for him;" that is, a created being who could comprehend him and help him where he was deficient,—in his spiritual nature. For this help woman was formed; and while the twain were one, *Adam* was perfect. It was not till this holy union was dissolved, by sin, that the distinctive natures of the masculine and the feminine were exhibited.

Does it not mark Eve's purer spiritual nature that, even after the fall, when she was placed under her husband's control, she still held his immortal destiny, so to speak, in her keeping? To her what a gracious promise of future glory was given! Her seed

was to triumph over the tempter which had deceived her. She was not only to be delivered from the power of the curse, but from her was to come the deliverer of her earthly ruler, man.

After the sentence was promulgated, we find instant acknowledgment that the mysterious union, which had made this first man and woman one being in Adam, was altered. There was no longer the unity of soul; there could not be where the wife had been subjected to the husband. And then it was that Adam gave to woman her specific name—*Eve*, or *the Mother*.

Thus was motherhood predicated as the true field of woman's mission, where her spiritual nature might be developed, and her intellectual agency could bear sway; where her moral sense might be effective in the progress of mankind, and her mental triumphs would be won. Eve at once comprehended this, and expressed its truth in the sentiment, uttered on the birth of her first-born, "I have gotten a man from the Lord." When her hopes for Cain were destroyed by the fratricidal tragedy, she, woman-like, still clung to the spiritual promise, transferring it to Seth. The time of her death is not recorded.

According to Blair's chronology, Adam and Eve were created on Friday, October 28th., 4004 B. C.

FAINI, DIAMANTE,

Whose maiden name was **Medaglia**, one of the most noted Italian poets, was born in **Roako**, a village in the neighbourhood of Breschia. Her poetic talent developed itself while she was yet quite a child. When she reached her fifteenth year, she was well acquainted with the ancient languages, and had written several poems, which excited the admiration of the literary world. The academies of Unanimi in Italy, of Ardetti in Padua, and that of the Arcadi of Rome, were proud to inscribe her name among their members. But she was not only a poetess,—philosophy, mathematics, theology, and astronomy, all found in her a devoted admirer and a close student. She died the 13th. of July, 1770, at Salo.

FALCONBERG, MARY,

Third daughter of Oliver Cromwell, and second wife of Thomas Lord Viscount Falconberg, was distinguished for her talents, her spirit, and her beauty. Bishop Burnet, who styles her "a wise and worthy woman," adds, "that she was more likely to have maintained the post of protector than either of her brothers; according to an observation respecting her, that those who wore breeches deserved petticoats better; but if those in petticoats had been in breeches, they would have held faster." After the deposition of Richard, of whose incapacity his sister was aware, she exerted herself in favour of Charles the Second, and is said to have greatly contributed towards the Restoration. It is certain that her husband was, by the committee of safety, sent to the Tower a short time before the return of Charles, in whose favour he held a distinguished place. Lady Falconberg was a member of the established church, and respected for her munificence and charity

FALCONIA, PROBA,

A Roman poetess, flourished in the reign of Theodosius; she was a native of Horta, or Hortanum, in Etruria. There is still extant by her, a cento from Virgil, giving the sacred history from the creation to the deluge; and "The History of Christ," in verses selected from that poet, introduced by a few lines of her own. She has sometimes been confounded with Anicia Faltonia Proba, the mother of three consuls, and with Valeria Proba, wife of Adelsius, the proconsul. She lived about 438.

FANE, ELIZABETH,

Author of several pious meditations and proverbs in the English language, printed in London in 1550, was probably either the wife of Richard Fane, who married Elizabeth, daughter and heiress of Stidolph, or of Sir Thomas Fane, who was engaged in Wyatt's rebellion in the reign of Queen Mary. Her writings were entitled "Lady Elizabeth Fane's twenty-one Psalms, and one hundred and two Proverbs"

FANNIA,

Daughter of Pætus Thrasea, and grand-daughter of Arria, was the wife of Helvidius, who was twice banished by Domitian, Emperor of Rome, in 81, and who was accompanied each time into exile by his devoted wife. Fannia being accused of having furnished Senecio with materials for writing the life of Helvidius, boldly avowed the fact, but used the greatest precaution to prevent her mother from being involved in the transaction. She was as gentle as magnanimous, and fell a victim to the unremitting tenderness with which she watched over a young vestel, Junia, who had been entrusted to her care, when ill, by the high priest.

FANSHAWE, ANN HARRISON, LADY,

The eldest daughter of Sir John Harrison, of Balls, was born in London, March 25th., 1625. Her mother was Margaret Fanshawe, of an ancient and highly respectable family; and, what was of more importance to her daughter, she was an eminently pious as well as accomplished lady. So well did this careful mother instruct her eldest daughter, that when the former died, the latter, though only fifteen years of age, took charge of her father's house and family, and fulfilled all her duties in a manner highly exemplary.

Ann Harrison married, when about nineteen, Mr., afterwards Sir Richard Fanshawe, a relation of her mother's. He had been educated a lawyer, but not liking his profession, went abroad, with his wife, and was finally appointed secretary to the English ambassador at the Spanish court. Mr. Fanshawe was a loyal follower of the house of Stuart, true to the falling fortunes of Charles the First, and the confidant and counsellor of Charles the Second, while he was striving to obtain the throne. During all the struggles and violence of those terrible times, Mrs. Fanshawe shared every danger and sympathized with every feeling of her dearly beloved husband. He was taken and imprisoned after the battle of Worcester, and during his imprisonment, she never failed to go secretly with a dark lantern, at four o'clock in the morning, to his window. She minded neither darkness nor storms, and often stood talking with

him with her garments drenched in rain. Cromwell had a great respect for Sir Richard Fanshawe, and would have bought him into his service upon almost any terms.

Sir Richard Fanshawe was finally released, on a heavy bail, and they removed to Tankersly Park, Yorkshire, where the husband devoted himself to literary pursuits, which were also the taste of his wife. After the restoration, Sir Richard Fanshawe was in great favour at court, had a seat in parliament, was sent ambassador to Portugal and Spain; but in all these high stations the hearts of both husband and wife was centred in their domestic happiness. Sir Richard was recalled, unexpectedly, through some change of policy, and they were preparing to return, when he suddenly died. The Queen of Spain was so moved by the desolation of the heart-broken widow, that she offered her a pension of thirty thousand ducats per annum, and a handsome provision for her children, if she would embrace the Catholic religion. Lady Fanshawe was deeply grateful for this kind interest, but could not accept any favour with such conditions. Her own language will best portray her feelings under this severe affliction. She thus writes in her journal:—

"Oh! all powerful and good God, look down from heaven upon the most distressed wretch on earth. My glory and my guide, all my comfort in this life, is taken from me. See me staggering in my path, because I expected a temporal blessing as a reward for the great innocence and integrity of his whole life. Have pity on me, O Lord, and speak peace to my disquieted soul, now sinking under this great weight, which without Thy support cannot sustain itself. See me, with five children, a distressed family, the temptation of the change of my religion, out of my country, away from my friends, without counsel, and without means to return with my sad family to England. Do with me, and for me, what Thou pleasest; for I do wholly rely on Thy promises to the widow and the fatherless; humbly beseeching Thee that, when this mortal life is ended, I may be joined with the soul of my dear husband."

The body of Sir Richard Fanshawe was embalmed, and for several months his widow had it daily in her sight. She wished to accompany the remains to England, but could obtain no money from government; even the arrears due to her husband were withheld by the ungrateful Charles the Second, who lavished upon his worthless minions and mistresses what was due to his tried and suffering friends. At length Anne of Austria, widow of Philip the Fourth, gave Lady Fanshawe two thousand pistoles, saying with true feminine delicacy, "That the sum had been appropriated to purchasing a farewell present for Sir Richard, had he lived to depart from Spain." The mournful train reached England, October, 1666. The body was interred in the vault of St. Mary's chapel, Ware church, and Lady Fanshawe erected a handsome monument to her husband's memory. Their union of twenty-two years had been a pattern of conjugal truth and happiness; the widow continued as constant to the memory of the dear departed as she had been in her affection to him while he lived. Her whole aim and plan of life was to educate their children; and she wrote her own Memoir "for her dear and only son." She survived her husband fourteen years, dying January, 1680, aged fifty-four.

FANTASTICI, ROSELLINA MASSIMIMA,

Is an Italian, born in the city of Pisa, near the close of the last century. The daughter of a very accomplished mother, Rosellina had, from maternal care, uncommon advantages of education. She appeared at an early age to have a remarkable talent for miniature painting, and attained great excellence in that art. Her marriage displayed her good qualities as a wife and mother, and also as the manager of household economy; but these occupations, though properly fulfilled, do not, or need not, suspend the intellectual improvement of women. Madame Fantastici found time to pursue her painting, until after the birth of her fifth child; when her eyes failing her, she was obliged to give up entirely the practice of this art. She then occupied her leisure hours with literature, and obtained the silver medal from the Academy of Pistoia for one of her poems. When her children were old enough to require her constant attention, she devoted her time entirely to their education, and wrote nothing but little plays and stories, expressly for their improvement. She experiences the reward of these cares in the love and reverence with which her children regard her. She is now emancipated from her duties as teacher, and has returned with renewed ardour to her beloved studies, the fruits of which will no doubt in time enrich the literature of her country. Her published works are, "A Collection of Sonnets and Odes," "*Cefale e Procri*," a poem in octave-rhyme, and "Four little plays for children." She now resides at Pisa.

FARLEY, HARRIET,

Well and widely known in America as editor of "The Lowell, or New England Offering," a monthly magazine of industry, the contributors being factory girls, employed in the mills at Lowell, Massachusetts. This work has been re-printed in England, and has excited much interest here, as in other parts of Europe, because it is entirely unparalleled in the annals of factory life; and in no country, except America, is such a proof of female intellect perhaps possible. As one of the pioneers in this new development of mental culture and moral progress, and the chief agent by whom it has been upheld, Miss Farley deserves the good celebrity she has gained.

She has told her own story in a letter as remarkable for its simple frankness as its true modesty, by which we learn that she is the sixth of ten children, of "the genuine New Hampshire stock." Her father was a congregational pastor of the town of Claremont, in that state. He afterwards removed to a smaller place, called Atkinson, and combined the labours of preceptor with his parochial duties. Harriet was herself intended for a teacher, and, as she says, learned something of French, drawing, needlework, and the usual accomplishments; but not relishing this kind of life, she betook herself, as many respectable females in America do, to factory labour. With great care and frugality she was enabled to assist in the liberal education of a brother, and minister to the wants of other members of her family. When the "Lowell, or New England Offering" was started, she became a contributor, and ultimately editor and proprietor.

"I now," she says, "do all the publishing, editing, canvassing, and, as it is bound in my office, I can, in a hurry, help to fold, cut

covers, stitch, etc. I have a little girl to assist me in the folding, stitching, etc.; the rest, after it comes from the printer's hand, is all my own work. I employ no agents, and depend upon no one for assistance. My edition is four thousand."

The greater portion of all Harriet Farley has written has appeared in the "Offering;" but in 1847 she selected from these pieces, and added a few original, making a volume, published in Boston under the title of "Shells from the Strand of the Sea of Genius." In the dedication of this book, Miss Farley touches a string which should make every parental heart vibrate—"To my Father and Mother, who gave me that education which has enlivened years of labour; and, while constituting my own happiness, has enabled me to contribute to the enjoyment of others." Let those who think education unnecessary for "operatives," consider what it has done for Harriet Farley, and what sweet reward she has rendered to those who trained her!

Miss Farley stands at the head of her *collaborateurs*, not only in her capacity of editor, but in her superiority as a writer; yet she has many and talented assistants, contributors, who deserve to share with her in the honour of this new literature. "Mind among the Spindles," is the title given to a handsome volume, selected from the "Lowell Offering," and published in London in 1849.

FARNESE, FRANCESCA,

Commonly called Sister Francesca, was born at Rome. She was a nun, and founded a convent. Her poems are united to those of her sister, also a nun, named Sister Isabella. She was learned in her native literature, in Latin, and in theology. She has left many poems of a very chaste and correct style. Before taking vows she wrote a romance and much miscellaneous poetry, which, under a sense of duty, she burned. She died in 1651.

FARRAR, MRS.,

Wife of Professor Farrar, of Harvard University, America, has written several works of merit. Warmly interested in the cause of human improvement, she has prepared her books for the young, and chiefly for those of her own sex. "The Life of Lafayette," "The Life of Howard," "Youth's Letter Writer," "The Children's Robinson Crusoe," and a number of others, well known to the children of New England are her works. But her most important production is "The Young Lady's Friend," published in 1837, one of the best manuals of its kind extant. The work has been lately revised, the first set of stereotype plates having been worn out, which is a sure proof of the popularity of this excellent book.

FARREN, MISS,

A highly accomplished actress, and an excellent and beautiful woman, was born in 1759. Her father was a surgeon at Cork, in Ireland, but his habits were so irregular, that his family were often in great want. Miss Farren was driven to exertions for her own support, and made her first appearance at Liverpool in 1773. She was very well received. In 1777 she went to London, where she met with much applause. She excelled principally in high comedy. April 7th., 1797, Miss Farren retired from the stage; and in May

she married the Earl of Derby, who had been long attached to her, but who had been unable to offer his hand during the life of the Countess of Derby, from whom he had long been separated. The new countess was esteemed and respected by all who knew her; and died, deeply regretted, April 23rd., 1829.

FATIMEH,

The only daughter of Mahomet, and mother of all Mahommedan dynasties, was born at Mecca. In the year 623, she married her cousin Ali, who afterwards became Caliph. Turkish writers assert that the archangels Michael and Gabriel acted as guardians to the bride, and that seventy thousand angels joined the procession. One of her descendants founded the dynasty known by the name of the Fathemir Caliphs, who reigned in Africa and Syria. Fatimeh died a few months after her father.

FAUCIT, HELEN

This lady is the most deservedly popular of living English tragic actresses, and has for a long series of years maintained her pre-eminence as such. Sir Archibald Alison, in the volume of his "History of Europe" devoted to Literature and the Fine Arts, gives the following mental and physical picture of her:—

"If powers of the very highest order, united to fascinating beauty, and the most lofty conceptions of the dignity and moral objects of her art, could have arrested the degradation of the stage, Miss Helen Faucit would have done so. She is a combination of Mrs. Siddons and Miss O'Neil; with the majestic air and lofty thoughts, but not the commanding figure of the former, and as great pathetic power, and not less winning grace, but without the regular features of the latter. Variety is her great characteristic, versatility her distinguishing feature. Like Garrick, she excels equally in tragedy or elegant comedy: it is hard to say whether her "Rosalind" is the more charming, or her "Lady Teazle" the more fascinating, or her "Juliet" the more heart-rending. Dark raven locks, a fine figure, and singularly expressive countenance, bestow on her all the advantages which, in addition to the highest mental gifts, beauty never ceases to confer on woman; and a disposition marked by deep feeling, alternately lively and serious, sportive and mournful, playful and contemplative, gives her that command of the expression of different emotions, and that versatility of power, which constitute her great and unequalled charm. She has the highest conception of the dignity and moral capabilities of her art, and by the uniform chasteness and delicacy of her performances, does the utmost to uphold it in its native purity."

FAUGERE, MISS,

Was born in the year 1709, in the neighbourhood of Avignon. She was compelled by her parents to take the veil; but, with an utter repugnance to the life of a nun, she strained every nerve to free herself from the thraldom imposed upon her. Ten years elapsed, however, before her efforts were crowned with success, when she received a papal permission to leave the sisterhood. But even then she was looked upon by her family as having disgraced herself and them. She, however, removed to Paris, and from there

to London. Wholely dependent upon her literary labours, she was compelled to write too much, and her writings are of very unequal merit. The best of her works are "Le Triumphe de l'Amitié," published in 1751; "Abassaï, Histoire Orientale," in 1753; "Contes du Serail," in 1753; and "Les Zelindiens," in 1758. She also wrote "Dialogues Moraux et Amusans," published in 1777.

FAUGERES, MARGARETTA V.,

An American lady, born in 1777, the daughter of Anne Elizabeth Bleeker, was distinguished for her literary accomplishments. Her youth was spent in the country; but she afterwards married, and lived in New York. Many of her poetical pieces were published in the periodicals of the day, and much admired. She also wrote the tragedy of "Belisarius" and some other works. By the profligacy of her husband, Peter Faugeres, a physician, she was reduced to extreme poverty; and after his death was obliged to resort to teaching for support. Her fine talents were wasted in her struggles with misfortune, and she never accomplished what her genius promised. She died in 1801.

FAUSTINA, ANNIA GALERIA,

Called the elder Faustina, was the daughter of Annius Verus, Prefect of Rome, and wife of the Emperor Titus Antoninus Pius. Her beauty and wit were of the highest order, but her conduct has been represented as dissolute in the extreme. Still the emperor built temples and struck coins to her honour; yet it is reported even when he discovered her debaucheries he favoured without resenting them. Such a course of conduct in a man represented as the wisest of sovereigns, and a model of private and domestic virtues, is hardly credible. That he loved her with constancy and confidence during her life, and raised temples to her virtues, and altars to her divinity after her death, are matters of history. There is a beautiful medal of his reign still extant, representing Antoninus Pius on one side, and on the reverse Faustina ascending to heaven, with a lighted torch, under the figure of Diana. Surely Antoninus must himself have had faith in the virtues of his wife. But she was beautiful and witty: such women will be envied and slandered, as well as loved and praised. She died in 141, at the age of about thirty-seven.

Her daughter Annia became the wife of the Emperor Marcus Aurelius. She was lively, witty, and therefore attractive, although less beautiful than her mother, than whom she was even more dissolute in her manners. She, too, had her temples and her priests, and Marcus, in his Meditations, thanks the gods for a wife so tractable, so loving, and so unaffected. She attended him into Asia, where he went to suppress the revolt of Cassius, and there died, near Mount Laurus, in 175. There was a third Faustina, grand-daughter of this one, who was the third wife of Heliogabalus, but was soon neglected by him. She was very unlike her female ancestors, except in beauty.

FAUSTINA, FLAVIA MAXIMIANA,

Was the second wife of Constantine the Great. She was the daughter of Maximian Hercules, and sister to Maxentius. Her

father having received the title of Augustus in 306, took her into Gaul, where he gave her in marriage to the Emperor Constantine. She was for a long time a most exemplary wife and mother, and a strenuous advocate with the emperor for all acts of indulgence and liberality to the people. She even sacrificed her father's life to her husband, by discovering to Constantine a plot for his destruction. She has been accused of staining the last years of her life by the commission of many crimes; among others, that of causing the death of Crispus, the son of Constantine by a former wife, by false accusations; and, it is said, that the emperor revenged his honour, and his son's death, by causing her to be suffocated in a warm bath, in 327. The truth of these latter circumstances has been much doubted.

FAVART, MARIE JUSTINE BENOITE, MADAME,

Was a celebrated French actress, whose maiden name was du Roncerai. She was always a great favourite with the public, in comedies, comic operas, and other lively pieces. Beloved among her friends for her sensibility, gentleness, and generosity of character, she was also a favourite with the public for her inexhaustible vivacity. She was born at Avignon in 1727, and died at Paris, in 1772.

FAYETTE, LOUISE DE LA,

Was celebrated for her friendship for Louis the Thirteenth, and for her self-denial in that dangerous situation. She was of a noble family, and a favourite maid of honour to the queen, Anne of Austria. The king, enslaved by Richelieu, sought consolation in the society of this lady, who took sincere interest in his welfare, and was instrumental in reconciling him to his queen. When she found her regard for the king growing more tender than prudence allowed, she retired to a convent and took the veil. The king continued to visit her till the intrigues of Richelieu interrupted their friendship. The queen urged her to return to court, but she rejected all temptations, and continued in her convent, with the universal esteem of France.

FAYETTE, MARIE MADELEINE, COUNTESS DE,

Daughter of Aymar de la Vergne, marechal-de-camp, and governor of Havre-de-Grace, was more distinguished by her wit and literary productions than by her family. She married the Count de Fayette, in 1655, and removing to Paris, cultivated letters and the fine arts. Her house was the rendezvous for the most distinguished literati in Paris, especially the Duke de la Rochefoucault, Huet, Menage, La Fontaine, and Legrais. The last, when obliged to leave the house of Madame de Montpensier, found an honourable retreat with her. Madame Sévigné, who knew her well, speaks of her as an amiable and estimable lady. Her principal works are the three romances, "Zaide," "La Princesse de Cleves," and "La Princesse de Montpensier;" which were the first romances that exhibited the manners of fashionable life in an easy and natural manner. She also wrote "Memoires de la court de France pour les années, 1688 et 1689," "Histoire d'Henriette d'Angleterre," and "Divers portraits de quelques personnes de la cour." All these works are still esteemed. She also wrote memoirs of other persons,

which were not published, and were lost by her son, the Abbé de la Fayette. She understood Latin, which she learned in a very short time. Her works are written in an easy and elegant style, which was, at that time unequalled.

FEDELE, CASSANDRA,

Of Venice, born 1465. This noted lady was well acquainted with Greek, Latin, and with history. Julius the Second, Leo the Tenth, Louis the Thirteenth, and Ferdinand of Arragon, invited her to their courts; but her own republic would not allow her departure. Her death, which happened in 1558, was commemorated by the tributary praises of the literati of that day. Poliziano eulogizes her in the highest terms. There remain some letters and Latin orations of her composition.

FEDOROWNA, MARIA,

Empress of the unfortunate Paul of Russia, and mother of the Emperors Alexander and Nicholas, was born Princess of Wurtemburg, in 1759. Selected by Catharine the Second as bride for the heir to the throne, her early married life was one of mortification and insignificance. The capricious temper and ill-regulated character of Paul, vented themselves frequently in harsh measures towards this exemplary woman. Her sons, however, unceasingly manifested towards her the affection and duty her devotion to their childhood had so well merited. After the death of Paul, in 1801, she was released from the trammels in which her youth had been spent. From that epoch till the day of her death, she was occupied in attention to the poor and suffering. The number of magnificent institutions for the benefit of the unfortunate and afflicted, which she founded and directed, is really wonderful. She was the first person to introduce into Russia an attempt to instruct the deaf and dumb, employing for that purpose a pupil of the Abbé Sicard. She died in 1828.

FELICITAS,

An illustrious Roman lady, who lived in 162, during the persecution carried on against the christians by the Emperor Marcus Aurelius, was a devout Christian. She had also brought up her seven sons in the same faith. They were seized, and Felicitas was threatened with her own death and that of all her family, if she did not give up her religion; but she was inflexible, and the sons also remaining stedfast, they all suffered cruel deaths, the mother being executed last.

FELLER, HENRIETTA,

A native of Lausanne, Switzerland. Her family was one of the most respectable in the place, and her education and accomplishments such as to entitle her to hold a prominent position in a society where literature and the refinements of social intercourse are greatly valued. She married M. Feller, one of the magistrates of that city, a man highly esteemed, whose independent circumstances surrounded her with all the elegances of life.

Madame Feller had been educated in the Protestant faith, and considered herself a Christian, though she had never made personal piety a subject of much thought. Nevertheless, like most mothers,

she was faithful to teach her only child, a lovely little girl, whatever of truth and goodness she knew herself, and it was through the death of this cherished child that Madame Feller was brought to view religion as a solemn and all-important duty. Her husband followed their child to the grave in a few years. His death was that of a Christian; and in submission to the will of her Heavenly Father, Madame Feller now devoted her life to the good of others. Every creature of God's had claims upon her sympathy. Her strong and ardent mind would not be satisfied with that passive goodness, in which most of her sex who call themselves Christians, are content to pass their lives. She wanted to work in the cause of her Saviour. She felt that labourers were needed in His service, and she determined to devote herself as a missionary in His cause. In 1835 she joined at Montreal two of her friends, M. and Madame Oliveir, who had gone out to Canada to open a Missionary School. Here she commenced her labours among a people who are described as "a degraded race, wanting the common necessaries of life, without instruction, ignorant of the Bible and of the love of God to man, living in the most stupid indifference and insensibility, and dying with scarcely a hope or thought of eternal life."

Among these people Madame Feller took up her residence, earnest in the desire to do them good, and undeterred by the doubts and dislike of those who in their blind ignorance distrusted the hand which succoured them.

Partly on account of ill health, but chiefly from the opposition he met with, M. Oliveir and his wife were compelled to leave Montreal soon after Madame Feller joined them. But she remained strong in the hope of doing good.

On leaving Switzerland, Madame Feller provided, as she supposed, sufficient funds to support herself for life in America. She had intended all her missionary labours should be at her own expense. She brought her money with her, and placed it in the hands of a gentleman of Montreal, who was considered honest and safe. But he failed in business, and so completely was he ruined that she could not recover one dollar of her deposit. To add to her distress, she was prevented getting up a school in Montreal by the prejudices of those who had persecuted M. Oliveir; and after struggling in vain against the tide, she was compelled to take refuge at St. Johns. Here too she met with opposers, and as she had no funds she could do nothing. She had written to her friends in Switzerland of her destitute condition, but before help arrived, she was reduced to great distress. Her utterly forlorn condition at St. Johns weighed heavily upon her heart. But this cloud did not long oppress her. She remembered she was doing God's work, and that she must not faint under trials that had been foreshadowed to her. Means of support from her friends in Switzerland soon reached her, and she again began to teach all the pupils she could obtain, adults as well as children, to read the Bible. That was her mission. The necessity of her labours may be somewhat understood from the fact that there then was not more than one in twenty of the French colonists in Canada, who could read, and scarcely a copy of the Bible to be found among the Catholic population.

Madame Feller had obtained considerable influence at St. Johns. So conciliating were her manners, so pure and peaceful her life,

so devoted was her heart to the cause of doing good to the wretched, and instructing the ignorant, that many who regarded her as a heretic, could not but admire her zeal, and bless her charity. But when the first rebellion in Lower Canada broke out, the blind fury of those who felt they were oppressed, but were not qualified to discriminate between their friends and foes, was, at St. Johns, turned against Madame Feller and her adherents. She was driven by violent outrages from the country, and with about sixty of her pupils and supporters, took refuge in America. She was received at Champlain, whither she fled, with the greatest kindness; though her sufferings during her flight had been severe, and during the winter she passed in the United States, she and her poor followers had to endure many privations. But as soon as order was in some measure restored in the Provinces, the British authorities invited Madame Feller to return, promising her protection for the future, and urging her to appear against those who had injured her, and they should be punished. She accepted with gratitude the offer of returning to her mission labours, but she stedfastly refused to witness against those who had injured her.

"I came to Canada," said she, "to do good to all, so far as I have the ability—to those who injure and persecute, as well as to those who love and aid me. What these poor people did, they did in ignorance. I pity and forgive them, and only desire the opportunity of doing them favours."

Her resolution soon became known, and the true Christian spirit of her conduct subdued her enemies. From that time she was comparatively unmolested. Her school increased, her influence augmented, and her character was respected even by those who still opposed her mission. In the autumn of 1836, she removed to Grand Ligne, a settlement about twenty miles from Montreal, where she opened a school. In July, 1837, Madame Feller was visited by the Rev. Mr. Gilman, pastor of a Baptist Church in Montreal. He found her with her school in a barn, open to the wind and rain. She herself was living in a small garret. Impressed with her devotion, he determined to use every exertion to obtain a house for the Mission. In Montreal, and in the various towns in the United States, he met with a warm and cheering response to his call for aid; sufficient funds were soon obtained to warrant the commencement of the building, and the Mission house was subsequently finished on a much larger scale than was at first projected; the visits of Madame Feller to the Atlantic cities for several successive years, having signally prospered. This institution and its branches now have over three hundred pupils. There is a Normal department, where about thirty young men, French Canadians, are preparing themselves to become teachers, colporteurs, or missionaries; and there is also a female department of the same kind lately established. The great aim of those engaged in this benevolent enterprise, is to teach all the children in the Canadas to read, and then place a Bible in the possession of every family.

Madame Feller's character has been purified in the fiery baptism of adversity. She lives for others, and in the devotion of heart and soul to the cause of benevolence, her powers of mind have acquired such strength, comprehensiveness, and discernment, as few of either sex can ever attain. By her wisdom and perseverance, she has overcome what seemed before impossibilities, and has

planted the most extensive and important educational and missionary establishment that the Protestants have ever had in British America: and she is now the beloved mother, the revered Directress of the whole. Her many years of labour have only served to add new energies to her nature, new graces to her soul. Nothing discourages, nothing disturbs her. To her God she commits herself and her cares, with the same trust and love a favourite child feels in the arms of its father.

FERGUSON, ELIZABETH GRÆME,

Daughter of Dr. Thomas Græme, who emigrated from Scotland to America, was born in Philadelphia, in 1739. She was very carefully educated, and shewed uncommon abilities. While still young, she translated Fenelon's Telemachus into English verse; she also wrote several smaller poems, which, together with her essays and some of her letters, have been published. She married Mr. Hugh Henry Ferguson; but on the breaking out of the Revolution, in 1775, as he adhered to the British government, and she was faithful to her country, they separated, and never lived together again. Mrs. Ferguson died in 1801.

FERNANDEZ, MARIA MADDALENA MORELLI,

Won the admiration of all Italy as an *improvisatrice*. The talent of improvising in poetry seems to be almost exclusively allotted to the Italians, among whom the structure of their verse, and the conventional, ever-recurring rhymes, render it an easier matter to employ this frame-work to thought, than would be possible under a different system of prosody. If, however, the powers of ordinary improvisatori, for these reasons, are not to be overvalued,—when thought, imagery, feeling, passion, harmony of numbers, flow spontaneously, the admiration and wonder they excite must be unbounded, as these qualities are independent of any rhythm, and would command praise and enthusiasm, even when such effusions were produced upon study, and corrected efforts.

Among the improvisatori whose fame has been more than ephemeral, perhaps the first was Maria Morelli. She was born of noble parents, in the city of Pistoja, in the year 1740. From her earliest years she manifested a quick ear for harmony, and a talent for improvisation. This talent was heightened by an excellent education; her mind was stored with history and science, and her imagination improved by assiduous reading of the best poets. Her parents, proud of her genius, took her to Rome, to exhibit her powers to the academy of "Arcadia." Gifted with personal beauty and grace, she received the highest applause, and was made a member of that society, under the name of Corilla Olympia, by which she was afterwards universally designated. At Naples she was received with enthusiasm, and there captivated a young Sicilian gentleman, named Fernandez, to whom she was united in marriage. Her fame soon resounded throughout Europe, and she was noticed by the most illustrious persons of the age. The Emperor Joseph the Second visited her at Naples; and Pope Clement the Fourteenth directed to her an honourable brief, by which he permitted her to read forbidden books. She published some poems, an epic poem dedicated to the Empress of Russia, an epistle to Metastasio, and

some others. In 1776, she went through the ordeal of a trial of her poetic powers, for three days, at Rome, before a vast concourse of literary and noble personages. Some of the subjects were, Moral Philosophy, Revealed Religion, Physics, Metaphysics, Heroic Poetry, Harmony, Pastoral Poetry, etc. These were handed to her in order, in sealed notes, and she acquitted herself in every case so as to disarm criticism. She then was solemnly crowned with a laurel wreath. A minute description of this ceremony, which was accompanied with wonderful pomp and pageantry, has been written by two literary abbés, and published by the celebrated Bodoni, in 1779. Our poetess, after passing her youth amidst the homage of the great and powerful, retired upon her laurels to Florence, where she lived tranquilly to the age of sixty. She died in 1800

FERRIER, MARY,

Was born in Edinburgh. Her father, James Ferrier, Esq., was a writer to the Signet, one of Sir Walter Scott's "brethren of the clerk's table;" and the great novelist, at the conclusion of the "Tales of my Landlord," alluded to his "sister shadow," the author of "the very lively work entitled Marriage," as one of the labourers capable of gathering in the large harvest of Scottish character and fiction. In his private diary, Sir Walter has thus jotted down his reminiscences of Miss Ferrier:—"She is a gifted personage, having, besides her great talents, conversation the least *exigeante* of any author, female at least, whom I have ever seen, among the long list I have encountered; simple, full of humour, and exceedingly ready at repartee; and all this without the least affectation of the blue-stocking." Commenting on this, Mr. Chambers, in his "Cyclopædia of Literature," thus endorses the opinion of the great novelist:—"This is high praise; but the readers of Miss Ferrier's novels will at once recognise it as characteristic, and exactly what they would have anticipated. Miss Ferrier is a Scottish Miss Edgeworth—of a lively, practical, penetrating cast of mind; skilful in depicting character, and seizing upon national peculiarities; caustic in her wit and humour, with a quick sense of the ludicrous; and desirous of inculcating sound morality and attention to the courtesies and charities of life. In some passages, indeed, she evinces a deep religious feeling, approaching to the evangelical views of Hannah More; but the general strain of her writing relates to the foibles and oddities of mankind, and no one has drawn them with greater breadth of comic humour or effect. Her scenes often resemble the style of our best old comedies, and she may boast, like Foote, of adding many new and original characters to the stock of our comic literature."

"Marriage," the first work of Miss Ferrier, was published in 1818. "The Inheritance" appeared in 1824, and "Destiny, or the Chief's Daughter," in 1831—all novels in three volumes each. It is rather strange that, as all these works were successful, the author has never tried another venture in literature. She resides chiefly in Edinburgh, where she is highly honoured. Mr. Chambers, from whom we have before quoted, and who must be a good judge of her talent for pourtraying the peculiarities of Scottish character, in particular, pays a just and elegant tribute to her genius; his opinion of her merits coincides entirely with that of most critics of her extensively read works.

FICKER, CHRISTIANE D. S.,

The inventor of the tambour-needle, was the daughter of Mr. Nier, the comptroller of the mines in Eibenstock, Saxony. She was born November 12th., 1769. She was led to the invention by her love for embroidering, and the desire to trace raised figures, by means of a thread and needle, upon the cloth. The invention has been of great use to the poor women of Saxony, to whom it became a fruitful source of employment from abroad. The inventor, however, like Fulton, gained nothing by the invention, except a present of a small sum of money, given to her by the Queen Amelia Auguste. She died on the 22nd. of October, 1811, as the wife of Christian G. Ficker, pastor of Eibenstock.

FIDELIS, CASSANDRA,

A Venetian lady, died 1558, aged 100. Descended from ancestors who had changed their residence from Milan to Venice, and had uniformly added to the respectability of their rank by their uncommon learning, she began at an early age to prosecute her studies with great diligence, and acquired such a knowledge of the learned languages, that she may with justice be enumerated among the first scholars of the age. The letters which occasionally passed between Cassandra and Politian, demonstrate their mutual esteem, if indeed such an expression be sufficient to characterize the feelings of Politian, who expresses, in language unusually florid, his high admiration of her extraordinary acquirements, and his expectation of the benefits which the cause of letters would derive from her labours and example. In the year 1491, the Florentine scholar paid a visit to Venice, when the favourable opinion he had formed of her writings was confirmed by a personal interview.

From a letter written by this lady, many years afterwards, to Leo the Tenth, we learn that an epistolary correspondence had subsisted between her and Lorenzo de Medicis; and it is with concern we find, that the remembrance of this intercourse was revived, in order to induce the pontiff to bestow upon her some pecuniary assistance, she being then a widow, with a numerous train of dependants. She lived, however, to a more advanced period, and her literary acquirements, and the reputation of her early associates, threw a lustre upon her declining years; and, as her memory remained unimpaired to the last, she was resorted to from all parts of Italy as a living monument of those happier days, to which the Italians never reverted without regret. The letters and orations of this lady were published at Pavia, in 1636, with some account of her life. She wrote a volume of Latin poems also, on various subjects

FIELDING, SARAH,

The third sister of Henry Fielding, the novelist, and herself a writer of some celebrity, was born in 1714, lived unmarried, and died in 1768. She shewed a lively and penetrating genius in many of her productions, especially in the novel entitled "David Simple," and in the Letters afterwards published between the principal characters in that work. She also translated "Xenophon's Memorabilia." The following eulogy on this lady, was composed by Dr. John Hoadley, who erected a monument to her memory:—

"Her unaffected manners, candid mind,
Her heart benevolent, and soul resigned,
Were more her praise, than all she knew or thought,
Though Athens' wisdom to her sex she taught."

FISHER, CATHARINE,

The biographers of this lady appear to have been ignorant of her origin, though they all agree in allowing that she possessed great comprehension of mind, and acknowledge that she was one of the most perfect linguists that adorned the sixteenth century. About the year 1559, she married Gualtheius Gruter, a burgomaster of Antwerp, by whom she had one son, the celebrated James Gruter, whose philosophical works have been so universally admired. In the early part of his life, he had no other instructor than his mother, who was perfect mistress of Latin and Greek; and to her has been ascribed his fondness for study, as it is during childhood that a bias is given to the mind. At what age she died, has not been specified; but the year, her biographers believe to have been 1579, the time when her son left the University of Cambridge to study at Leyden; but this circumstance is not positively ascertained.

FISHER, MARY,

An enthusiastic English Quakeress of the seventeenth century, who travelled to Constantinople, with the intention of converting the Grand Seignior. She embarked at Smyrna in an Italian vessel for Adrianople; but her design being discovered, she was taken from the ship, and sent to Venice. This opposition only increased her zeal, and she determined to pursue her journey by land. When she reached Adrianople, she obtained an audience with Mahomet the Fourth, who, surprised at her courage, and the manner in which she addressed him, regarded her as deranged, and ordered her to be carried back to her own country in the first vessel that sailed. On her return, she was received in triumph by the Quakers, and married to one of the principal members of that sect.

FISKE, CATHARINE,

A true Benefactress, because she *earned* what she *gave*, and, while doing deeds of mercy, never forgot the claims of justice. Catharine Fiske was born in Worcester, Massachusetts, on the 30th. of July, 1784. Her father died when she was a few months old, committing his only precious child to her Heavenly Father. Her mother married a second husband, who was not a provident man; he removed with his family to different places, residing for a time in Vermont, in one of its most remote and wild settlements. Still the self-education of Catharine Fiske went on wherever she was, for she had a mind that *would* improve. One who knew her well gives this account of her early years:—

"She ever appeared different from most other children, in that she was remarkably uniform in her feelings, and perfectly mild as to temper. When ever so much crossed or tried she had good command over her passions. She was never gay and flighty, like others of her age; never in the least uneasy in her situation, let it be ever so unpleasant. She could always find some one that had many more disagreeable tasks to perform than herself, and

patiently endured all her disappointments, which were many, in early life. She was very fond of her little companions, endeavouring as much as possible to make them cheerful and happy. And *they* were not all that she endeavoured to make happy, for the *aged* she always felt interested in, and endeavoured to do all for them that came within her sphere. She was uncommonly attached to books, and read a great many hours and days when other children were at play. And when she did not understand the author, some one must explain it to her satisfaction, or she could not very willingly lay her book aside; and, when once made to understand, it was never forgotten. She was exceedingly kind in her feelings toward the poor and distressed, administering to their wants all that was in her power. Her opportunities at school were rather limited, even for those days, excepting that her friends at Worcester gave her some advantages in schooling."

She commenced her life-profession of teacher when only fifteen, continuing it till her death, May 20th., 1837, aged fifty-three years. She was a faithful and efficient labourer in the service of humanity; preparing the young, especially of her own sex, for their important stations and responsible duties. For a number of years she was instructor in the public or district schools, but in 1814, she opened her Female Seminary at Keene, New Hampshire, where she presided during the remainder of her life. Thus for twenty-three years was she steadily engaged; having under her care, in all, more than two thousand five hundred pupils, young ladies from every state in the Union; and her success in moulding this variety of character to an uniform model of high moral excellence was astonishing. In no single instance did her influence fail to effect a salutary impression; nor ever did a pupil leave her school but with respect for its principal.

Miss Fiske performed her arduous duties while frequently a sufferer from pain, her health being always delicate, and often so feeble, that a person of less fortitude in duty would have become a confirmed invalid. Her strength was not physical, but moral; this was the compelling power of her mind.

Her piety was not only without ostentation, but almost without expression in words—it was through her daily deeds that the beauty of her Christian character was manifested. The field of her usefulness was by no means limited to public instruction. In her household, at the fireside, her life was one sweet strain of moral humanity; the inspiring breath of every virtue; a benign gospel, preached to every listening and attentive ear in tones and acts of kindness and love, in a spirit of overflowing benevolence, and in the silent teachings of patience under sufferings.

In the wise allotment of Providence, men are the providers, women the dispensers; the earnings of the one sex, to become most beneficial, should be submitted to the economy of the other. Few are the instances recorded where a female has accumulated property; what she earns is for immediate and pressing exigencies, to supply which is really the province of the stronger sex. Miss Fiske is a remarkable exception; she united in her character the best qualities of both the sexes. Well might Mr. Barstow close his notice of her by asserting that "she was a woman of great originality, of uncommon powers. of great influence, of true humility, of comprehensive plans, and of real philosophical greatness." Her history belongs to

her country. And may it prove to all that the circumstances of birth, orphanage, or physical weakness, and, we may add, of sex, militate nothing against the usefulness and respect which talents and virtue ever secure. May it shew the trifling, the giddy, and the thoughtless, that it is no proof of greatness to despise religion, and that true piety is the only passport to heaven!

FLAXMAN, ANN,

Wife of John Flaxman, the celebrated sculptor, deserves a place among distinguished women, for the admirable manner in which she devoted herself to sustain her husband's genius, and aid him in his arduous career.

Her maiden name was Denman; she married John Flaxman when he was about twenty-seven years old, and she twenty-two. They had been for some time mutually attached to each other; but he was poor in purse, and though on the road to fame, had no one, but this chosen partner of his life, who sympathized in his success She was amiable and accomplished, had a taste for art and literature, was skilful in French and Italian, and, like her husband, had acquired some knowledge of the Greek. But what was better than all, she was an enthusiastic admirer of his genius, she cheered and encouraged him in his moments of despondency, regulated modestly and prudently his domestic economy, arranged his drawings, managed now and then his correspondence, and acted in all particulars, so that it seemed as if the church, in performing a marriage, had accomplished a miracle, and blended them really into one flesh and one blood. That tranquillity of mind, so essential to those who live by thought, was of his household; and the sculptor, happy in the company of one who had taste and enthusiasm, soon renewed with double zeal the studies which courtship and matrimony had for a time interrupted. He had never doubted that in the company of her whom he loved he should be able to work with an intense spirit; but of another opinion was Sir Joshua Reynolds. "So, Flaxman," said the president, one day, as he chanced to meet him, "I am told you are married; if so, sir, I tell you you are ruined for an artist." Flaxman went home, sat down beside his wife, took her hand, and said, with a smile, "I am ruined for an artist." "John," said she, "how has this happened, and who has done it?" "It happened," said he, "in the church, and Ann Denman has done it; I met Sir Joshua Reynolds just now, and he said marriage had ruined me in my profession."

For a moment, a cloud hung on Flaxman's brow; but this worthy couple understood each other too well, to have their happiness seriously marred by the unguarded and peevish remark of a wealthy old bachelor. They were proud determined people, who asked no one's advice, who shared their domestic secrets with none of their neighbours, and lived as if they were unconscious that they were in the midst of a luxurious city. "Ann," said the sculptor, "I have long thought that I could rise to distinction in art without studying in Italy, but these words of Reynolds have determined me. I shall go to Rome as soon as my affairs are fit to be left; and to shew him that wedlock is for a man's good rather than his harm, you shall accompany me. If I remain here, I shall be accused of ignorance concerning those noble works of art which

are to the sight of a sculptor what learning is to a man of genius, and you will lie under the charge of detaining me." In this resolution Mrs. Flaxman fully concurred. They resolved to prepare themselves in silence for the journey, to inform no one of their intentions, and to set, meantime, a still stricter watch over their expenditure. No assistance was proferred by the Academy, nor was any asked; and five years elapsed from the day of the memorable speech of the president, before Flaxman, by incessant study and labour, had accumulated the means of departing for Italy. They went together; and in all his subsequent labours and triumphs, the wife was his good angel.

For thirty-eight years Flaxman lived wedded—his health was generally good, his spirits ever equal; and his wife, to whom his fame was happiness, had been always at his side. She was a most cheerful, intelligent woman; a collector, too, of drawings and sketches, and an admirer of Stothard, of whose designs and prints she had amassed more than a thousand. Her husband paid her the double respect due to affection and talent; and when any difficulty in composition occurred, he would say, with a smile, "Ask Mrs. Flaxman, she is my dictionary." She maintained the simplicity and dignity of her husband, and refused all presents of paintings, or drawings, or books, unless some reciprocal interchange were made. It is almost needless to say that Flaxman loved such a woman very tenderly. The hour of separation approached—she fell ill, and died in the year 1820; and from the time of this bereavement, something like a lethargy came over his spirit. He survived his wife only six years; and, as his biographer remarks, was "surrounded with the applause of the world."

FLORE DE ROSE,

Was a French poetess of the thirteenth century. Very few of her writings are now extant.

FLORINE,

Daughter of the Duke of Burgundy, was betrothed to Sucnon, King of Denmark, and accompanied this prince to the first crusade, in 1097. She was to have married him immediately after the conquest of Jerusalem. But they were both killed in a battle, with all their companions. Not one was left to bury the slain

FODOR, MAINVILLE, JOSEPHINE,

One of the most brilliant opera-singers of the eighteenth century. Her fame is European. She was the daughter of M. Fodor, the violinist, and born at Paris in 1793. Already in her eleventh year, she appeared at the opera in St. Petersburg with a success which drew the eyes of all the directors of operas in Europe upon her. Her fame increased from year to year, so that, even at the age of seventeen, she had the most brilliant offers from the best theatres in Europe. She married the actor Mainville, and appeared with her husband at all the court theatres in Denmark, England, France, Germany, Russia, Sweden, and Italy. The latter country greeted her with the title of Queen of Song, and Venice had a medal struck to honour her. Mademoiselle Sontag owes much to her instruction. She died a few years ago.

FOIX, MARGARET DE, DUCHESS D'EPERNON.

In 1588, the chief of the league, wishing to ruin the duke, rendered him an object of suspicion at court, and obtained an order to take from him the castle of Angoulême, of which he was governor. The magistrate charged with the execution of this act seized the duchess, and conducted her to the principal gate of the citadel, in order that her danger might induce the duke to submit. In this situation, one of the officers by whom the duchess was led was killed at her feet, and another mortally wounded. Calm amidst the dangers which menaced her, and insensible to the remonstrances of the enemy, who urged her to exhort her husband to surrender, she replied, magnanimously, that she knew not how to give ill counsel; nor would she enter into a treaty with murderers. "In what terms," said she "can a wife, who is afflicted only that she has but one life to offer for the honour and safety of her husband, persuade him to an act of cowardice?" She went on to declare, that she would shed, with joy, the last drop of her blood to add new lustre to the reputation of her husband; or to lengthen his existence but a single day; that she would be guilty of no weakness that would disgrace him; and that she would die with pleasure at the castle-gate for him, without whom she would abhor life even on a throne.

To the duke, whom they endeavoured to terrify by the danger which threatened his wife, she held out her arms, and implored him not to suffer his resolution to be shaken by any considerations which respected her safety. It was her wish, she told him, that her body might serve him for a new rampart against his enemies. On him, she declared, in whom alone she lived, depended her fortune and her fate. That by sacrificing himself he would gain no advantage, since she was determined not to survive him; but that to live in his remembrance would, in despite of their adversaries, constitute her happiness and her glory.

The grace and energy with which she expressed herself, softened the hearts of the enemy, who deliberated on other means by which their purpose might be effected. In the interval the duke was relieved by his friends; when the duchess, impatient to rejoin this beloved husband, of whom she had proved herself so worthy, without waiting till the castle-gate was cleared, entered by a ladder at one of the windows, and was received with the honours and tenderness she merited.

FOLLEN, ELIZA LEE,

Whose maiden-name was Cabott, was born in America. In 1828, she married Charles Follen, a native of Germany, and professor of the German language and literature in Harvard College. He was lost or perished in the conflagration of the Lexington, January 13th., 1840. Mrs. Follen is a well-known writer. Her principal works are—"Sketches of Married Life," "The Sceptic," and a "Life of Charles Follen," published in 1844. She also edited the works of her late husband, in four volumes, besides contributing to various literary periodicals, and has written a volume of Poems, which appeared in 1839. And, moreover, she has prepared several books for the young; her talents as an educator being, perhaps, more successful than in literary pursuits. Mrs. Follen, on

the death of her lamented husband, was left to provide for the education of their only child, a son, of nine or ten years of age. She resolved to conduct the instruction of her son, and receiving into her home a few boys, sons of her beloved and true friends, as companions of her child and pupils of her care, she fitted these youths for Harvard University. Such honourable exertions to perform faithfully the duty of father as well as mother to her son, demand a warmer tribute of praise than the highest genius, disconnected from usefulness, can ever claim for a Christian woman.

FONSECA, ELEONORA, MARCHIONESS OF,

A LADY of great beauty and talents, was born at Naples in 1768. She cultivated botany, and other branches of natural history, and assisted Spallanzani in his philosophical investigations. Though possessed of great beauty, she devoted her youth to the cultivation of her mind. She studied with much care natural history and anatomy. As might be supposed, she was a warm partisan of the French revolution. When the king and royal family were obliged to leave Naples in 1799, the Marchioness of Fonseca narrowly escaped the fury of the Lazzaroni, who threatened the lives of those who were in the French interest. During the short-lived existence of the Parthenopean republic, in 1799, she warmly espoused the popular cause, and edited a republican journal, called "The Neapolitan Monitor." For these expressions of her political principles the marchioness was executed, on the 20th. of July, by the restored government. Her private character was irreproachable.

FONTANA, LAVINIA,

DAUGHTER of Prospero Fontana, a painter of Bologna, died in 1602, aged fifty. She was eminent as a painter, and was patronized by Pope Gregory the Thirteenth, a good portrait of whom by her hand is still extant.

FONTAINES, MARIE LOUISE CHARLOTTE COUNTESS DE,

WAS the daughter of the Marquis de Giorg, Governor of Metz. Mademoiselle de Giorg married the Count de Fontaines, by whom she had a son and a daughter. She died in 1730.

Madame de Fontaines acquired considerable reputation by her novels, which are of the school of Madame de Fayette, to whom she is inferior in sensibility, and in the power of developing character; the French critics pronounce her diction to be purer; a merit which resulted from the epoch when she wrote; the language being at that time more settled than it was when "The Princess of Cleves" was composed. Voltaire, who was on terms of intimate friendship with Madame Fontaines, wrote some verses in her praise, in which he equals her style to that of Fenelon. This is a very exaggerated compliment. More just and more acceptable it would have been to confess that the plot of his fine tragedy, "Tancrède," is taken from one of her novels—"The Countess of Savoy." La Harpe, in his analysis of "Tancrède," indicates its source. In this play, the great beauty of the poetry and the very interesting and powerful evolvement of the characters evince so superior a genius to the mere formation of the story, that the poet might have yielded up to the lady what was due to her without

a single leaf falling from his laurel. But, man-like, he did not choose to acknowledge that he had been *helped* by a woman, while availing himself of the advantage.

FONTE, MODERATA,

The assumed name of a celebrated Venetian lady, whose real name was Modesta Pazzo. She was born at Venice, in 1555, and became an orphan in her infancy. While young, she was placed in the convent of the nuns of Martha of Venice; but afterwards left it, and was married. She lived twenty years very happily with her husband, and died in 1592. She learned poetry and Latin with the greatest ease; and is said to have had so prodigious a memory, that, after hearing a sermon only once, she could repeat it word for word. She wrote a poem, entitled "Il Floridoro," and another on the "Passion and Resurrection of Jesus Christ." Besides these and other poems, she wrote a book in prose, which was not published till after her death, called "Dei Meriti delle Donne," in which she maintains that women are not inferior in understanding or merit to men. None of her works are now extant.

FORCE, CHARLOTTE ROSE DE CAUMENT DE LA,

A French poetess, who died in 1724, aged seventy. Her "Castle in Spain," a poem; and her "Secret History of Burgundy," a romance; her tales, and other works, possess considerable merit; but nothing she wrote has retained a permanent place in French literature.

FOUGERET, ANNA FRANCESCA DONTREMONT,

Was born at Paris in 1745, in a family where, by example and instruction, she was brought up to know and practice the virtues of a Christian. Her father was an eminent barrister; and her mother, descended from a very respectable family, was a woman of superior ability, and esteemed for her many virtues. Anna was married when very young to M. de Fougeret, receiver-general of the finance. At the head of an establishment of which she had the management, and living in an extended circle of society, she found time to be the instructress of her children, whom she educated in a most careful manner. Her love for her own infants awakened her sympathy for some unfortunates whom circumstances brought under her notice. Her father, who was a director of the hospitals, often deplored the miserable situation of that of the foundlings, where numbers of babes perished for want of proper nutrition, impossible to be given, and from the bad air of overcrowded rooms. The pictures of this distress deeply moved the heart of Madame de Fougeret; nor was she satisfied with a barren commiseration; she pondered over the subject until she devised the remedy; but her plans required more money than a private purse could supply. True benevolence is invincible. Madame de Fougeret, abdicating all personal merit in this good act, communicated her ideas to the Duchess de Cosse, whose rank and power, united with all benevolence and piety, rendered her the fit person to set on foot this useful establishment. Soon all the opulent ladies of Paris became interested, everything was arranged, every obstacle surmounted, and the "Maternal Charity" became an institution.

Louis the Sixteenth and Maria Antoinette headed the list of subscribers, and in 1788 the society began their labours. These were crowned with the utmost success until the whirlwind of 1789 came to disperse the founders and patrons. Amidst the trials to which she was exposed, Madame de Fougeret had the opportunity of manifesting the greatness of her mind, and the energy of her character. Her husband expired on the guillotine, and she was left to sustain, encourage, and maintain her children; and, by judicious exertion of her abilities, she rescued from confiscation the patrimony of her family. After the restitution of her property she lived in the country, surrounded by a numerous offspring, to whom she was an object of love and veneration. In 1813, a painful malady terminated a life of virtue and good works.

FOUQUE, BARONESS CAROLINE DE LA MOTTE,

Was the first wife of the Baron de la Motte Fouqué, so well known for his inimitable tale of Undine. She ranks among the most accomplished women of Germany. Her works are numerous, and have attained a high degree of celebrity; we will indicate a few of them:—"Letters on Greek Mythology," "Letters from Berlin," "Women of the World," "Woman's Love," "The Two Friends," "The Heroine of La Vendée," "Tales," in four volumes, "Theodora," "Henry and Maria," "Lodoiska and her Daughter."

FOUQUE, CAROLINE AUGUSTE DE LA MOTTE,

Born in 1773, at Hernhauser. Her maiden name was Von Briest. She married first a gentleman named Von Rochow, from whom she was divorced in 1800, when she married Charles F. Baron de la Motte Fouqué, the poet of the romantic school. In 1807, she published "Roderic;" in 1808, "The Desk;" in 1809, "Letters on Female Education;" in 1810, "The Hero Maiden of the Verdi;" in 1811, "Edmund's Walks and Wanderings;" in 1812, "Magic of Nature;" and in 1814, "Feodore." She died in 1815.

FRANCISCA, or FRANCES,

A Roman lady, was the founder of a convent at Rome, called the Oblates. She followed the doctrines of St. Benedict, and was canonized in 1608. Many marvellous stories are told of the miracles performed by Francisca, who was noted for the religious mortifications she imposed on herself.

FRANKLIN, ELEANOR ANN,

Was the daughter of Mr. Porden, an eminent architect, and was born in 1795. She early manifested great talent and a strong memory, and acquired considerable knowledge of Greek and other languages. A knot of literary friends, who occasionally met at her father's house, fostered this natural bent of her genius: and their habit of furnishing contributions to a kind of album kept by the party, under the name of the "Salt Box," (selections from which have been printed,) did much towards confirming in her a passionate fondness for poetry. In her seventeenth year she wrote, as her share towards this domestic miscellany, her first poem, "The Veils, or the Triumphs of Constancy," which was published in 1815, with a dedication to Countess Spenser. Three years afterwards appeared a small "Poetical

Tribute," under the name of "The Arctic Expedition," suggested by a visit to the Isabella and Alexander discovery ships, which visit led to an acquaintance with Captain Franklin, one of the gallant adventurers, that ended in marriage, after his return from the expedition, in the month of August, 1823. The year previously appeared Miss Porden's principal work, an epic poem on the subject of the third crusade, entitled "Cœur de Lion," dedicated by permission to the king. In June, 1824, the birth of a daughter encouraged hopes in her friends, that a strong tendency to a pulmonary complaint, increased by the bursting of a blood-vessel, in 1822, might be counteracted; but these flattering expectations were soon destroyed, and she died, February 22nd., 1825.

FRANTZ, AGNES,

Has written many romances, poems and saga, which have given her considerable distinction among the female writers of Germany.

FRANZ, AGNES,

Born at Militsch, in Silesia, in 1795, was the daughter of the government councillor, L. Franz. She passed her youth at Schweidnitz, where she wrote the greater number of her fugitive pieces. Her poems were first published in 1826; her Parables were published at Wesel in 1829; Flowers that Pass, at Essen in 1833. Her collected works were published in 1824 at Breslau, under the title of "Glycerion;" and under that of "Cyanen" in 1833, at Essen. In 1834, she edited a portfolio on the Lower Rhine.

FRATELLINA, GIOVANNA,

An Italian artist, was born at Florence in 1666. She possessed some talent for historical painting; but her chief excellence consisted in painting portraits. As she executed equally well in oil, crayons, miniature, and enamel, Cosmo the Third, and most of the princes and princesses of Italy, sat to her. Her own portrait in the ducal gallery, painted by herself, is a happy instance of her talent. It represents her in the act of taking the portrait of Lorenzo, her only son and pupil, who died in the bloom of life. It is painted in crayons, and equals the best productions of Rosalba.

FREDEGONDE,

A woman of low birth, but of great beauty, in the service of the Queen Andowere, wife of Chilperic, King of Normandy, resolved to make herself a favourite of the king. To effect this, she induced Andowere, who had just given birth, in the absence of Chilperic, to her fourth child, a daughter, to have it baptized before its father's return, and to officiate herself as godmother. The queen did so, not aware that by placing herself in that relation to her child, she, by the laws of the Roman Catholic church, contracted a spiritual relationship with the child's father that was incompatible with marriage; and the bishop, probably bribed by Fredegonde, did not make the least objection. On Chilperic's return, Fredegonde apprised him of this inconsiderate act of his wife, and the king, struck by her beauty, willingly consented to place Andowere in a convent, giving her an estate near Mans, and took Fredegonde for a mistress.

Chilperic, not long after, married Galswintha, eldest sister of Brunehaut, Queen of Austrasia, and Fredegonde was dismissed. But the gentle Galswintha soon died, strangled, it is said, in her bed, by order of the king, who was instigated by Fredegonde. Fredegonde then persuaded Chilperic to marry her, and from that time her ascendency over him ceased only with his life.

Fredegonde had five children herself, all of whom, except the youngest, Clotaire, died before her. The only womanly affection she exhibited was love for their children, but this, corrupted by her wicked heart, was the cause of many of her crimes.

She appears to have been a bold, bad woman, and her claim to a place in this record rests upon her ability solely. Her life was a series of crimes and cruelties, with an account of which we need not defile our pages; suffice it to state, that after causing the death of Siegbert, brother of her husband Chilperic, of the three sons of the last-named monarch, and of their mother Andowere, and lastly of Chilperic himself, and being engaged in a succession of bloody wars, brought about chiefly by her instrumentality, she died suddenly in 597, just as she had gained a victory over Brunehaut, who was left queen-regent of Paris on the death of Childebert.

FREILIGRATH, IDA,

Wife of the celebrated poet, is said to possess high literary talent. She has assisted her husband in his translations from the English poets, and has written original articles, prose and poetry, of much merit.

FREYBERG, BARONESS VON,

By birth Electrina Stuntz, is one of the most celebrated female artists in Germany. She resides near Munich, but no longer paints professionally; but though she is the careful mother of a large family, yet she still finds some moments to devote to her art. It is as a portrait painter that she acquired her high reputation, and in that branch of art she is almost unequalled. She excels in children; and while she equals Angelica Kauffman in grace and delicacy, she far surpasses her in power both of drawing and colouring.

FROHBERG, REGINA,

A German novelist, was born in 1783, at Berlin. Her maiden name was Salamon. She was the daughter of wealthy Jewish parents, and has lived, since 1813, in Vienna. She is quite a prolific authoress, and her works are distinguished for purity of style, true colouring, and a fine display of imagination. The best of these are "Louisa, or the Contest between Love and Obedience," published at Berlin in 1808; "Love and Grief," published at Amsterdam in 1812; and "The Vow," brought out at Vienna in 1816.

FRY, ELIZABETH,

A lady of the sect of Friends or Quakers, distinguished for her benevolence, and as the originator of the Newgate female committee, was born in 1780. Her father was Mr. Gurney, of Norwich; and her brother was the celebrated John J. Gurney. Before her marriage, she established, by her father's consent, a school in his house for eighty poor children.

In 1800, Miss Gurney married Mr. Fry, who generously aided her in her benevolent inclinations. An accidental visit to the prison at Newgate, London, so impressed her with the misery of the women confined there, that she took immediate and effectual means to relieve them. She entered alone a room where a hundred and sixty women and children surrounded her in the greatest disorder; she offered them assistance, and spoke to them words of peace, of hope, and of consolation. They listened in silent astonishment and respect. Mrs. Fry repeated her visit, and passed a whole day with them, reading and instructing them from the Bible. She won their love and their confidence, founded in the prison a school for the children, and societies for the improvement of those more advanced. She drew up rules for their conduct, to which they unanimously consented; and one of their own number was appointed a matron or superintendent, under the inspection of twenty-four women of the Society of Friends. Mrs. Fry was engaged many years in this arduous undertaking. She afterwards travelled through several countries, but always in pursuance of some plan for ameliorating the condition of the poor and friendless.

Born to fortune, and to those charms of person and graces of manner, which, making their possessor the idol of society, sometimes stand in the way of an entire devotion to duty, Mrs. Fry overcame all these worldly temptations. She was blessed with a sweet voice, whose persuasive tones proved no trifling advantage in her labours; and a yet sweeter temper, without which both philanthropy and religion would have been vain in dealing with the erring. In her youth she was more remarkable for seriousness than vivacity.

The latest project of Mrs. Fry was the formation of libraries for the use of the Coast Guards, in their numerous stations round the British Isles; and this, with the aid of her friends and the patronage of government, she lived to see completely successful.

As a wife and mother, indeed in all her domestic and social relations, she was equally exemplary. She died in 1845, aged sixty-nine years. Her death caused a great sensation throughout Europe. It was felt that a star of love and hope had gone down; and none has yet risen to shine with the sweet and cheering lustre for the poor as did this truly angelic woman. She not only practised the most disinterested charity herself, but made it familiar with all under her influence. Her children were taught to consider relieving the poor a pleasure, because their mother did it in such a cheerful spirit. She employed her children as almoners when very young, but required a minute account of their giving, and their reasons for it. After the establishment of the Tract Society, she always kept a large supply of such as she approved for distribution. It was her desire not only to relieve the bodily wants, but also in some way to benefit the souls of the poor. Among other charities, Mrs. Fry acquired the art of vaccination, in order to vaccinate the poor; and, at intervals, made a sort of investigation of the state of the parish where she resided, and persuaded parents to have their children vaccinated; and she sought to influence their minds to escape the contagion of sin by furnishing Bibles and books of instruction to all who had them not.

Thus passed her life in this round of benevolence; beloved and honoured in a degree which queens might envy; and women most

renowned for genius might gladly lay down their crowns of laurel at her feet, and thank her for the glory she has conferred on her sex. She was not gifted with what is termed genius; she has left few written records; and these are expressive of piety, and, like her life, interesting and uplifting in their tendency. Still it was not her mission to write books; but to leave an example of good works, more impressive and beautiful than the pen can teach.

FULLER, SARAH MARGARET,

Was the daughter of Timothy Fuller, a member of the Boston bar, but a resident of Cambridge, Massachusetts, where Margaret was born. From 1817 until 1825, Mr. Fuller was sent to Congress, representative of the district of Middlesex. At the close of these political duties, he retired from his profession and settled in the country as an agriculturist; soon afterwards he died.

Margaret was the oldest child of the family, and at an early age evinced remarkable aptitude for study; it became her father's pride and pleasure to cultivate her intellect to the utmost degree. We are told that his tasks were often oppressive, and that her juvenile brain was taxed to the disadvantage of her physical healthy development. Most particularly did the father instruct his daughter in the learning he considered of the first importance—the classic tongues. An acquaintance with these subsequently led her to study the modern languages, and Miss Fuller was, from her youth, distinguished for her extraordinary philological accomplishments.

Miss Fuller was, however, besides her classical studies, most thoroughly exercised in every solid and elegant department of literature, and probably no American woman was ever before so fully *educated*, as that term is usually applied. After her father's decease, she devoted her talents and acquirements to the assistance of her mother and sisters, by opening classes for the instruction of ladies, both single and married, first in Boston, then in Providence, Rhode Island; and afterwards in Boston again. During this period her womanly characteristics—self-sacrificing generosity, industry, untiring kindness in the domestic circle—were beautifully displayed. Her memory is more sanctified by the love her exemplary qualities called forth in the privacy of home, than by all the literary laurels her admirers wish to offer her.

In 1839, she made a translation of Goëthe's "Conversations;"—this is her first work. She was, in the following year, concerned with Ralph Waldo Emerson in editing the "Dial," a periodical of some note in its day; to which both these writers contributed essays, highly applauded by their transcendental readers. To those who require perspicuity as a condition of excellence in literature, such "wanderings round about a meaning," however fine may be the diction, are never appreciated; yet it is but fair to say, that the meaning of Miss Fuller was always honest and generous. She was so far from being in adoration before herself, that she seemed ever aiming to enlarge the moral good of her "brother man and sister woman."

In 1843, she published a volume—"Summer on the Lakes," being an account of a tour to Illinois. This book contains, with much irrelevant matter, some sensible remarks; but there is little in it, as far as regards style or story, beyond what might be found in

the letters of any well-educated gentlewoman of moderate abilities, who thought it worth while to journalize on a summer's ramble. About this period Miss Fuller resided for a time in New York, where she edited the literary department of the "Tribune," contributing papers on various subjects, but chiefly critical notices of the works of distinguished authors, for which task both education and genius seemed peculiarly to fit her.

In 1845, her most important work, "Woman in the Nineteenth Century," was published in New York. It is evident that a strong wish to benefit her own sex, moved her heart and guided her pen. One male critic, whose title of Reverend should have inspired more charity, has flippantly remarked, that Miss Fuller wrote because she was vexed at not being a man.—Not so. Though discontented with her woman's lot, she does not seek to put aside any duty, or lower the standard of virtue in order to escape the pressure of real or imagined evils in her position. Nor was it for herself that she sought freedom; she wanted a wider field of usefulness for her sex; and unfortunately for her own happiness, which would have been secured by advancing that of others, she mistook the right path of progress. With her views we are far from coinciding; she abandoned the only safe guide in her search for truth. Whatever be the genius or intellectual vigour possessed by a woman, these avail her nothing without that moral strength which is nowhere to be obtained, save from the aid God has given us in His revealed Word. Experience and observation prove that the greater the intellectual force, the greater and more fatal the errors into which women fall who wander from the Rock of Salvation, Christ the Saviour, who, "made of a woman," is peculiarly the stay and support of the sex.

But though Miss Fuller's theories led to mazes and wanderings, her mind was honest in its search for truth, and with much that is visionary and impracticable, "Woman in the Nineteenth Century" contains many useful hints and noble sentiments.

In 1844, a selection from her contributions to various periodicals was issued, under the title of "Papers on Literature and Art;" a work much admired by those who profess to understand the new thoughts, or new modes of expressing old apothegms, which the transcendental philosophy has introduced. It was her last published work. In the summer of 1845, Miss Fuller accompanied some dear friends to Europe; after visiting this country, Scotland, France, and passing through Italy to Rome, they spent the ensuing winter in the "Eternal City," where she continued, while her friends returned to America. In the following year Miss Fuller was married, in Rome, to Giovanni, Marquis d'Ossoli, an Italian. She remained in Rome till the summer of 1849, when, after the surrender of that city to the French, the Marquis d'Ossoli and his wife, having taken an active part in the Republican government, considered it necessary to emigrate. They went to Florence, and remained there till June, 1850, when they determined to go to the United States, and accordingly embarked at Leghorn, in the brig Elizabeth, bound for New York. The deplorable and melancholy catastrophe is well known; the ship, as she neared the American coast, encountered a fearful storm, and on the morning of the 8th. of August was wrecked on Fire Island, south of Long Island; and the D'Ossoli family—husband, wife, infant son, and nurse—all perished!

Margaret Fuller, or the Marchioness d'Ossoli, possessed among a host of professed admirers, many grateful, loving friends, to whom her sad, untimely death was a bitter grief. These mourn also, that she left her mission unfinished, because they believe a work she had prepared "On the Revolution in Italy," (the MS. was lost with her,) would have given her enduring fame. One indication of true mental improvement she exhibited—her enthusiasm for Goëthe had abated; and a friend of hers, a distinguished scholar, asserts that, "with the Reformers of the Transcendental School she had no communion, nor scarcely a point in common." Whatever she might have done, we are constrained to add, that of the books she has left, we do not believe that they are destined to hold a high place in female literature. There is no true moral life in them. The simple "Prose Hymns for Children," of Mrs. Barbauld, or the "Poems" of Jane Taylor, will have a place in the hearts and homes of the Anglo-Saxon race, as long as our language endures; but the genius of Margaret Fuller will live only while the tender remembrance of personal friendship shall hold it dear. Her fame, like that of a great actor, or singer, was dependent on her living presence,—gained more by her conversational powers than by her writings. Those who enjoyed her society declare, that her mind shone most brightly in collision with other minds, and that no adequate idea of her talents can be formed by those who never heard her talk. This was also true of Coleridge; and Dr. Johnson is certainly a greater man in Boswell's Reports than in the "Rambler." Margaret Fuller had no reporter.

FULVIA,

An extraordinary Roman lady, wife of Marc Antony, had, as Paterculus expresses it, nothing of her sex but the body; for her temper and courage breathed only policy and war. She had two husbands before she married Antony—Clodius, the great enemy of Cicero, and Curio, who was killed while fighting in Africa, on Cæsar's side, before the battle of Pharsalia. After the victory, which Octavius and Antony gained at Philippi over Brutus and Cassius, Antony went to Asia to settle the affairs of the East. Octavius returned to Rome, where, falling out with Fulvia, he could not decide the quarrel but with the sword. She retired to Prænestе, and withdrew thither the senators and knights of her party; she armed herself in person, gave the word to her soldiers, and harangued them bravely.

Bold and violent as Antony was, he met his match in Fulvia. "She was a woman," says Plutarch, "not born for spinning or housewifery, not one that would be content with ruling a private husband, but capable of advising a magistrate, or ruling the general of an army." Antony had the courage, however, to shew great anger at Fulvia for levying war against Octavius; and when he returned to Rome, he treated her with so much contempt and indignation, that she went to Greece, and died there of a disease occasioned by her grief.

She participated with, and assisted her cruel husband, during the massacres of the triumvirate, and had several persons put to death, on her own authority, either from avarice or a spirit of revenge. After Cicero was beheaded, Fulvia caused his head to be brought to her, spit upon it, drawing out the tongue, which she pierced

several times with her bodkin, addressing to the lifeless Cicero, all the time, the most opprobrious language. What a contrast is here presented to the character of Octavia, the last wife of Marc Antony; —she was a true woman!

GABRIELLE DE BOURBON,

Daughter of Count de Montpensier, married, in 1485, Louis de la Tremouille, a man who filled with honour the highest offices of the state, and who was killed at the battle of Pavia in 1525. Her virtues were very great; and some published treatises remain as proofs of her devoted piety. She passed her time chiefly in solitude; for she had formed a resolution to withdraw from the court, whenever her husband's duties, as an officer in the king's army, compelled him to be absent. Charitable, as well as magnificent in her tastes, no person in want ever left her unsatisfied. She employed an hour or two daily with her needle; the rest of her time was spent in reading, writing, in her devotional duties, or in instructing the young girls by whom she liked to surround herself. She also took great care of the education of her son, who amply repaid all her trouble, but who unfortunately was killed at the battle of Marignan in 1515; and she died of grief at his loss in 1516. Her works are a "Contemplation of the Nativity and Passion of Jesus Christ;" "The Instruction of Young Girls;" and two other religious works.

GABRIELLI, CATHARINE,

One of the most celebrated singers of the eighteenth century was born at Rome in 1730. As soon as her great talent was discovered, (by accident,) she received instructions from Garcia (la Spagnaletto) and Porpora. In the year 1747, she sang at the theatre of Lucca, where she was generally admired. Francis the First called her subsequently to Vienna. Metastasio gave her the last finish, especially with regard to the recitative. The operas of this poet gained more celebrity by her than by any other musician. An anecdote is told concerning the extreme capriciousness of this lady. The viceroy of Sicily invited her one day to dine with him and the highest nobility of Palermo. When she did not make her appearance at the appointed hour, he sent a messenger to inform her that she was expected by the party. She was found reading on her sofa, and pretended to have entirely forgotten the invitation. The viceroy seemed inclined to forgive this impoliteness; but when, during the opera, she acted her part with the utmost negligence, and sang all her airs *sotto voce*, he threatened her with punishment; yet his displeasure seemed to have no other effect but to render her still more stubborn; she declared that she might be forced to *scream*, but not to *sing*. She was committed to prison for twelve days; during this time she gave costly entertainments, paid all the debts of the prisoners, and, with great charity, spent large sums of money among them. The viceroy being obliged to yield, she was released amidst the shoutings of the poor. When offered an engagement at the theatre of London, she said, "I should not be mistress of my own will; whenever I should have a fancy not to sing, the

people would insult, perhaps misuse me; better is it to remain unmolested, were it even in a prison."

Many other eccentric acts of this wilful lady are recorded. She retired from the stage in 1780, and died in 1796.

GACON, DUFOUR MARIE A. JOHANNE,

A DESCENDANT of the celebrated poet of the same name, devoted all her fine talents and energies to the study of agriculture and economy. Her best works on these subjects are "Bibliotheque Agronomique," "Dictionnaire Rurale et Recueil Pratique d'Economie Rurale et Domestique." She wrote, moreover, "La femme Grenadier," in 1801; "Les Dangers de la Prevention;" and "Les Prejugé Vaincu;" besides several other works.

GAETANS, AURORA,

OF Saponara, in Calabria, born in 1669. From her earliest years she devoted herself to elegant literature. She had the good fortune to be instructed by the most illustrious men of her age, and to enjoy their friendship; such persons as Leonardo da Capua, il Calabrese, il Vico. She was much admired for her poetry, and belonged to the Aecademia Arcadica, under the name of Lucinda Coritesea. She died in 1730. Her poems are to be found in the collection of Bergalli; they are written with delicacy and taste.

GAIL, SOPHIA,

WIFE of John Baptist Gail, a celebrated Hellenist, was born about 1779, and died at Paris in 1819. For the arts, particularly musie, she manifested an early taste, and began to compose when she was not more than twelve years of age. Among her principal compositions are the operas of "The Jealous Pair;" "Mademoiselle de Launay in the Bastile;" and "The Serenade."

GAILLARD, JANE,

A POETESS of Lyons, living in the sixteenth century. We have found nothing concerning her writings; therefore have only the record of her name, as presented in the collection of Lyonese authors, to give. Will the numerous band of young ladies who now write "charming sonnets" for the public journals, leave each one a name which will be remembered after a lapse of three hundred years?

GALERIA,

WIFE of Vitellius, Emperor of Rome in 69, distinguished herself in a vicious age, by exemplary wisdom and modesty. After the tragieal death of her husband, she passed her days in retirement.

GALIGAI, ELEONORA.

GALIGAI was the family name of the Marechal d'Ancre, who married Eleonora, the daughter of a joiner, and a washerwoman in Italy; she enjoyed for some time an irresistible dominion in France; and perished at last by a judieial sentence pronounced upon her for crimes, some of which were not proved, and others impossible to be committed. She was foster-sister to Mary de Medicis, who loved her with the tenderest affection. It was doubtless the favour she enjoyed with this princess that induced Concini to marry her; for she was exceedingly plain. Her talents, however,

made amends for her personal defects; she governed Mary de Medicis so completely, that she was virtually queen, and afterwards regent of France. Her excessive insolence so disgusted Louis the Thirteenth, the son of her protectress, that he gave her up to the envy and hatred of the court. Her husband was assassinated by the king's order, and she was brought to a trial, in which, for want of other crimes, she was accused of sorcery. Being asked by what magic she had so fascinated the queen, she replied, "By the power which strong minds naturally possess over the weak." She was condemned in May, and executed in July, 1617. She left a son and a daughter. The latter died soon after her mother; the son, though he lost his nobility, retired to Italy, with an ample fortune, which had been accumulated by the avarice of his parents.

GALLITZIN, AMALIA, PRINCESS,

A LADY distinguished for talents, and a strong propensity to mysticism, was the daughter of Count Schmettan, and lived during part of her youth at the court of Prince Ferdinand, brother of Frederic the Great of Prussia. She married Prince Gallitzin, of Russia; and, as much of his time was passed in travelling, she chose Munster, in the centre of Germany, for her permanent residence. Here she assembled around her many of the most distinguished men of Germany, of whom Hamann and Hemsterhuis were her most intimate friends. She was an ardent Catholic, and extremely zealous in making proselytes; her children were educated according to Rousseau's system. The princess is the Diotama to whom Hemsterhuis, under the name of Dioklas, addressed his work on Atheism. She died in 1806, near Munster. Her only son was a missionary in America.

GAMBARA, VERONICA,

AN Italian lady, born at Brescia in 1485. She married the Lord of Correggio, and after his death devoted herself to literature and the education of her two sons. She died in 1550, aged sixty-five. The best edition of her poems and letters is that of Brescia, in 1759. This lady belonged to one of the most distinguished Italian families; she very early manifested a particular love for poetry, and her parents took pleasure in cultivating her literary taste. Her marriage with the Lord Correggio was one of strong mutual attachment. Her husband, who was devoted to her, delighted in the homage everywhere paid to her talents and charms. In 1515, she accompanied him to Bologna, where a court was held by the Pope, Leo the Tenth, to do honour to Francis the First of France. That gallant monarch was frequently heard to repeat that he had never known a lady so accomplished as Veronica. Her domestic happiness was of short duration; death snatched away Correggio from the enjoyment of all that this world could afford. The grief of Veronica was excessive. She had her whole house hung with black; and though very young at the time of her widowhood, never wore anything but black during the remainder of her life. On the door of her palace she caused to be inscribed the following lines from Virgil:—

> Ille meos primus qui me sibi junxit amores
> Abstulit; ille habeat secum, servet que sepulchro.

All this has an air of ostentation which seldom accompanies real sensibility; but the subsequent conduct of the lady was entirely consistent with her first demonstrations. She turned a deaf ear to many suitors who sought her hand, and devoted herself to the education of her two sons, and the administration of their property. Her labours were crowned with remarkable success; the one becoming a distinguished general, highly valued by his sovereign; the other a cardinal, eminent for piety and learning. Her leisure, in the meantime, was employed in the study, not only of elegant literature, but of theology and philosophy. Her brother Uberto, being made governor of Bologna, in 1528, by Clement the Seventh, she removed her residence to that city, where she frequently entertained at her house the eminent literati of the day. She enjoyed the highest esteem among her contemporaries; and appears to have been as remarkable for her virtues as for her knowledge.

Her works consist of a collection of elegant letters, and many poems, some of which are on religious subjects.

GARRICK, EVA MARIA,

Wife of the celebrated David Garrick, was born at Vienna, February 29th., 1725. Her maiden name was Viegel, under which appellation she attracted the notice of Maria Theresa, Empress of Austria, as a dancer, and by her command changed it to Violette, a translation of an anagram of her name. In 1744, she arrived in England, bringing with her a letter from the Countess of Stahremberg to the Countess of Burlington, who received her as an inmate of Burlington-house, and treated her with the greatest affection. This circumstance gave rise to a very general but erroneous idea, that Eva or Violette was a natural daughter of the earl's, born before his marriage with the countess; but the dates of the respective events prove the inaccuracy of the supposition. While under the protection of this noble family, Mademoiselle Violette formed an attachment with David Garrick, and on the 22nd. of June, 1749, the nuptials were celebrated, with the sanction of the earl and countess; a marriage portion of six thousand pounds being bestowed upon the bride by the former. In 1751 and in 1763, Mrs. Garrick accompanied her husband to the continent: and in 1769, the journals of the day speak highly of the grace and elegance displayed by her at the Stratford jubilee. After the death of her husband, though strongly solicited by several persons of rank and fortune, (among others by the learned Lord Monboddo,) to re-enter the marriage state, she continued a widow, residing in her house on the Adelphi terrace, where she died suddenly in her chair, October 16th, 1822, and was buried in the same vault with her husband, near the cenotaph of Shakspere, in Westminster Abbey, on the 25th. day of October in the same year.

GASKELL, MRS. L. E.

In the year 1848, appeared anonymously, a most graphic picture of Manchester operative life, entitled "Mary Barton;" it was at once recognised as the work of an acute and powerful mind, and attained great popularity, nor was it long before the name of the author transpired; Mrs. Gaskell, the wife of a Unitarian Minister, residing at Manchester. In 1850 appeared from her pen, a little Christmas

story, called "The Moorland Cottage," and two years after, "Ruth," a novel. Since then this author has contributed to Dickens's "Household Words," some sketches of village life, under the title of "Cranford;" and a tale entitled "North and South," in which we are taken to the manufacturing districts of Yorkshire, while a "strike" is in operation, and shown the disastrous effects, both moral and physical, which result from a digression of the great principles of justice, both on the part of master and man. All through Mrs. Gaskell's works is evinced an earnest desire to vindicate, and to elevate the poor and oppressed, and to teach those who have wealth and power, to use it wisely and beneficently; she has embodied in them the result of much close observation of the every-day life of those around her, and deep reflection on the causes of our social and political evils, and. writing for a great moral end and purpose, deserves to be listened to, as she is, with attention and respect.

GASSIER, MADAME,

Is by birth and education a Spaniard; her maiden name was Cruz, and she was born at Madrid, about the year 1830. She made her debût as an actress quite early, and attained considerable fame in her native country. In 1854, she appeared at the Paris Italian Opera, having previously performed at several of the principal theatres in Italy; she married M. Gassier, of Marseilles, an cléve of the *Conservataire*. In May, 1855, Madame Gassier appeared at Drury Lane with immense success, "Barbière," "Somnambula," and "Pascale," were her principal pieces, and she and her husband were during that season the chief supports of the establishment, attracting night after night large audiences. At the close of the season she set out on a provincial tour with Grisi, Mario, and other famous vocalists, and fully sustained the reputation she had acquired in the capital.

GASTON, MARGARET.

Was born in the county of Cumberland, about the year 1775. Her maiden name was Sharpe. Her parents being Catholics, were desirous of giving their daughter better advantages of education, connected with their own faith, than could be found in this country; therefore Margaret was sent to France, and brought up in a convent. She was very happy in her secluded life; and her conduct in her subsequent history shews that she was well trained. Having two brothers residing in America, she went thither to visit them; and married, in North Carolina, Dr. Alexander Gaston, of Huguenot ancestry. This was about the commencement of the war of Independence; and Dr. Gaston espoused the cause of his country, in which he lost his life.

Her brothers and eldest son having died before this sad event, Mrs. Gaston had no relatives in America but her two surviving children, William, a boy of three years old, and an infant daughter, to the care and instruction of whom she entirely devoted herself.

Though still young when left a widow, she never laid aside the habiliments of sorrow; and the anniversary of her husband's death was kept as a day of fasting and prayer. The great object of her life was the instruction of her son, and imbuing his mind with the highest principles, the noble integrity, and Christian faith, which

shone conspicuous in herself. Her income being small, she practised economy to enable her to gratify her dearest wish, and procure for him a complete education; while her maternal tenderness did not dispense with implicit obedience; and strict admonitions, or yet stricter discipline, were employed to correct the faults of childhood and youth.

This cherished son William, (afterwards the distinguished judge Gaston, of North Carolina,) graduated at Princeton, taking the highest honours of the institution. When he returned home, before his mother embraced or welcomed him, she laid her hands on his head, as he knelt before her, and breathed forth the feelings of her soul in the exclamation—"My God I thank thee!"

GAUSSEM, JEANNE CATHARINE,

A CELEBRATED French actress, who, for thirty years enjoyed the applause of the audience in the principal French theatres. She retired from the stage in 1664, and died at Paris in 1767, aged fifty-six years.

GAY, SOPHIE,

WAS born in Paris, where she now resides. She is a writer of considerable talent and great industry, and has long been a favourite with French novel readers. None of her works have been translated into English, nor are the French editions often met with in America. Her style is pleasing; she describes a drawing-room circle with liveliness; her dialogues are natural and appropriate, and she sometimes rises to the pathetic. "Anatole" is, perhaps, her most finished production. "La Duchess de Chateroux," "Marie Louise d'Orleans," "Salons Célébres," "Souveniers d'une Vielle Femme," have all enjoyed a very favourable reputation. But greater interest has attached to the name of Madame Sophia Gay from her motherhood than her authorship. Her celebrated daughter, Delphine, now Madame Emile Girardin, is the living page which enlarges as well as reflects the genius of Sophie Gay.

GENEVIEVE, DUCHESS OF BRABANT,

WAS born in the year 700. She was married to Siegfreid, and shortly after her marriage (732) her husband was called to the field by his sovereign, Charles Martel. He left his wife in the care of Golo, the captain of his castle. When Golo, who loved Genevieve, saw that she repulsed him, he wrote to the duke that Genevieve had been unfaithful, and would shortly become the mother of an illegitimate child. Siegfried, who put full confidence in Golo, ordered him to have the mother and child killed. But the servants to whose hands the wicked man confided that deed had compassion on the poor innocent woman, and left her in the woods, where a doe supplied her with milk for the child. The animal accompanied her for five years, till one day, on the 6th. of January, 757, pursued by Siegfried, she fled to the cave, where the husband found both his wife and child. An explanation took place, and she became the cherished wife of his bosom.

GENEVIEVE, ST.,

THE patroness of the city of Paris, was born in 423, at Manterre,

and died January 3rd., 501. Five years after her death, Clovis erected the church of St. Genevieve, where her relics were preserved with great care.

St. Germain, Bishop of Auxerre, observing her disposition to sanctity, when she was quite young, advised her to take a vow of perpetual virginity, which she did. After the death of her parents, Genevieve went to Paris; and when the city was about to be deserted, in consequence of the approach of the Huns under Attila, she assured the inhabitants of entire safety if they would seek it by prayers. Attila went to Orleans and returned without touching Paris; and this event established Genevieve's reputation. In a time of famine she went along the Seine, and returned with twelve large vessels loaded with grain, which she distributed gratuitously among the sufferers. This increased her influence, so that Merovæus and Chilperic, kings of France, paid her the highest respect. From her fifteenth to her fiftieth year, she ate nothing but barley-bread, excepting now and then a few beans; after her fiftieth year, she allowed herself milk and fish.

GENLIS, STEPHANIE FELICITE, COUNTESS DE,

Was born near Autun, in Burgundy, in 1746. Her maiden name was Ducrest de St. Aubin. Though of a good family, she had no fortune: but her beauty, accomplishments, and skill on the harp, introduced her into the highest circles, where she had the opportunity of cultivating her mind and improving her knowledge of the world. She received many offers of marriage, and accepted the Count de Genlis, who, before he saw her, had fallen in love with her from reading one of her letters. The union was not a happy one; and the tongue of scandal did not spare the character of Madame de Genlis. By this marriage, however, she was allied to Madame Montesson, who was privately married to the Duke d'Orleans; and thus it happened that Madame de Genlis was chosen by the Duke de Chartres as the governess of his children. She conducted the education of these children entirely herself, and wrote her first works for their instruction. She produced in rapid succession "Adele and Theodore;" "The Tales of the Castle;" The Theatre of Education;" and "The Annals of Virtue;" all of which were much praised. Though she was a warm friend to the revolution, her connexion with the Duke d'Orleans rendered her so unpopular, that, in 1793, she was compelled to leave France.

She relates herself, in her "Précis de ma Conduite," that Petion conducted her to London, that she might meet with no obstructions to her journey. About the time of the September massacres, 1792, the Duke of Orleans recalled her to Paris. As the governess of his daughter, the young Duchess of Orleans, and the friend and confidant of the Duke, she had become suspected. She therefore retired, with the princess, to Tournay, where she married her adopted daughter, the beautiful Pamela, to Lord Fitzgerald. Here she saw General Dumouriez, and followed him to St. Amand. Not approving of the plan of the General, (who had the sons of the Duke of Orleans with him,) to march to Paris and overthrow the republic, she retired with the princess to Switzerland, in 1793, where they lived in a convent at Bremgarten, a few miles from Zurich.

The daughter of the Duke of Orleans having at length gone to join her aunt, the Princess of Condé, at Friburg, Madame de Genlis

retired with her foster-daughter, Henrietta Sercy, who was now alone left to her, to Altona. This was in 1794, and there, in monastic solitude, this once gay and brilliant woman devoted herself entirely to literature. She wrote about this time a novel, "The Chevaliers du Lygne," printed in Hamburg, 1795, which contains many republican expressions and very free descriptions. It was afterwards republished in Paris, but with many alterations. The same year, (1795,) Madame de Genlis wrote a sort of autobiography, which is amusing, but not very reliable. Between her own vanity and the license usually granted to French vivacity and sentiment, the portrait she has drawn of herself is very highly coloured and flattering. At the close of this work is a rather remarkable letter to her eldest pupil, Louis Philippe, in which she exhorts him not to accept the crown of France, even though it should be offered him, because the French republic seemed to rest upon moral and just foundations.

When Napoleon was placed at the head of the government, Madame de Genlis returned to France, and received from him a house; and in 1805, a pension of six thousand francs. He ever treated her with respect and favour; and she corresponded with him. But on the return of the Bourbons, she forgot her obligations to the Emperor, and welcomed the restoration of her early friends. This was not strange; but she even stooped to join in the detraction of the exiled Corsican, which was not creditable to her heart or mind.

For the last thirty years of her life, her inexhaustible genius continued to pour forth a great variety of works. The whole number of her productions consists of nearly one hundred volumes, and are characterized by great imagination, and purity of style. She died at Paris, in December, 1830.

GENTILESCHI ARTEMISIA,

Was the daughter of Orazio Gentileschi, an Italian historical and landscape painter, who was born at Pisa, but came to London where he died. Artemisia resided in London for some time with her father, where she painted the portraits of several of the royal family, and many of the English nobility. She died in Italy, in 1642. One of her paintings represents Judith killing Holofornes; it is a picture of deep and terrible passion; the other is the Temptation of Susanna, a work of much ease, softness, and grace. Her talents gained her a wide reputation; and her private life was excellent.

GEOFFRIN MARIE THERESA RODET,

Born in 1699. She was a woman alike distinguished by her qualities of mind and heart, who, during half a century, was the ornament of the most polite and cultivated societies in Paris. An orphan from the cradle, she was educated by her grandmother, and early accustomed to think and judge justly. She afterwards became the wife of a man, of whom nothing can be said, excepting that he left her in possession of a considerable fortune, which she employed partly in assisting the needy, partly in assembling around her a select circle of distinguished persons. Her benevolence was exerted in a touching and delicate manner. An attentive study of mankind, enlightened by reason and justice, had taught Madame Geoffrin that men are more weak and vain than wicked; that it

is necessary to overlook the weakness, and bear with the vanity of others, that they, in turn, may bear with ours. Her favourite maxim, therefore, was, "Give and forgive."

From her very childhood she was of a most charitable disposition. She wished to perpetuate her benevolence through the hands of her friends.

"They will be blessed," said she, "and they in their turn will bless my memory." Thus she assigned to one of them, who was poor, an income of twelve hundred livres for his lifetime. "If you should grow richer," said she, "distribute the money out of love to me, when I can use it no longer."

In her house the best society in Paris was assembled. Cultivated minds of every description found access to her; none could therefore claim a preference: the mistress of the house herself was far from desiring any precedence; she was only amiable and animating.

The abbe de St. Pierre, when she dismissed him, after a long conversation with these words, "*Vous avez été charmant aujourd'hui,*" addressed to her the well-known and deserved compliment, "*Je ne suis qu'un instrument, Madame, dont vous avez bien joué.*"

Among the great number of strangers who visited her house in Paris, the most distinguished was Count Poniatowsky, afterwards King of Poland. He apprised her of his accession to the throne in these words:—"*Maman votre fils est roi;*" inviting her at the same time, to Warsaw. On her journey thither, (1768,) she was received at Vienna in the most flattering manner, by the emperor and empress. The latter, having met Madame Geoffrin, while taking a ride with her children, immediately stopped and presented them to her. Upon her arrival at Warsaw, she found a room there, perfectly like the one she had occupied in Paris. She returned to Paris, after having received the most flattering marks of respect, and died in 1777. Three of her friends, Thomas, Morellet, and d'Alembert, dedicated particular writings to her memory, which, with her treatise, *Sur la Conversation*, have been lately republished.

GERBERGE,

Wife of Louis the Fourth, of France, was the daughter of Henry, who became King of Germany in 918. She married first Gislebert, Duke of Lorraine, who was drowned in the Rhine. In 940, Gerberge married Louis the Fourth. Five years after, her husband was taken prisoner by the Normans. Hugh the Great, Duke of the Franks, wished to obtain possession of him; but the Duke of Normandy consented to give him up only on condition that Louis' two sons should become hostages for their father. Hugh sent to demand them of Gerberge, but she refused, well knowing that the race of Charlemagne would be entirely destroyed, if the father and children were all prisoners. She only sent the youngest son with a bishop; so Louis not being set free, Gerberge sent to demand aid from her brother Otho, King of Germany. Louis was at length liberated by Otho's assistance, and he confided to Gerberge the defence of the town of Rheims, in which she shut herself up with her troops. In 954, Louise died, and Gerberge exerted herself effectually to have her eldest son, Lothaire, although scarcely twelve, placed on his father's throne. She, together with her brother, Bruno, Duke of Lorraine, were appointed regents. She marched with her young son, at the head of an army, and beseiged Poictiers;

and, in 960, she retook the city and fortress of Dijon, which had been treacherously given up to Robert of Treves, and had the traitor beheaded in the presence of the whole army.

GERMAIN, SOPHIA,

Born at Paris in 1776, made, at a comparatively early age, an extraordinary progress in the mathematical sciences, and, in 1816, obtained the prize of the Academy of Sciences for a memoir on the vibration of elastic laminæ. She pursued this subject further in her "Recherches sur la théorie des surfaces élastiques," published in 1820; in another memoir presented to the Academy in 1826, and in an article in the "Anales de Physique et Chimie," which appeared in 1828. During the revolution of the three days, she was quietly engaged at Paris in the preparation of a memoir on the curvature of surfaces, which was, when finished, inserted in "Crelle's Journal of the Mathematics." She died in 1831, of a cancer. Distinguished as she was by her acquirements and performances in the exact sciences, her attention had been far from being exclusively confined to them, but was, on the contrary, directed, in no inconsiderable degree, also to natural science, geography, history, and the speculations of philosophy.

GERSDORF, WILHELMINE VON,

Is a very voluminous German novelist; her writings are of the 'spirituelle' cast, and though comprising over thirty volumes, are sufficiently varied in scenes and characters to secure popularity, and encourage her unflagging industry.

GETHIN, LADY GRACE,

Was the daughter of Sir George Norton, of Abbots-Leith, in Somersetshire, and born in 1676. She was liberally educated, and married Sir Richard Gethin, of Gethin-grott, in Ireland. Lovely and beloved, and possessed of many and great accomplishments, both natural and acquired, she did not live long enough to display them to the world; for she died in her twenty-first year. She was buried in Westminster Abbey, where a beautiful monument is erected over her; and, moreover, for perpetuating her memory, provision was made for a sermon to be preached in the Abbey, yearly, on Ash-Wednesday, for ever. She wrote, and left behind her in loose papers, a work which, soon after her death, was published under the title of "Reliquiæ Gethineanæ; or some remains of the most ingenious and excellent lady, Lady Grace Gethin, lately deceased; being a collection of choice Discourses, pleasant Apothegms, and witty Sentences, written by her, for the most part by way of Essay, and at spare hours, 1700." This work consists of discourses upon friendship, love, gratitude, death, speech, lying, idleness, the world, secresy, prosperity, adversity, children, cowards, bad poets, indifference, censoriousness, revenge, boldness, youth, age, custom, charity, reading, beauty, flattery, riches, honour, pleasure, suspicion, excuses, etc. It is now very scarce.

GILLIES, MARGARET.

This lady is a native of Scotland, where her early years were

passed; she manifested, while yet a child, a great talent for drawing, and when a change in her circumstances rendered it necessary for her to seek some mode of subsistence, she determined on becoming a professional artist. Under the teaching of Frederick Cruikshank, and afterwards of Henri Scheffer, of Paris, where she had access to the studio of his celebrated brother, Ary Scheffer, she attained great proficiency as a portrait painter, in which line of art she has taken a very high stand. Her portraits are generally what may indeed be called "speaking likenesses," full of thought, feeling, and expression. The good position which Miss Gillies quickly attained at the Royal Academy, she has steadily maintained and improved. The old society of painters in water colours, has elected her a member, and to the exhibitions of this institution she has of late years been a constant and valued contributor. She has also exhibited some good paintings in oil, besides her portraits, which shew a high capability for subject pictures.

GILMAN, CAROLINE,

One of those estimable women who are doing good in whatever way duty opens before them, be it to write, teach, or work, with unfailing zeal and cheerfulness. She has given the reminiscences of her early days in her own pleasant vein; and from it we extract these characteristic passages.

"I am asked for some 'particulars of my literary and domestic life.' It seems to me, and I suppose at first thought it seems to all, a vain and awkward egotism to sit down and inform the world who you are. But if I, like the Petrarchs, and Byrons, and Hemanses, greater or less, have opened my heart to the public for a series of years, with all the pulses of love, and hatred, and sorrow, so transparently unveiled, that the throbs may be almost counted, why should I or they feel embarrassed in responding to this request? Is there not some inconsistency in this shyness about autobiography?

I find myself, then, at nearly sixty years of age, somewhat of a patriarch in the line of American female authors—a kind of past-master in the order.

The only interesting point connected with my birth, which took place October 8th., 1794, at Boston, Massachusetts, is that I first saw the light where the Mariner's Church now stands, in the North Square. My father, Samuel Howard, was a shipwright; and, to my fancy, it seems fitting that seamen should assemble on the former homestead of one, who spent his manhood in planning and perfecting the noble fabrics which bear them over the waves. All the record I have of him is, that on every State Thanksgiving-Day he spread a liberal table for the poor; and for this, I honour his memory.

My father died before I was three years old, and was buried at Copp's Hill. My mother, who was an enthusiastic lover of nature, retired into the country with her six children, and placing her boys at an academy at Woburn, resided with her girls, in turn at Concord, Dedham, Watertown, and Cambridge, changing her residence almost annually, until I was almost ten years old, when she passed away, and I followed her to her resting-place, in the burial-ground at North Andover.

My education was exceedingly irregular—a perpetual passing from

school to school—from my earliest memory. I drew a very little, and worked the Babes in the Wood on white satin; my teacher and my grandmother being the only persons who recognised, in the remarkable individuals that issued from my hands, a likeness to those innocent sufferers. I taught myself the English guitar, at fifteen, from hearing a school-mate take lessons, and composed a tune, which I doubt if posterity will care to hear. By depriving myself of some luxuries, I purchased an instrument, over which my whole soul was poured in joy and sorrow for many years. A dear friend was kind enough to work out all my sums for me, while I wrote a novel in a series of letters, under the euphonious name of Eugenia Fitz-Allen. The consequence is, that, so far as arithmetic is concerned, I have been subject to perpetual mortifications, and shudder to this day when any one asks me how much is seven times nine.

The religious feeling was always powerful within me, and at sixteen I joined the communion at the Episcopal church at Cambridge. At the age of eighteen, I made another sacrifice in dress to purchase a Bible, with a margin sufficiently wide to enable me to insert a commentary. To this object I devoted several months of study, transferring to its pages my deliberate convictions. I am glad to class myself with the few who first established the Sabbath-school and benevolent society at Watertown, and to say, that I have endeavoured under all circumstances, wherever my lot has fallen, to carry on the work of social love.

At sixteen, I wrote 'Jepthah's Rash Vow,' and was gratified by the request of an introduction from Miss Hannah Adams, the crudite, the simple-minded, and gentle-mannered author of 'The History of Religions.' The next effusion of mine was 'Jairus' Daughter,' which I inserted, by request, in 'The North American Review,' then a miscellany. A few years later, I passed four winters at Savannah, and remember still vividly the love and sympathy of that genial community.

In 1819, I married Samuel Gilman, and went to Charleston, South Carolina, where he was ordained pastor of the Unitarian Church.

In 1832, I commenced editing the 'Rose Bud,' a hebdomadal, the first juvenile *newspaper*, if I mistake not, in the Union. From this periodical I have reprinted, at various times, the following volumes: 'Recollections of a New England Housekeeper,' Recollections of a Southern Matron,' 'Ruth Raymond, or Love's Progress,' 'Poetry of travelling in the United States,' 'Tales and Ballads,' 'Verses of a Life-time,' 'Letters of Eliza Wilkinson during the invasion of Charleston.' Also several volumes for youth, now collected in one, and recently published as 'Mrs. Gilman's Gift-Book.'

My Heavenly Father has called me to various trials of joy and sorrow, and I trust they have all drawn me nearer to Him. I have resided in Charleston thirty-one years, and shall probably make my final resting-place in the beautiful cemetery adjoining my husband's church—the church of my faith and my love."

The character of Mrs. Gilman's writings, both prose and poetry, is that of a healthy imagination and cheerful mind—just what her reminiscences would lead us to expect. She sees no "lions in her path," and she never parades fictitious woes. She admires nature, delights in social enjoyments, and chooses the dear domestic affections and

household virtues for themes of story and song. Her pictures of southern life are vivid and racy; she excels in these home-sketches, and her moral lessons evince the true nobility of her soul.

GINASSI, CATERINA,

Was born of a noble family at Rome, in 1590. She was the niece of Cardinal Domenico Ginassi. She studied painting under Giovanni Lanfranco, from whose designs she executed several pictures in the convent of St. Lucia. She died in 1660.

GIRARDIN, DELPHINE DE,

A daughter of the celebrated Sophie Gay, and the wife of the poet Girardin, was born in Aix-la-Chapelle, in 1808. She has gained a high reputation among French poets. In 1820, she obtained the prize of the Academie Française; her theme was "An Eulogy on the Sacrifice and Devotion of the French Physicians and Nuns during the prevalence of the Cholera." In 1827, she was chosen a member of the Tiber Academy, at Rome, an honour never before conferred on a woman. Her larger poems are "Le Retour," and "Napoline." A collection of her smaller poems has been published under the title of "Essais Poetiques." But her prose works, written chiefly since her marriage, are now more popular than her poems. Perhaps she has gained, not only in intellectual culture, but in the art of using her resources to the best advantage, by her union with a man of such acknowledged talents as M. Emile de Girardin, who has shewn the real nobleness of genius—that which does not fear a rival in his wife. Certain it is, that her fictitious narratives evince intellectual powers of the highest order. She has a very striking originality of thought, while her skill in the development of characters, her penetration into motives, and her power of unravelling the twisted threads that impel human inconsistency, are really wonderful. "Le Marquise de Pontignac," "La Canne de M. de Balzac," "Contes d'une vielle Fille," and "L'Ecole des Journalistes," are among the best of her works.

GISELLE,

Sister of Charlemagne, Emperor of France, sympathized with that great monarch and his eldest daughter, Rotrude, in the protection and encouragement they afforded to learned and scientific men. She induced the celebrated Alcuin to compose several works; Alcuin dedicated to Giselle and Rotrude his Commentary on St. John. Giselle died about the year 810. She was abbess of Chelles at her death.

GLAUBER, DIANA,

Was sister of John and Gottleib Glauber, and was born at Utrecht, in 1650. John Glauber instructed his sister in the principles and practice of his art; and she devoted herself chiefly to painting portraits. Her style became quite distinguished; and she also designed historical subjects, until she was accidentally deprived of her sight. She died at Hamburg about 1720.

GLEIM, BETTY,

Known as a writer on German literature and female education,

was born in 1781. Her grandfather, J. L. W. Gleim, and several literary friends, contributed greatly to the development of her natural talents. From her earliest youth, she felt a strong bias towards the calling of a teacher. She considered herself in duty bound to devote her life to the amelioration of the mental condition of her sex. She established a female school, which continued to flourish for a long time as a model institution for the region of the country in which she lived. Her work on Cookery obtained for her quite a celebrity as a housekeeper, and went through seven or eight editions. She next published "The German Reader." Then followed "The Education of Females in the Nineteenth Century." Soon afterwards appeared "The Education of Women, and the assertion of their dignity in the various Conditions of Life." She also prepared several primary grammars, and a number of other school-books, upon various topics. Her works have proved of much utility, and her life was a lesson to all who wish to do good to their race. She died March 27th., 1807, at the Institution founded by herself, a fitting monument of her earnest philanthropy.

GLENORCHY, WILHELMINA MAXWELL, LADY,

Distinguished for her piety and benevolence, was born at Preston, in North Britain, in 1742. Lovely, agreeable, wealthy, and allied to a noble house, her premature widowhood, and a severe illness, induced her in her twenty-third year to retire from the gaieties of the world, and devote her time wholly to religious duties. She exerted herself principally for the education of youth, and trained up hundreds of children to fill useful stations in society. She endowed a free-school at Edinburgh, built four chapels, and founded and endowed schools in different places, besides educating several young men for the ministry, and bestowing large sums in private acts of benevolence. To enable her to carry out these schemes, she denied herself luxuries, and in every way practised the greatest economy. She died in 1780, leaving the greater part of her property to charitable purposes.

GLOVER, JULIA,

The maiden name of this lady was Betterton; she was born in 1780, in the town of Newry, Ireland, where her father was the manager of a small provincial company. Her career as an actress extends over a period of half a century, and presents many interesting facts for the biographer, associated as it is with that of Mrs. Siddons, the Kembles, and all the theatrical notabilities of that histrionic era. At the age of ten, Miss Betterton was considered a kind of infant phenomenon; and at fifteen we find her taking such difficult characters as Miss Hoyde, Lydia Languish, Julia, and Imogen, with signal success. In 1797, she appeared on the Drury Lane stage, as Elwyna, in Hannah More's "Percy;" and from that time until quite recently, when she took her farewell at the same theatre, she has maintained her position as one of the most popular of English actresses. She has shone almost equally in tragedy and comedy, but her efforts in the latter line have been generally considered as most successful.

In 1800, Miss Betterton married Mr. Samuel Glover, who was supposed to be heir to a large fortune, but this proved a fallacy; he was an idle and dissolute man, and his extravagance and un-

kindness rendered a separation necessary. Mrs. Glover has had the sole charge of rearing and educating her eight children, and has performed her maternal duties in an exemplary manner. One of her sons is distinguished as a popular musical composer, and another is a clever tragedian, as well as a good amateur painter; her daughter Phyllis came out at the Haymarket, and gave great promise but she died young. "Looking back," says a contemporary reviewer "upon Mrs. Glover's long and brilliant career on the stage, we may pronounce her one of the most extraordinary women and accomplished actresses that ever graced the profession of the drama."

GLYN, MISS ISABELLA,

Celebrated for her great and versatile talent as an actress, was born in Edinburgh, in 1823; her parents were strict presbyterians and strongly opposed her inclination for the stage; but from this decided bent of her genius she was not to be turned; and having, when on a visit to England, been solicited to undertake the leading female character in a performance got up at St. James' Theatre, by a company of amateurs, she made so successful a *debût*, that it decided her future path in life. After this she went to Paris, and studied for a while under M. Michelot, of the *Conservatoire*, but circumstances obliged her to return home in 1846, and she then determined to devote herself entirely to the English drama. Her growing reputation attracted the attention of Charles Kemble, who interested himself in her advancement, aided her in the study of Shakspere, and finally procured for her a hearing at the Theatre Royal, Manchester: this was in 1847, the character being that of Lady Constance, in King John. This successful representation obtained for her an engagement at the Olympic, where she appeared as Lady Macbeth; and Juliana, in "The Honeymoon."

In 1848, we find her at Sadlers Wells Theatre, taking the leading tragic characters; and she continued adding to her reputation by each fresh performance. Her progressive steps of characterization were Volumnia, in "Coiolanus;" Hermoine, Belvidera, Queen Catharine, Margaret of Anjou, and Portia; Isabella, in "Measure for Measure;" Emilia, in "Othello;" Julia, in "The Hunchback;" Isabella, in Southern's tragedy, one of the greatest tests to which the powers of an actress can be put; Bianca, in "Fazio;" and Webster's Duchess of Malfi; in her performance of which, in 1852, she is said to have "put the crowning point to her professional fame."

For majesty of deportment, and purity as well as power of tragic expression, Miss Glyn now stands unrivalled; she is a worthy pupil of the Kemble school, and her private life is irreproachable. If all actresses were like her, the drama might be, and would be indeed a great moral teacher; as influential for good as it, alas! too often is now for evil.

GODDARD, ARABELLA,

Was born of English parents at St. Malo, in France, in 1836. Her marvellous talent for music manifested itself at a very early age: when only four years and a half old she performed in public a fantasia on themes from Mozart's "Don Juan." She was placed under the instruction first of the celebrated pianist and composer Kalkbrenna, of Paris, and afterwards of Mrs. Anderson, pianist to the

Queen, and instructress of the Princess Royal. At eight years of age she performed before Her Majesty and Prince Albert; subsequently she became the pupil of Herr Kuhe, and then received her finishing lessons from Thalberg. In 1850, she came out at the Grand National Concerts, and at once established her reputation as a first-rate pianist. Her execution is most rapid and brilliant, her touch remarkable for its delicacy, and her playing altogether is full of grace and vivacity. If she wants anything it is power, and this she is rapidly gaining. She has lately been performing at Her Majesty's Theatre, and studying musical composition under Mr. Macfarren. She has in her the soul of music, and her composition will no doubt, by and bye, equal her execution.

GODEWYCK, MARGARETTA,

Was born at Dort, in 1627, and was instructed in design and drawing by Nicholas Maas, by whose instructions she acquired a fine taste in painting landscapes, which she ingeniously diversified with views of rivers, cascades, villages, groves, and distant hills, that rendered her compositions very pleasing. This lady was not more admired for her paintings in oil, than for her needle-work, executing the same kind of subjects which she expressed with her pencil, and with an equal appearance of nature and truth, in embroidery. She died in 1677.

GODIVA,

The name of a beautiful lady, sister of Therald de Burgenhall, sheriff of Lincolnshire, and wife of Leofric, Earl of Leicester, who was the eldest son of Algar, the great Earl of Mercia. This lady, having an extraordinary affection for Coventry, solicited her husband to release the inhabitants of that city from a grievous tax laid on them. He consented, on condition that she would ride naked through the streets of Coventry in noon-day. This she did, first enjoining every one to keep within their houses, the doors and windows of which were to be closely shut. She then partially veiled herself with her flowing hair, mounted her palfrey, and made the circuit of the city. Leofric kept his promise, and the city of Coventry was relieved from the oppression. This adventure was painted in one of the windows of Trinity-church, in Coventry, with these lines,

"I, Leofric, for the love of thee,
Do make Coventry toll-free."

GODWIN, MARY WOLLSTONECRAFT,

The first wife of William Godwin, better known however by her maiden name of Wollstonecraft, was born on the 27th. of April, 1759. At the time of her birth her father owned a small farm in Essex, from which he afterwards, in 1768, removed to another farm near Beverley, Yorkshire. Mary Wollstonecraft's early years were thus spent in the country, and she had no better opportunities of education than were furnished by the day-schools of Beverley, where she resided from her tenth to her sixteenth year. When she had attained this age, her father, having entered into a commercial speculation, removed from Beverley to Hoxton, near London. While she resided at Hoxton, Godwin was a student in the Dissenters College of that place, but they did not then meet.

Mary Wollstonecraft's early years were not passed happily. Her father appears to have been a man of no judgment in the management of a family, and of a most ungovernable temper. "The despotism of her education," says Mr. Godwin, in his unaffected and interesting memoir of his wife, "cost her many a heart-ache. She was not formed to be the contented and unresisting subject of a despot; but I have heard her remark more than once, that when she felt she had done wrong, the reproof or chastisement of her mother, instead of being a terror to her, she found to be the only thing capable of reconciling her to herself. The blows of her father, on the contrary, which were the mere ebullitions of a passionate temper, instead of humbling her, roused her indignation." A woman of exquisite sensibility, as well as of great energy of character, she was thus led early to think of quitting her parents and providing for herself. She went first to live as a companion to a lady at Bath, and afterwards, in 1783, in concert with two sisters, and also a friend for whom she had conceived an ardent attachment, she opened a day-school at Islington, which was very shortly removed to Newington Green. Mr. Godwin, who is well qualified to give an opinion, speaks in high terms of her pre-eminent fitness for the teaching of children; but the call of friendship having carried her for a time to Lisbon, and the school having been mismanaged in her absence, she found it necessary on her return to give up this plan of subsistence. She almost immediately obtained the situation of governess in the family of Lord Kingsborough.

Mary Wollstonecraft had by this time made an attempt in authorship. She had, in 1786, written and published, in order to devote the profits to a work of charity, a pamphlet entitled "Thoughts on the Education of Daughters." On leaving Lord Kingsborough's family, in 1787, she went to London, and entered into negociations with Mr. Johnson, the publisher, with a view of supporting herself by authorship. The next three years of her life were accordingly spent in writing; and during that period she produced some small works of fiction, and translations and abridgments of several valuable works, for instance, Salzman's Elements of Morality, and Lavater's Physiognomy, and several articles in the Analytical Review. The profits of her pen, which were more than she needed for her own subsistence, supplied aid to many members of her family. She helped to educate two younger sisters, put two of her brothers out in the world, and even greatly assisted her father, whose speculative habits had by this time brought him into embarrassments. Thus for three years did she proceed in a course of usefulness, but unattended by fame. Her answer, however, to Burke's Reflections on the French Revolution, which was the first of the many answers that appeared, and her "Vindication of the Rights of Women," which was published in 1791, rapidly brought her into notice and notoriety.

In 1792, Mary Wollstonecraft went to Paris, and did not return to London till after an interval of three years. While in France she wrote her "Moral and Historical View of the French Revolution;" and a visit to Norway on business, in 1795, gave rise to her "Letters from Norway." Distress of mind, caused by a bitter disappointment to which an attachment formed in Paris had subjected her, led her at this period of her life to make two

attempts at suicide. But it is a striking proof of her vigour of intellect that the "Letters from Norway" were written at the time when her mental distress was at its height, and in the interval between her two attempts at self-destruction.

In 1796, Mary Wollstonecraft became acquainted with William Godwin, the celebrated philosopher and political writer. A mutual attachment was the result; and as they, unfortunately, held similar opinions respecting the ceremony of marriage, they lived together, unwedded, for six months; when finding the necessity of legitimatizing the child which would otherwise be an outcast from her birth, they were married. Mrs. Godwin died in child-bed a few months afterwards, leaving her infant daughter, who subsequently became the wife of Percy Bysshe Shelley, and has given ample proof that she inherits the talents of both her parents.

Mr. Godwin mourned the death of his wife deeply. In 1798 he edited her posthumous works, and also published a small memoir of her, which is eminently marked by genuine feeling, simplicity, and truth. The style of this memoir is different from the other productions of Godwin, which he ascribed to the influence the genius of his wife had exercised over his own mind; he concludes thus: "This light was lent to me for a very short period, and is extinguished for ever."

GOMEZ, MAGDALENE ANGELINA PAISSON DE,

A French author, was the daughter of Paul Paisson, a player, and born at Paris, in 1684. She married M. de Gomez, a Spanish gentleman of small fortune, in whose circumstances she was deceived. She, however, procured sufficient, by her writings, to live at St. Germaine-en-Laye; she died there in 1770. Her works were numerous, chiefly romances, which were well written, and have been much esteemed. Those most celebrated were "Les Journées Amusantes," eight vols.; "Crementine," two vols.; "Anecdotes Persans," two vols.; "Les Cent Nouvelles," eight vols. She also wrote several tragedies, which were unsuccessful.

GONZAGA, BARBA VON,

Duchess of Wurtemburg, was the daughter of Louis the Third, Duke of Mantua. She married the Duke of Wurtemburg, Eberhard with the beard, in the year 1474. A devoted student herself, she became the patroness of learning and literary men in her husband's domain. Through her influence was the university of Zuliengen established. She died, 1505, mourned by her subjects, and by the whole literary world.

GONZAGA, CECILIA DE,

An Italian lady of high birth, gave proofs, even when a child, of a remarkable fondness for learning. Her father, John Francis Gonzaga, Lord of Mantua, procured the best masters to instruct her, and at the age of eight she is said to have known Greek. She was religious and charitable as well as learned, gave marriage portions to poor young women, and repaired and beautified convents and churches; in order to do this, she was obliged to use the greatest self-denial in her personal expenses. Her father, for a long time, resisted her desire of taking the veil, but he at length

gave a reluctant consent to the irrevocable step which cut her off for ever from the active pursuits of life. She was born about 1422.

GONZAGA, COLONNA IPPOLITA.

Don Ferrante Gonzaga, one of the most renowned captains of the Emperor Charles the Fifth, had very singular ideas on the subject of education; ideas that met with little approval among his own sex at that day, and would find as little at present. He said that all exercises of the head and intellect tended to render men good for nothing; that military discipline, the use of arms, skill in horsemanship, were to be taught young noblemen; their moral training was to be patience, perseverance, long-suffering, bravery. As to women, it was quite another thing; their domain was in-doors; and as it was good for the world that science and literature should advance and embellish life, and add to its comforts, somebody must attend to these; nothing more clear, then, argued Don Ferrante, than that this is "woman's mission."

He had an opportunity of acting upon this theory, for he was the father of ten sons, all younger than his daughter Ippolita, who was born in 1535. She had, from her infancy, masters of the first intelligence for every science; and nature having endowed her with uncommon ability, her progress in every department of literature soon rendered her famous. Her father, becoming governor of Milan, brought her into a brilliant and courtly circle, where her personal charms, and the wealth and importance of her family attracted many suitors, undeterred by her extraordinary learning. She formed a marriage of love with Fabrizio Colonna, a Roman nobleman, who had distinguished himself in a military capacity. This union seems to have been one of great happiness; but it was of short duration. Fabrizio died in the flower of youth. His widow, after the manifestation of violent grief, sought solace in literature. Her house soon became the resort of all the eminent writers of the age; the most extravagant tributes of admiration were offered to her by the poets; nor were scientific or grave writers behind-hand in pouring out homage to a woman whose beauty, high rank, and talents, seemed to warrant this sort of adulation. In the meantime, her brothers grew up in the greatest ignorance; her uncle, the Cardinal Ercule, Bishop of Mantua, interceded in favour of the heir of the family, Don Cesare; he urged his brother to allow his eldest son some few of the advantages he had lavished on his daughter! In vain! Don Ferrante, firm to his theory, refused that the smallest part of the "ample page of knowledge" should be "unrolled" to the modern Cæsar.

Ippolita formed a second union with the Count Carafía, but it was productive of nothing but misery. The Count Carafía, took umbrage at the crowd of literati and artists who surrounded his wife. She was not willing to abandon her habits and tastes; discord was fomented by the count's mother, a narrow-minded woman, who detested her daughter-in-law: these disputes resulted in a legal separation; upon which occasion Ippolita received a letter from her father breathing the tenderest consolation, and recalling his darling to the bosom of her family. She was received with tenderness, but her spirits were broken. She gradually declined in health, and died at the age of twenty-eight.

She left a volume of poems, among which is celebrated a sonnet written on the death of Irene of Spilimberg.

GONZAGA-COLONNA, JULIA,

Duchess of Traietto, and Countess of Fondi, was married, when very young, to Duke Vespasian Colonna, a man older than her father; but it seems he gained her heart. She was, in a few years after her marriage, left a widow, rich, exceedingly beautiful, and "the great attractions of her person were surpassed, if possible, by the qualifications of her mind." The first noblemen in Italy made proposals for her hand; but notwithstanding the duke her husband had been old and infirm, she paid the highest respect to his memory, and determined never to marry a second time. The fame of her charms extended beyond her own country, and at length reached the Ottoman Porte. The Sultan, Soliman the Second, determined to obtain her by force, as he could not gain her by other means. The commander of his navy, Ariadne Barbarossa, undertook to seize and carry her off; arriving at Fondi in the night, with two thousand soldiers, he found little difficulty in scaling the walls. The inhabitants of Fondi, alarmed by the appearance of the invaders, and ignorant of the purpose for which they had come, rushed out of their houses, uttering the most doleful shrieks. The beauful duchess, awakened by these cries of terror, escaped from her chamber-window, and fled to the mountains, where she was assailed by fresh terrors, for a desperate banditti made these mountains their haunt. She fell into their hands; but, moved by her appeals, or restrained by divine providence, these outcasts treated her with respect, and restored her to freedom.

The duchess devoted her time chiefly to literature, and her genius, beauty, and virtues, gained her many flattering tributes from the distinguished philosophers and poets of that age. Bernardo Tasso, father of Torquato, complimented her by name in his "Amadis;" and after her decease, which occurred April 19th., 1566, Ariosto thus commemorates her:—

> "Giulia Gonzaga che dovunque il piede
> Volge e dovunque i sereni occhi gira
> Non pur ogn' altra di beltá la cede,
> Ma come Dea dal ceil scesa l'ammira."

Julia was suspected of Lutheranism; and though she never acknowledged this, yet as she died without the usual Catholic ceremonies, the presumption is, that she was Protestant in her heart.

GONZAGA, ELEONORA,

Daughter of Francis the Second, Marquis of Mantua, was united, when very young, to the Duke of Urbino. She was celebrated for her devotion to her husband, who was deposed by Pope Leo the Tenth, in favour of Lorenzo de Medicis. The duke would have sunk under this misfortune, but for the strength of mind and tenderness of his wife. On the death of Lorenzo in 1492, the dukedom was restored to its rightful owner. Two sons and three daughters were the fruit of this union. Eleonora, by the chastity and severity of her manners, reformed the morals of her court.

GONZAGA, ISABELLA DE,

Wife of Guido Ubaldo de Montefeltro, Duke d'Urbino, was aunt to Eleonora Gonzaga, who married the successor of her husband. This lady is celebrated for her conjugal fidelity and attachment. Her husband who was sick and infirm, was driven from his dominions by Cæsar Borgia. In his distress, he implored the assistance of Louis the Twelfth of France; but he dared not comply with this request, lest he should draw on himself the resentment of the house of Borgia. The duke then intimated to the King of France, that, in consequence of his infirm health, he was willing to enter into holy orders, and divorce Isabella, whom a ceremony only made his wife. The duchess was powerfully solicited, in consequence of this declaration of her husband, to make another choice, but she resolutely refused. She devoted herself to the duke in his adversity with the tenderest affection. After his death, she abandoned herself to an excessive and unfeigned sorrow. She had been married twenty years, and devoted the rest of her life to the memory of her husband.

GONZAGA, LUCRETIA,

An illustrious Italian lady of the sixteenth century, was as remarkable for her wit and learning, as for high birth. She wrote such beautiful letters, that the utmost care was taken to preserve them; and a collection of them was printed at Venice in 1552. There is no learning in her letters, yet we perceive by them that she was learned; for, in a letter to Robertellus, she says, that his Commentaries had shewn her the true meaning of several obscure passages in Aristotle and Æschylus. All the wits of her time commended her highly; and Hortensio Lando, besides singing her praises, dedicated to her a piece written in Italian, "Upon moderating the passions of the soul." They corresponded, and more than thirty of her letters to him have been printed.

We learn from these letters that her marriage with John Paul Manfrone was unhappy. She was not fourteen when she was married to him against her consent; yet she treated him with due respect and obedience, though his conduct gave her great uneasiness. He engaged in a conspiracy against the Duke of Ferrara; was detected and imprisoned by him; but, though condemned, not put to death. She did all in her power to obtain his release; applied to every man of importance in Christendom to intercede for him; and even solicited the Grand Seignor to make himself master of the castle where her husband was kept. But her endeavours were vain, for he died in prison, after having shewn such impatience under his sufferings as made many persons imagine that he had lost his senses. She lived afterwards in honourable widowhood, though several men of rank were her suitors; but she resolutely rejected all such offers, declaring frankly on one occasion, that she had suffered too much in a conjugal state again to subject herself to the yoke, from which God had freed her, even though a husband richer than Crœsus, wiser than Lelius, or handsomer than Nireus, should offer himself. Of four daughters which Lucretia bore to her husband, two only survived, whom she dedicated to a conventual life.

Her writings were held in so much esteem, for the graces of her

style, that even the notes she wrote to her domestics were carefully collected, and many of them preserved in the edition of her letters. She was a kind mistress, careful even to the settlement of her domestics in life, as a reward for their services. She wrote many letters to her friends and acquaintances on various subjects, in a strain of admirable morality; and in all her conduct was an example to her sex, and a blessing to society.

GORE, MRS. CATHARINE GRACE,

Is one of the most popular of the living female novelists of this country; the number of her works would give her celebrity, had she no other claim. She is, however, a powerful and brilliant writer, and it seems almost a parody to assert, that her surprising fertility of imagination should be an obstacle to her attaining the high literary reputation she merits. But her works are so unfailingly presented to the public, so constantly poured out, that they are received like the flowers and fruits, acceptable and delightful, but not to be sought for and praised, as some rare occasional production. We revel in our showers of roses, but they are commonplace, while we make a wonder of some prickly production of a foreign bed. We are led to these thoughts while looking over a notice of Mrs. Gore's writings, which appeared in Chambers's Cyclopædia: the critic says,—"This lady is a clever and prolific writer of tales and fashionable novels. Her first work (published anonymously) was, we believe, a small volume containing two tales, 'The Lettre de Cachet,' and 'The Reign of Terror,' 1827. One of these relates to the times of Louis the Fourteenth, and the other to the French Revolution. They are both interesting, graceful tales—superior, we think, to some of the more elaborate and extensive fictions of the authoress. In 1830, appeared 'Women as they Are; or, The Manners of the Day,' three volumes—an easy sparkling narrative, with correct pictures of modern society—much lady-like writing on dress and fashion, and some rather misplaced derision or contempt for 'excellent wives,' and 'good sort of men.' This novel soon went through a second edition, and Mrs. Gore continued the same style of fashionable portraiture. In 1831, she issued 'Mothers and Daughters, a Tale of the Year,' 1830. Here the manners of gay life—balls, dinners, and fêtes—with clever sketches of character, and amusing dialogues, make up the customary three volumes. The same year, we find Mrs. Gore compiling a series of narratives for youth, entitled 'The Historical Traveller.' In 1832, she came forward with 'The Fair of May Fair,' a series of fashionable tales that were not so well received. The critics hinted that Mrs. Gore had exhausted her stock of observation, and we believe she went to reside in France, where she continued some years. Her next tale was entitled 'Mrs. Armitage.' In 1838, she published 'The Book of Roses, or the Rose-Fancier's Manual,' a delightful little work on the history of the rose, its propagation and culture. France is celebrated for its rich varieties of the queen of flowers, and Mrs. Gore availed herself of the taste and experience of the French floriculturists. A few months afterwards came out 'The Heir of Selwood, or Three Epochs of a Life,' a novel in which were exhibited sketches of Parisian as well as English society, and an interesting though somewhat confused plot. The year 1839 witnessed three more works of fiction from this indefatigable lady, 'The

Cabinet Minister,' the scene of which is laid during the regency of George the Fourth, and includes among its characters the great name of Sheridan; 'Preferment, or my Uncle, the Earl,' containing some good sketches of drawing-room society, but no plot; and the 'Courtier of the Days of Charles the Second,' and other tales. Next year we have the 'Dowager, or the New School for Scandal;' and in 1841 'Greville, or a Season in Paris:' 'Dacre of the South, or, the Olden Time' (a drama;) and 'The Lover and her Husband,' etc., the latter a free translation of M. Bertrand's Gerfaut. In 1842, Mrs. Gore published 'The Banker's Wife, or Court and City,' in which the efforts of a family in the middle rank to outshine a nobleman, and the consequences resulting from this silly vanity and ambition, are truly and powerfully painted. The value of Mrs. Gore's novels consists in their lively caustic pictures of fashionable and high society.

"Besides the works we have mentioned, Mrs. Gore has published 'The Desennuyée,' 'The Peeress,' 'The Woman of the World,' 'The Woman of Business,' 'The Ambassador's Wife,' and other novels. She contributes tales to the periodicals, and is perhaps unparalleled for fertility. Her works are all of the same class—all pictures of existing life and manners; but the want of genuine feeling, of passion and simplicity, in her living models, and the endless frivolities of their occupations and pursuits, make us sometimes take leave of Mrs. Gore's fashionable triflers in the temper with which Goldsmith parted from Beau Tibbs—'The company of fools may at first make us smile, but at last never fails of rendering us melancholy.'"

Besides these narrative fictions, Mrs. Gore has made some contributions to the stage—"The Maid of Croissy," "The Sledge-Driver," —little dramas from the French,—"The School for Coquettes," and other comedies. Sir Walter Scott showed, by the examples of Le Sage and Fielding, that a successful novelist could scarcely be fitted for dramatic compositions; his own attempt in that way came afterwards to support his theory. The plays of Mrs. Gore may, then, without disparaging her abilities, be acknowledged but mediocre achievements.

Respecting this lady's domestic life, it may just be observed that the date of her birth must be looked for somewhere about the close of the last century; that she married, in 1823, Mr. Charles Gore, who at the time held a commission in the British army; this gentleman, who had long been a confirmed invalid, died some years since; by him our gifted authoress had two children, a son and a daughter, the latter of whom married, quite recently, the Hon. and Rev. Lord John Thynne. For many years Mrs. Gore has resided chiefly in France.

GOTTSCHED, LOUISA ADELGUNDE VICTORIA,

Was born at Dantzic, in 1713. Her maiden name was Kalmus. When only sixteen years of age, she married Professor Gottsched, of the Leipsic university. She aided her husband in all his literary labours; and appeared, in a short time after her marriage, as an authoress under her own name. Her style is pronounced by critics as superior to that of her husband; though he enjoyed a great reputation as an author. She wrote a number of melo-

dramas, and a very fine tragedy—"Panthea." Her death occurred in 1792.

GOUGES, MARIE OLYMPE DE,

A NATIVE of Montauban. During the revolution she espoused the cause of the people, and made Mirabeau the hero of her writings. But the enormities of the Jacobins disgusted her; and when Louis the Sixteenth was dragged before the tribunal, she had the courage to demand the privilege of defending him. This heroic conduct, and her attacks on Marat and Robespierre, marked her out for death. She was guillotined November 3rd., 1792, aged thirty-eight. She wrote several dramas. Her character as a woman was by no means irreproachable.

GOULD, HANNAH FLAGG,

Is a native of Lancaster, in the State of Vermont, North America; but in her early youth her father, who was a veteran of the Revolution, removed to Newburyport, in Massachusetts, where she has since resided. Her mother died when Hannah was young, and for many years, even until the decease of her beloved father, she was his housekeeper, nurse, companion, and the chief source of his earthly happiness.

Miss Gould commenced her literary career as nearly all American authors do, by writing for periodicals. Her contributions were chiefly poetical; these she collected, and in 1832 her first volume of poems was published in Boston. Since then, two additional volumes of her poems have been issued; and in 1846, a volume of prose, entitled "Gathered Leaves, or Miscellaneous Papers," which had previously been contributions to annuals, appeared. In 1850, "Diosma—a perennial," a volume of poems, selected and original, and "The Youth's Coronal," a little book of poems for children, were published.

Miss Gould possesses great delicacy and scope of imagination; she gathers around her simple themes imagery of peculiar beauty and uncommon association—and yet this imagery is always appropriate. Then she has a very felicitous command of language, and the skill of making the most uncouth words "lie smooth in rhyme," which the greatest poet of the age might envy. And she, not seldom, displays humorous turns of thought, and a sportive raillery which is very amusing.

Wit is a much rarer quality than wisdom in female writers, and Miss Gould's sprightly wit has the advantage of appearing quite original. She, however, uses it with great delicacy, and always to teach or enforce some lesson which would not disparage "divine Philosophy" to inculcate.—In truth, the great power of her poetry is its *moral* application. This hallows every object she looks upon, and ennobles every incident she celebrates. She takes lowly and homely themes, but she turns them to the light of heaven, and they are beautified, and refined, and elevated. She brings to her God the rich treasures of her intellect, and the warm feelings of her heart. Everywhere and in everything she sees and feels His presence; and her song rises in those "spiritual breathings," which lift the hearts of her readers, to unite with her in praise to the Lord.

GOURNAY, MARY DE JARS, LADY OF,

A French woman of wit and learning, was related to several noble families in Paris, but born in Gascony, in 1565. She had a strong turn for literature, and was so delighted with Montaigne's Essays, that, on her father's death, she adopted Montaigne in his stead, even before she had seen him. When he was at Paris in 1588, she visited him, and prevailed on him to pass two or three months with her and her mother, the Lady Gournay. Mademoiselle de Jars became so wedded to books in general, and Montaigne's Essays in particular, that she resolved never to have any other associate. Nor was Montaigne ungrateful for her admiration. He foretold, in his second book of Essays, that she would be capable of first-rate productions. The connection was carried through the family. Montaigne's daughter, the Viscountess de Jamaches, always claimed Mademoiselle de Jars as a sister. In 1634, after Montaigne's death, she revised and re-printed an edition of his Essays, with a preface, full of the strongest expressions of devotion to his memory.

She published a volume of prose and verse in 1636, called "Les Avis et les Presens de la Demoiselle de Gournai." She was never married, but received a small pension from the court. She died in 1645, at Paris.

GOZZADINI, BETISIA,

Born in Bologna, in 1209, of a noble family. She manifested from infancy a love for study, and a disinclination for ordinary girlish occupations; feeling the futility of the instruction given to young ladies, she prevailed upon her parents to allow her to devote herself to the acquirement of learning and science. In order to enjoy the advantage of the university, she put on man's apparel, and followed every course; as a student she soon took the highest standing in her college, and at the gaining of her degree received the laurel crown. She afterwards studied law, and obtained the title of Doctor, and the privilege of wearing the professional robe. Her eloquence was very much esteemed, as well as her learning and piety. She lost her life in an inundation caused by an overflow of the waters of the Idio, which overwhelmed a villa on its banks, where she was visiting. This accident happened in 1261.

GRACE, MRS.

The maiden name of this ingenious woman is not known. She was the daughter of a shoe-maker, and without any regular instruction, succeeded so well in painting portraits as not only to support her family, but also to realize twenty thousand pounds. She frequently exhibited with the Society of Artists in London; and in 1767, produced an historical picture. She left London for Homerton, where she died about 1786.

GRAFFIGNY, FRANCOISE D'HAPPONCOURT,

Was the daughter of a great-niece of the celebrated engraver Callot. Her disposition gentle and serious, her judgment excellent, she was benevolent and affectionate, and much esteemed by her numerous friends. Her "Lettres Peruviennes" obtained great

celebrity. Their variety of description, richness of imagery, and impassioned interest, have been justly admired. She also composed a comedy of the *Genre Larmoyante*, which contains many ingenious thoughts, but is negligently finished.

Madame de Graffigny sometimes told with mortification, that her mother, having inherited a vast number of the copperplates of the great Callot, sent one day for a brazier and had them all melted down, and made into kitchen utensils.

In her married life she suffered much unkindness from an unworthy husband. Becoming a widow, in 1740 she went to Paris in the suite of Mademoiselle de Guise, little foreseeing the honours that awaited her in the literary world. Her reputation was formed in the capital while she was unconscious of it. Several men of letters engaged her assistance in a periodical production that was in vogue at that time. She wrote for them a tale entitled "Bad examples produce as many virtues as vices." This story is filled with maxims, of which the very title is one. Madame de Graffigny began the career of an author at rather a late period of life; but no want of spirit or animation is to be objected to her writings. Besides many other dramatic and imaginative works, she composed three or four little plays for the young, which were represented in Vienna by the children of the Emperor, who gave her a pension. These were of a moral tendency, and written with a characteristic simplicity. She died in 1758.

GRAHAM, ISABELLA,

Was born in the county of Lanark, Scotland, in 1742. Her parents, Mr. and Mrs. John Marshall, educated her carefully and religiously. In 1765, she became acquainted with Dr. John Graham, a physician of Paisley, whom she afterwards married, and by whom she had four children. Soon after their marriage, her husband was ordered to join his regiment, then in Canada. Four of the happiest years of her life were spent in that country, when Dr. Graham was ordered to Antigua, where he died in 1774. Mrs. Graham then returned to her father in Scotland, where, by taking charge of the education of some young ladies, she supported her aged father, herself, and her children.

In 1789, Mrs. Graham returned to America, and opened a seminary for young ladies in New York, in which she was very successful. She was also eminent as a public benefactor, being the projector, the founder, and one of the most efficient members, of the "Widow's Society," the "Orphans' Asylum," and a "Society for the Promotion of Industry." She devoted her time, talents, influence, and earnings to the building up of these useful charities; even performing the office of teacher for some time in the Orphans' School, before the funds were sufficient to pay an instructor. Few women have accomplished such efficient services for public good as did this truly noble woman; she not only worked herself in the cause of her Heavenly Master, but she had that peculiar faculty, the gift of persuasion, which moved the hearts of many to work with her, who, without such an exemplar and monitor, would never have entered on these plans of doing good. Mrs. Graham was also gifted with genius; her talents, hallowed by piety, and devoted to duty, were of the high order which would have gained her a wide

reputation for literature, had she lent herself to its pursuits. Her familiar letters are models of the best style; and the fragments of her poetry, found among her papers, entitled "Provision for my last Journey through the Wilderness," etc., shew the poetic feeling which slumbered in her heart, or rather was absorbed by her love of God and her ceaseless service in His cause. She had, in this life, the reward of seeing her exertions crowned with wonderful success; and the blessing of a peaceful and happy death seemed the fitting close of an earthly career which was to open for her an eternity of glory and blessedness. She died July 27th., 1814. But her spirit has not passed away; it animates her descendants; her daughter, Mrs. Bethune, and the only son of this daughter, the Rev. George W. Bethune, who carry on and out the holy principles of benevolence of Isabella Graham. Her "Life and Writings" is widely known, many editions having been published in Scotland and England; and probably more than fifty thousand copies have been printed in America.

GRANT, ANNE,

Whose maiden name was Mac Vicar, was born at Glasgow, in February, 1755. When a child, she went with her father, who was an officer in the British army, to America, and spent some time in the interior of New York. While residing near Albany, Miss Mac Vicar was introduced to the notice of Madame Schuyler, wife, or widow rather, of Colonel Philip Schuyler; and to this "American lady," the English maiden, afterwards Mrs Grant, acknowledges she owed "whatever of culture her mind received."

She returned to Scotland in 1768, and in 1779 married the Rev. Mr. Grant, of Laggan, by whom she had several children. On the death of her husband, in 1801, being obliged to resort to her pen for subsistence, she wrote "The Highlanders, and other Poems," "Memoirs of an American Lady," "Letters from the Mountains," "Essays on the Superstitions of the Highlands of Scotland," etc. She died on the 7th. of November, 1838, at Edinburgh, where she resided during the latter part of her life, and where she was the centre of a large circle of accomplished and literary people. From 1825 till her death she enjoyed a royal pension of one hundred pounds yearly, which, with the emoluments derived from her writings. and some liberal bequests, rendered her quite independent.

GREEN, FRANCES HARRIET,

Whose maiden name was Whipple, was born in Smithfield, Rhode Island, America. Her family is one of the most honourable in the state, and some of the members have displayed uncommon talents. While very young she shewed a decided genius, and poetry was her first production. A number of her fugitive pieces appeared from 1830 to 1835. Her first prose work was "Mémoirs of Eleanor Elbridge"—a coloured woman—which was very successful. The next book was a singular one to emanate from a woman's mind — "The Mechanic," addressed to operatives. This appeared in 1841; and in 1844, she published "Might and Right," an historical sketch of the doings of the two political parties during the attempts to form a new constitution for the State of Rhode Island. In the following years she wrote for the "Reform Periodicals," so called,

principally; and in 1848, became editress of a magazine, "The Young People's Journal," in the hope of "combining the gems of science with the flowers of literature." Mrs. Green is an original and often a powerful writer. Her poetry is marked in its character. "The Dwarf's Story" is passionate and thrilling; some of her descriptive poems are exceedingly beautiful, and all are imbued with the warm earnest spirit of the seeker after good.

GREVILLE, MRS.,

Wife of Fulke Greville, was a celebrated wit and beauty in English society during the last century. She wrote, about 1753, a "Prayer for Indifference," which was long very popular. The beautiful Mrs. Crewe was the daughter of Mrs. Greville. Her maiden name was Fanny M'Cartney. Mrs. Greville was the author of "Maxims and Characters," published in 1756, and some other works; but none are now of much account.

GREY, LADY JANE,

Was an illustrious personage of the blood-royal of England by both parents; her grandmother on her father's side, Henry Grey, Marquis of Dorset, being queen-consort to Edward the Fourth; and her grandmother on her mother's, Lady Frances Brandon, being daughter to Henry the Seventh, and queen-dowager of France. Lady Jane was born in 1537, at Bradgate, her father's seat in Leicestershire, and very early gave astonishing proofs of her talents. She was considered superior to Edward the Sixth, who was about the same age, and was thought a prodigy. She embroidered and wrote beautifully, played admirably on various instruments, and accompanied them with a voice exquisitely sweet and well cultivated. These, however, were only inferior ornaments in her character; and, far from priding herself upon them, from her parents' severity in exacting them, they became a source of grief rather than pleasure.

Her father had himself an inclination to letters, and was a great patron of the learned. He had two chaplains, Harding and Aylmer, both men of distinguished learning, whom he employed as tutors to his daughter; and under whose instructions she made such proficiency as amazed them both. Her own language she spoke and wrote with the utmost accuracy; and she not only understood the French, Italian, Latin, and Greek, but spoke and wrote them with the greatest freedom. She was also versed in Hebrew, Chaldee, and Arabic; and all this while a mere child. She had a sedateness of temper, a quickness of apprehension, and a solidity of judgment, that enabled her to understand the sciences; so that she thought, spoke, and reasoned, upon subjects of the greatest importance, in a manner that surprised all. To these endowments were added the loveliest graces of woman, mildness, humility, and modesty. Her natural fondness for literature was much increased by the severity of her parents in the feminine part of her education; for, by the gentleness of her tutor, Aylmer, in the fulfilment of his duties, he won her to love what he taught. Her alliance to the crown, and the great esteem in which the Marquis of Dorset, her father, was held by both Henry the Eighth and Edward the Sixth, unavoidably brought her sometimes to court; and she

received many marks of Edward's favour. Yet she generally continued in the country at Bradgate.

It was there that the famous Roger Ascham was on a visit in August, 1550; and all the rest of the family being out hunting, he went to the apartment of the Lady Jane, and found her reading Plato's Phædon, in the original Greek. Astonished at this, he asked her why she lost such pastime as there must needs be in the park; at which she answered, smiling, "I wist all their sport in the park is but a shadow to that pleasure that I find in Plato. Alas, good folk, they never felt what true pleasure meant."

In 1553, Lady Jane was married to Lord Guildford Dudley; and shortly afterwards reluctantly accepted the crown, which the intrigues of her father and father-in-law had placed on her head. But ascending the throne was only a step on her way to the scaffold. Nine days only did she wear the crown; the nation acknowledged the right of Mary, eldest daughter of Henry the Eighth; and the Lady Jane and her husband were sent to the Tower. They had committed a crime against the state, in accepting the sovereignty which by birth belonged to Mary; but as she had suffered no loss, and the offenders were so young, and had been persuaded by others, it was hoped their lives would be spared. But the boon of mercy was not for them; and in February, 1555, they were brought to the block.

Although the queen, seeming to desire the salvation of her victims, sent the most learned and subtle priests to exhort the Lady Jane to a change of faith, she defended her opinions with ability and resolution; and her part in this conference is highly commended by Bishop Burnet, and other ecclesiastical historians. She wrote several letters in her confinement, one to her sister, in Greek, exhorting her to maintain, in every trial, that fortitude and perseverance of which she trusted to give her the example. Another one was addressed to her father's chaplain, Dr. Harding, who had apostatized from his religion, imploring him to prefer his conscience to his safety. She also wrote four epistles in Latin, two of them the night before her execution, on the blank leaves of her Greek Testament.

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She refused to consent to her husband's entreaties for a last interview, alleging that the tenderness of their parting would overcome their fortitude, and that they should soon meet where no disappointment, misfortune, or death could disturb them.

As she beheld from her window her husband led to execution, having given him a token of her remembrance, she calmly awaited her own fate. On her way to the scaffold, she was met by the cart that bore the lifeless body of Lord Guildford; this forced from her some tears, that were quickly dried by the report of his courage and constancy.

Sir John Gage, constable of the Tower, entreated her to give him some token of remembrance, and she presented him with her tablets, in which she had just written three sentences in Greek, Latin, and English, suggested by seeing the dead body of her husband; importing that he, whom human laws had condemned, would be saved by Divine mercy; and that if her own fault deserved punishment, it would, she trusted, be extenuated by her youth and inexperience. At the scaffold, without breathing a complaint against the severity of her punishment, she attested her innocence of intentional wrong;

her crime, she said, had not been ambition, but a want of firmness in resisting the instances of those whom she had been accustomed to revere and obey. She concluded her remarks with a solemn profession of her faith, and devoutly repeated a psalm in English.

The executioner knelt to implore her forgiveness, which she granted readily, adding, "I pray you despatch me quickly." Then kneeling, and saying, "Lord, into thy hands I commend my spirit," she meekly submitted to her fate. She was hardly seventeen at the time of her death.

GREY, MRS.,

Is a popular English authoress, in whose writings we find nothing very new or exciting, neither do we discover anything injurious or distasteful to the most fastidious. Her books, with respect to the moral tone, may be safely allowed to "the fair and innocent." The characters are such as, in our experience, we have had the opportunity to see portrayed many hundreds of times. Mrs. Grey dresses them up, however, very cleverly, and presents them to the public suitably. "The Gambler's Wife," one of her early works, has enjoyed a wonderful popularity. In her later works there is much improvement in the style, which is now generally correct. "Aleine" is decidedly the best of her productions, where there is a very successful imitation of Mrs. Marsh; in spirit and feeling some portions of it might fairly challenge competition with "The Two Old Men's Tales." The other works of Mrs. Grey are "The Duke and the Cousin," "The Belle of the Family," "The Little Wife, a Record of Matrimonial Life," "The Manœuvering Mother," "Sybil Lennard," "The Young Prima Donna," "The Baronet's Daughters," "Hyacinthe, or the Contrast," "Lena Cameron," "The Old Dower House," Alice Seymour," and "Harry Monk."

GRIERSON, CONSTANTIA,

Was born in the county of Kilkenny, in Ireland. She was considered an excellent scholar, not only in Greek and Roman literature, but in history, divinity, philosophy, and mathematics. She gave a proof of her knowledge of Latin by her dedication of the Dublin edition of Tacitus to Lord Carteret, and that of Terence to his son, to whom she also wrote a Greek epigram. She also composed several fine poems, in English; and was a woman of exemplary piety and virtue. What made these extraordinary talents yet more surprising, was, that her parents were poor, illiterate, country people, and she had no instruction but the little the minister of the parish gave her, when she found time from her needle-work, to which she was closely kept by her mother.

When Lord Carteret was Lord-lieutenant of Ireland, he obtained a patent for Mr. Grierson, her husband, to be the king's printer; and, to distinguish and reward her uncommon merit, had her life inserted in it. Whether owing to her own desire, or the envy of those around her, very few of her various and beautiful writings were ever published. She died in 1733, at the early age of twenty-seven.

GRIFFITH, ELIZABETH,

A novelist and dramatic writer of some eminence, first distinguished herself by the "Letters of Henry and Frances," which

contained the genuine correspondence between her and her husband before their marriage. She also wrote "Memoirs of Ninon de l'Enclos," the "Morality of Shakespere's Dramas Illustrated," three novels, four comedies, and "Essays addressed to Young Married Women." She died in Ireland, in 1793.

GRIGNAN, FRANCES, COUNTESS DE,

Daughter of the celebrated Madame Sevigné, was born in 1646. In 1669, she married Count Grignan, an officer of high rank at the court of Louis the Fourteenth. Her residence in Provence with her husband, and at a distance from her mother, was the cause of the writing of those excellent letters which passed between the mother and daughter. She had two daughters and one son. Her life owes all its celebrity to the interest excited by the letters of her mother. The death of the Countess de Grignan occurred in 1705.

GRISI, SIGNORA GUILIA,

Was born at Milan on the day of the fête of St. Guilia, 1812. Her father was an officer of engineers, in the service of Napoleon; her aunt was the celebrated singer, Josephine Grassini, and her elder sister was Guidetti Grisi, a *mezzo soprano* of considerable repute on the Italian stage. The childhood of Guilia gave little promise of the pre-eminence she afterwards attained. She had a quick ear, but was afflicted with a chronic hoarseness which seemed an effectual bar to her advancement in the vocal profession. Her musical education was, however, not neglected; she was much with her sister, whose professional engagements rendered her study and practice almost incessant. It was soon remarked that Guilia could repeat from memory the most difficult passages which she had heard her sister practising; and as she grew up her voice became more clear and flexible, without losing its depth and power. At the age of seventeen, after much study and preparation, she made her *debût* at the Bologna theatre, at which Guidetti was *prima donna*, in Rossini's opera of "Zelmira," taking the *contralto* part, for which she was then fitted, although her voice afterwards developed into a splendid *soprano*. Her success was such as to induce Signor Lanari, of Florence, to endeavour to secure her for his own theatre, and he succeeded in binding her to serve him exclusively for a term of six years, at a salary much too low for her deserts. After performing for him at Florence, Crivelli, and Milan, where she appeared with Pasta in Bellini's opera of "Norma," she terminated the engagement in a sudden and unexpected manner, by flying into France, which she reached after some strange adventures, and was received by her sister, who was then performing at Paris, and at once engaged as *prima donna* at the *Theatre Italien*. Since that period she has shone as one of the brightest stars in the operatic hemisphere.

In April, 1834, she came to London, where her first performance was in the character of Ninette in "La Gazza Ladra." From this time to 1854, when, conjointly with Signor Mario, with whom she had achieved some of her greatest triumphs, she took her farewell of the English stage, she was constantly before the public, adding to the enthusiastic admiration with which she was regarded by every change of character assumed by her, whose impersonifications

of passion in its intensist forms—of love and hate, jealousy, despair, revenge—were some of the finest pieces of tragic expression ever witnessed. As Anna Bolena, Norma, Semiramide, Ildegonda, Lucrezia Borgia, Elvira, in "Il Puritana," etc., she thrilled and electrified her auditors in a way never to be forgotten. And yet, amid all her blaze of triumph—beautiful, accomplished, almost worshipped as she was—one might well ask the question—was she happy? Married early, says report, to M. de Meley, a French gentleman, whose name she does not appear to have ever borne, and from whom she was quickly divorced, she afterwards became attached to Signor Mario, who succeeded Rubini on the operatic stage; with him she went to New York, and after performing a professional tour through America, finally settled at Florence, being, it is said, the wife of the accomplished *tenore*.

Of her history it has been well said that "you may read it in the wild dramatic story of a passionate life; it resembles her acting. But why follow it beyond the stage—that stage whereon she walks as one fresh from the temple of genius, with the wand ready to thrall the spirits of her audience, with the voice that might 'charm down angels from their spheres'—full, rich, voluptuous, rife with soul and melody, and in its beauty and freshness more eloquent than Wisdom's self? So does Guilia Grisi triumph in her mystic art!"

GROSS, AMALIE VON,

Better known under her *nomme de plume*, Amalie Winter, was born in 1803, at Weimar. Her maiden name was Leebach. In early life she became acquainted with Goëthe, and her taste and mind were formed under the influence of that remarkable man. She appeared as an authoress at the age of thirty, by contributing to a popular annual. In 1838, she published "Pictures of German Life," and afterwards novelettes; "Pictures of Women," "Recollections of a Berlin Doll," "Recollections of a Leaden Soldier," "Fairy Tales of Nature," and "The Diadem and Sceptre." She has written a great many minor tales and poems.

GROTIUS, MARY,

Daughter of Baron Reigesberg, of Zealand, was married to the renowned Hugh Grotius, July, 1608. She proved herself worthy of her illustrious husband; was his confidant and counsellor in all his pursuits, and by her fortitude and persevering affection sustained him in every reverse of fortune. When, in 1619, he was sentenced, for his political writings, to imprisonment for life in the fortress of Louvestein, she petitioned to accompany him. This was granted on condition that if she went into the prison she should never come out. She agreed to this, but finally was allowed to go out twice a week. In prison, Grotius devoted himself entirely to his literary pursuits, while his true wife was studying how to effect his liberation. She accomplished this in the following manner.

She had been permitted to borrow books of his friends for him, and when he had used the books, they were carried back in a chest in which his linen was carried to and from his laundress. The first year his guards were very exact in examining the chest; but being used to find nothing in it besides books and linen, they grew remiss, and did not take the trouble to open it. Madame Grotius observed this, and proposed her plan. She represented to

her husband that it was in his power to get out of prison, if he would put himself into this chest. But to prevent any danger to his health, she caused holes to be bored opposite to where his face was to be, so that he might breathe freely; and persuaded him to try if he could remain shut up in that confined posture (the chest was only three and a half feet in length,) as long as it would require to go from Louvestein to Gorcum. Finding it might be done, she then watched for a favourable opportunity to make the attempt. The commandant being called away, this faithful wife contrived to get her husband carried out in the chest, as though it were filled with books, while she remained in prison, pretending that he was very ill. Thus Grotius escaped, and went to Paris, where he had many friends. She was for a time confined and treated with great rigour; but finally released, and allowed to join her husband.

Subsequently, when he wished to return to Holland, she went first to prepare the way. And then, when she made a journey into Zealand, to pick up the remains of their fortune, his biographer observes, "Time passed horribly with Grotius till the return of his wife. She had always been his consolation in adversity. In truth, the most important works of this wonderful man owe their perfection, if not their origin, to her. She encouraged his plans, assisted him in preparing his writings for the press, and was his guardian and guiding angel through all the perils and perplexities of his life."

GROUCHY, SOPHIA,

Sister of Marshal Grouchy, and widow of the celebrated French philosopher Condorcet, was a successful writer and translator. She translated two works of Adam Smith into French; and she added "Letters on Sympathy," in which Madame Condorcet supplies some omissions of the author, whom she examines, modifies, and often combats. Her translation is remarkable for the elegance and purity of its style, the ideas and severity of philosophical language. This lady composed a treatise for the education of her daughter, which remains unpublished. She died in 1822, universally regretted.

GUENEVER I.

This was the first wife of the British King Arthur, so famed in history and romance, as the implacable and heroic enemy of the Saxons. We are told expressly, that she was so remarkably beautiful, as to excel all the other ladies of Britain, on which account she was called Guinne, "a word in the Welsh tongue, signifying fair," so says Camden. This Guenever, it seems, was of Roman descent, and was educated up to the time of her marriage, by Cador, Earl of Cornwall, who was her near relative, for the old chronicle tells us that when Arthur had established peace he married "a fayre ladye, and a gentel that Cador, the Earl of Cornwall, had long since nourished in his chamber;" and it is afterwards said that although she bore him no children, the king "loved her wonder well and dearly."

Guenever having accompanied her husband on an expedition against the Picts and Scots, was taken prisoner and confined in the castle of Dunbar, in Angus, where she remained for the rest of her life. She is said to have been interred in a field about ten miles from Dundee, and to have had a sumptuous tomb erec-

ted over her remains, around which was placed tombs of the noble ladies who shared her captivity. When Holinshed wrote his history the spot was still pointed out, and there was a tradition current that if any woman chanced to tread upon the sepulchre of the queen she would be henceforth barren, as Guenever herself had been.

GUENEVER II.

The date assigned to Arthur's second nuptials is 511, immediately after he had fought his twelfth great battle against the Saxons, that of Bannesdown Hill, which overlooks the vale in which Bath is situated. These nuptials were celebrated at Carlisle with great pomp, and were made the theme of many an ancient ballad, The fair bride was the daughter of Uther of Credawgal, and this is about all we learn of her, except that she died, and was interred at Glastonbury, and was so beloved by Arthur, that at his own death he requested to be lain by her side, which desire was fulfilled by his faithful subjects. It is said moreover, that no court in christendom was more remarkable for female purity than his, where the men were brave, and the women free from reproach.

GUENEVER III,

Was a Pictish princess, and very unlike her predecessors in character, for no sooner, it is said, "did Arthur marry her, than a change took place in the manners of the court;" nor does the fame of Guenever herself escape; not only was she unfaithful to her lord, but even he, the hero of his time, who had been so tenderly attached to his two former queens, followed the bad example of his present wife. Many extraordinary stories are related by the Welsh bards and chroniclers, of doings at this corrupt court, but it is neither necessary nor desirable to repeat them here. Suffice it that Guenever is reported to have favoured the pretensions of Arthur's nephew Mordred to the throne; and when, in the contest which ensued between the king and Mordred, she learned that the latter was defeated and obliged to fly for his life, she was, as the chronicle has it, "sore dread and had great doubt, and wist not what was best all for to be done; for she wist well that her lord, King Arthur, would never of her have mercy, for the great shame she had him done; and took her away privily with four men, without more, and came to Caerleon, and there she dwelled all her life's time, and never was seen among folke her life living."

The repentant queen is said to have become a nun in the church of the Martyr at Caerleon, and to have lived to a very advanced age; some say fifty years after the death of Arthur.

GUERCHEVILLE, ANTOINETTE DE PONS, MARCHIONESS OF,

Is remarkable for her spirited answer to Henry the Fourth of France. "If," said she, "I am not noble enough to be your wife, I am too much so to be your mistress." When Henry married Mary de Medicis, he made this lady *dame d'honneur* to that princess. "Since," said he, "you are really *dame d'honneur*, be so to the queen, my wife."

On one occasion, having hunted purposely near her château, Henry sent word to Madame de Guercheville that he would sup and lodge at her house; she replied that all possible attention should be paid to his accommodation. Henry, delighted at this answer, hastened to the château, where he was received by his hostess, elegantly attired, and surrounded by all her household. Having lighted the king herself to his room, she bowed and retired. When supper was served up, Henry sent for the lady, but was told she had just driven from the house, leaving this message for him:—"A king, wherever he is, should always be master. As to myself, I also choose to be free."

GUEST, LADY CHARLOTTE,

Was born in Wales, and has done much to elucidate its language and literature. She has translated, from "The Mabinogion," an ancient Welsh work, four tales into English, adding many valuable notes, which show much antiquarian lore and just philosophy. She has been a contributor to the Cambrian Quarterly; and her researches and translations have been highly commended. Another lady, Anna Gurney, of Norfolk, niece, we believe, of Mrs. Fry, has also given much time to these antiquarian pursuits. Through the unwearied efforts of these two women, much of the early history of their country has been sought out, set in order, and thus will be preserved.

GUILLAUME, JACQUETTE,

A French lady of the seventeenth century, who wrote a work entitled "Les Dames Illustres: où par bonnes et fortes Raisons, il se prouve que le sexe feminin surpasse en toute sorte de Genre le sexe masculin." In this performance, published in 1665, the writer attempts to prove the superiority of the female over the male sex, through the whole human and animal creation. The style is elegant and unaffected, and the examples and observations shew knowledge and research. She did not, however, dwell sufficiently on the kind of superiority she claimed for woman over man—that it was *moral*, not mental or physical power which the female sex was ordained to wield. Nor did she distinguish sufficiently between the manifestations of the distinctive characters of man and woman: that the power of the first was centred in the reason and the will; of the last, in the conscience and the affections. She had never studied the Bible, which is the grand charter of woman's rights, and the only true expositor of her duties.

GUILLET, PERNETTE DU,

A poetess of Lyons, and a contemporary of Louise Labbé, was illustrious for her virtue, grace, beauty, and learning. She sang and played exquisitely, understood several languages, and wrote in Latin with facility.

In Pernette du Guillet, it is said, "all that is lovely in woman was united."

GUIZOT, CHARLOTTE PAULINE,

Was born in Paris, in 1773. Her father, M. de Meulan, lost all his fortune by the Revolution, and dying in 1790, left a widow and five children almost destitute. Pauline de Meulan, the eldest, com-

menced writing in order to contribute to the support of her family Her first attempt was a novel, which was successful, and then she became one of the most popular contributors to a journal established at Paris, called "The Publiciste." In 1807, while suffering under an illness brought on by over-exertion, which compelled her to give up writing, the only resource of her mother and herself, she received an article written in happy imitation of her style, accompanied by an anonymous letter, in which she was informed that till her health should be restored, a similar article should be sent to her for each number of the Publiciste. These articles came with the utmost regularity; and on her recovery, she discovered the writer of them to be M. Guizot. He had heard of her, read and admired her writings, and they soon became friends. In 1812, Mademoiselle de Meulan married her benefactor; and though she was fourteen years older than her husband, their union was a very happy one. The purity and severity of her moral nature exercised great influence over her husband; and she also assisted him in his literary labours. The perfect accord of their sentiments rendered this easy for her, and he thus gained for himself increased honour and fame. She died in 1827. Her first works were novels, called "The Contradictions," and the "Chapel of Ayton." She afterwards published "Essays on Literature and Morals." In 1821, she gave to the public a work for youth, called "Raoul the Scholar,', which has been translated into English, and enjoyed extensive circulation. This was followed by "Letters on Domestic Education," the best monument Madame Guizot has left of her talents and fame. Among all the French female authors, no one has more consistently and constantly advocated the cause of truth and good morals than this excellent lady.

GUIZOT, ELISE MARGARETTA,

Was born in Paris, in 1804. Her father, James Dillon, sprang from a branch of the Irish family of that name, which followed James the Second in his banishment to France. He married Henrietta de Meulan, sister of Pauline, the first wife of M. Guizot. Madame Dillon was left a widow at an early age, with small means, and the charge of two children, Elise and Pauline. She, however proved herself equal to this difficult situation. Frugal, simple in her tastes, gifted with an hereditary quickness of intellect, she brought up her daughters in a most admirable manner. Elise, from the dawn of her understanding, manifested unusual aptness for acquirement, and extraordinary love for study. Upon the death of her mother, which occurred while she was a very young girl, she assumed the responsibility of managing the family and bringing up her sister Pauline. These duties she discharged with zeal and discernment, until the illness of her aunt, Madame Guizot, of the preceding sketch, for whom she entertained a peculiar affection, required her society and skill as a nurse, during an excursion to the baths of Plombieres. Madame Guizot was much older than her husband, whom she loved with that affection peculiar to woman, which regards the advantage of its object. Setting aside personal considerations, she felt that her husband's happiness would be secured, if at a proper time after her death he could obtain the hand of a young lady whose mind and character she herself had formed, and whose tastes and habits were, as she knew, per-

fectly congenial with his. She therefore recommended to him this marriage, which actually took place after the lapse of over a year of mourning was expired. This union seems to have been fraught with happiness to both parties. Madame Elise Guizot preserved her simplicity as wife of the minister, and used her influence, and added fortune only to promote plans of utility and beneficence. M. Guizot's political and literary life is too well known to demand any detail; but that he has maintained through every temptation and trial his consistency of principle, and his untarnished honour, is doubtless to be ascribed, in a great measure, to the purity of heart and uncommon culture of mind which distinguished his two successive wives. Even after their decease, the memory of their pious examples was to him as guardian angels amid the perils of power and the seductions of flattery. Madame Elise Guizot died in 1833, universally regretted, leaving three young children to her husband's care. She was beloved by all her connections; the warmth of her heart being as remarkable as the brilliancy of her intellect. She wrote some works of an ethical character; several novels, somewhat in the style of Miss Martineau; and she was a constant contributor to the "Revue Française," in valuable Essays upon English, German, and Italian Literature.

GUYARD, ADELAIDE SABILLE,

Was born at Paris in 1749, and acquired a merited reputation by her portraits in miniature, crayons, and oil. She married M. Vincent, a distinguished artist. She died in 1803, partly of grief at the destruction of a favourite picture which had cost her several years' labour, by the revolutionary fanatics.

GUYON, JEANNE MARIE BOUVIER DE LA MOTTE,

The friend of the celebrated Fenelon, Archbishop of Cambray, and memorable for her sufferings in defence of her religious opinions, was the descendant of a noble family, and born at Montagris in France, April 13th., 1648. At seven years of age she was sent to the convent of the Ursulines; here the sensibility of her constitution and temper, aided by the impressions received in a monastic life, gave her an early propensity to enthusiasm. The confessor of Henrietta Maria, widow of Charles the First, struck by the character and ardour of the young devotee, presented her, when scarcely eight years old, to the queen, who, but for the opposition of her parents, would have retained her in her family.

Jeanne was desirous of taking the veil, but was overruled by her father, who obliged her to marry M. Guyon, a wealthy gentleman. This union was not a very happy one; and at the age of twenty-eight Madame Guyon was left a widow, with two sons and a daughter, of whom she was appointed sole guardian. The first years of her widowhood she devoted to the regulation of her domestic affairs, the education of her children, and the management of their fortune; in which employments she displayed great energy and capacity. By these occupations, however, she was not prevented from conforming to the ceremonials of the Catholic church, which she continued to observe with a rigorous austerity.

In the midst of these duties, she was suddenly seized with a spiritual impulse; and, under the delusions of a heated imagination,

she abandoned the common affairs of life, to deliver herself up to sublime chimeras. She went to Paris, where she became acquainted with M. d'Aranthon, Bishop of Geneva, who prevailed on her to go to his diocese, to perfect an establishment founded by him at Gex, for the reception of newly-converted Catholics. She went to Gex in 1681, accompanied by her little daughter. Some time after, her relations demanded of her a resignation of her office of guardian to her children, together with their fortunes, which amounted to forty thousand livres. She readily consented to this; and, reserving only a moderate income for herself, consigned over to her family the bulk of her property. The community of Gex, observing her liberality, asked the bishop to propose to Madame Guyon that she should bestow a pension on their house, and thereby constitute herself its superior. Her rejection of this proposal, on the plea of disapprobation of the regulations of the community, gave offence to the sisterhood and their patron, by whom she was desired to leave the house.

She then went to the Ursulines at Thonon, whence she proceeded to Turin, and thence to Grenoble: at length, by the invitation of the bishop, who venerated her piety, she retired to Verceil. After an absence of five years, which she had spent in teaching her doctrines, she returned in 1686, to Paris, with a view of procuring medical aid. During her wanderings she had composed two tracts, entitled "A Short and Easy Method of Prayer," and "The Song of Songs, interpreted according to its Mystical Sense." Her irreproachable conduct, added to the novelty of her doctrines, which recommended prayer, contemplation, and divine love, as the sum and substance of religion, procured her many converts. The principles of Madame Guyon, which savoured of Platonic philosophy, diffused themselves throughout Paris, under the name of *Quietism*. Letters, from the provinces in which she had lived, complaining of the spread of her doctrines, completed their triumph by stimulating the curiosity of the multitude. The church, alarmed at a heresy which disparaged ceremonial devotion, prepared to resist the attack. Father la Combe, a Barnabite, and Confessor to Madame Guyon, was the first who suffered. He was imprisoned. Madame Guyon herself was next confined, January, 1688, in the convent *des Filles de la Visitacion*, where she was strictly interrogated, and detained for eight months. Her deliverance was at length effected by Madame Miranion, the superior of the convent, who represented her case to Madame de Maintenon. This lady pleaded her cause with Louis the Sixteenth, who liberated her, and she was introduced at St. Cyr, a convent erected by Madame de Maintenon.

Soon after her liberation, Madame Guyon was introduced to Fenelon, who became her disciple and friend. She was also distinguished by the notice of the Dukes de Chevreuse and Beauvilliers, men of merit and talents, and by ladies of the first distinction, who were attracted as much by the graces of her person and manners as by her doctrines.

The cry of heresy was again raised by the church, which, by its anathemas, gave importance to the sect it sought to crush. Madame Guyon was persuaded by her friends to submit her cause and her writings to the Bishop of Meaux; who, after a conference with her, and perusing her papers, declared his satisfaction. The fury of the church was not, however, allayed; and an order was

procured for the re-examination of the doctrines of Madame Guyon; who, in the mean time, retired to the convent of Meaux. Bousset was at the head of the committee of examination, and Transon, Fenelon, and the Bishop of Chalons, were associated. At the end of six months, thirty-four articles were drawn up by the commissioners, to which Fenelon added four, to prove the harmlessness of Quietism. The thirty-four articles were signed by all the examiners, March 10th., 1695. Madame Guyon also put her signature to them, and signed a submission to censure passed by the Bishop of Meaux the preceding April, against her tracts; by which she declared, that she never meant to advocate anything contrary to the Catholic, Apostolic, and Roman church. To this the bishop added an attestation, purporting that he was satisfied with the conduct of Madame Guyon, and had continued her in the participation of the holy sacrament. Thus acquitted, she returned to Paris, in the hope of finding safety and repose.

But the rage of bigotry was not yet exhausted; Madame Guyon became involved in the persecutions of Fenelon, and in less than a year was imprisoned, first in the castle of Vincennes, then in the convent Thomas à Gerard, and at last in the Bastile. At a meeting of the general assembly of the clergy of France, in 1700, no evidence appearing against her, she was once more set at liberty.

She next went to visit her children, and settled near them at Blois. The remainder of her life she passed in retirement. The walls of her chamber, the tables and furniture, were covered with numerous verses which were printed after her death in five volumes, entitled "Cantiques Spirituels, ou d'Emblemes sur l'Amour divin." She also left twenty volumes of "Commentaries on the Bible;" and "Reflections and Explanations concerning the Inner Life;" and "Christian Discourses;" "Letters to several persons;" her own "Autobiography;" a volume of "Visitations;" and two volumes of "Opuscules." She died June 9th., 1717.

GWENISSA,

Commonly spoken of as Gwenissa the Fair, was the daughter of the Emperor Claudius, and was given in marriage to Arviragus, King of the Iceni, in order to cement the union formed between that monarch and the Romans. Arviragus, however, did not long remain true either to his professions of friendship for the invaders of Britain, nor of love for the beautiful Gwenissa, for whom he had divorced his first wife, the famous Queen Boadicea. On the breaking out of hostilities between her husband and father, Gwenissa was much afflicted, and, it is said, by her importunities brought about an accommodation of their differences, on which account she was called "the winner of peace." This peace was, however, but of short duration; the King of the Iceni joined a confederacy against the Romans, became reconciled to Boadicea, and the deserted Gwenissa, overcome by the extremity of her grief, expired in childbirth, prematurely brought on by the anguish of her mind. She is said to have been as good as she was beautiful, and to have performed many acts of generosity and kindness for which her memory was cherished in Britain.

GWYNNE, ELEANOR,

Better known as Nell Gwynn, (her real name was Margaret Symcott,) rose from an orange-girl of the meanest description, to be the mistress of Charles the Second. She first gained her bread by singing from tavern to tavern, and gradually rose to be a popular actress at the Theatre Royal. She is said to have been exceedingly pretty, but below the ordinary height. In her elevation she shewed great gratitude to Dryden, who had befriended her in her poverty. She was also faithful to her royal lover, and after his death retired from the world, and passed the remainder of her life in seclusion. She died in 1691, and was pompously interred in the parish church of St. Martin's in the Fields; Dr. Tennison, then vicar, afterwards Bishop of Canterbury, preaching her funeral sermon. This sermon, it was reported, was shortly afterwards brought forward by Lord Jersey to impede the Rev. Doctor's preferment; but Queen Mary, having heard the objection, answered gravely, "What then? I have heard as much; this is a sign that that poor unfortunate woman died penitent; for, if I can read a man's heart through his looks, had she not made a pious and Christian end, the doctor could never have been induced to speak well of her." This repentance is not recorded of any other mistress of the profligate king. "Poor Nelly" was the victim of circumstances, not the votary of vice; and of the inmates of that wicked and corrupt court, she only has won pity and forgiveness from posterity. She deserves this, for she was pitiful to others. In the time of her prosperity she never forgot to relieve distress; and at her death she left a fund for annual distribution at Christmas among the poor debtors, which is to this day distributed in the prisons of London. From Nell Gwynne descended the Dukes of St. Albans.

HABERT, SUSAN DE,

Wife of Charles Jardin, an officer of the household of Henry the Third of France, who became a widow in 1585, at the age of twenty-four, when she devoted herself to literature, especially philosophy, divinity, and the languages. She was a pious as well as learned woman. She died in 1633.

HACHETTE, JEANNE,

Or Jeanne Foucquet, a heroine of Beauvais, in Picardy, France, who successfully headed a body of women in an assault upon the Burgundians, who besieged her native place in 1470. When the Burgundians ascended their ladders to plant their standards on the walls, Jeanne, with a battle-axe, drove some of them back, and seized their flag, which she deposited in a church, after the battle. Louis the Eleventh of France recompensed her for her bravery; she afterwards married Collin Pillon, and she and her descendants were exempted from taxation. In commemoration of her intrepid conduct, there is an annual procession at Beauvais, on the 10th. of July, in which the women march at the head of the men.

HAHN-HAHN, IDA MARIA LOUISA FREDERICA GUSTAVA, COUNTESS OF.

This lady is the daughter of the Count Von Hahn-Hahn, an officer in the service of the Grand Duke of Mecklenburg-Schwerin. She was born at Tressow, in that duchy, in the year 1805, and married in 1826 another German count of the same name as her father, belonging to a collateral branch of the same family. This marriage not proving a happy one, the countess sued for a divorce, which she obtained in 1829. The natural current of her affections being thus checked, and turned inward, it is not surprising that she should have sought solace in mental activity, and given expression to her inward experiences and strong passionate emotions in literature. At first she wrote only poetry, three volumes of which were published from 1835 to 1837. After that period, however, she became known as a novelist of great and varied imagination, and strong graphic powers of description. Her pictures of aristocratic life in Germany were so new and fresh, and withal so pervaded by a constantly abiding sense of individuality, that we seem to read in every page the author's own thoughts and experiences. These works were poured forth with marvellous rapidity, "The Countess Faustina," "Ulrick," "Sigismund Forster," and "Cecil," were quickly translated into English, and became highly popular with a class of readers, who prefer the exciting, the romantic, and the imaginative to that which is pure and elevating in moral teaching. The Countess Hahn-Hahn has travelled much, and vividly described what she has seen, and thought, in her works entitled, "Beyond the Mountains," "Letters on a Journey," "A Northern Tour," Reminiscences of France," Oriental Letters," and "From Babylon to Jerusalem," in which last work we may read the inward process of her change of faith to Roman Catholicism, a religion which she seems to have embraced with all the fervour of her ardent nature. It was early predicted that she would end her life in a convent, and the fulfilment of this prophecy appears very likely.

HAIGHT, SARAH ROGERS,

Is descended from ancestors distinguished for their piety and learning. The Rev. John Elliott, in his "Biographical Dictionary," containing a brief account of the first settlers, eminent characters, etc., who went to New England, gives the following notice:—

"The church of Ipswich was supplied with a pastor by the name of Rogers, above one hundred years. The family descended from Mr. John Rogers, who was the first English martyr to the cause of the Reformation; he was burnt at Smithfield, 1553.

Mr. Rogers, of Dedham, was his grandson; whose son Nathaniel went to New England, and was in the church at Ipswich between forty and fifty years.

Mr. Rogers, of Littleton, who was graduated in 1725, with whom the compiler of this work once served as an assistant, possessed very superior talents; was a very rational and learned divine, a man of scientific research, and a complete gentleman in his manners.

The branches of the family are numerous; no one name has been more conspicuous among the divines of Massachusetts."

The maternal ancestors of the subject of this memoir descended

from Richard Smith, who was an officer under Cromwell, and who emigrated from England in the beginning of the eighteenth century. He purchased of the natives, the territory now constituting the town of Smithtown, in Suffolk County, New York. The estate occupied by the original patentee, has continued in the possession of his direct descendants to the present time; and the gentleman who may now be considered as the head of the family, worthily sustains its characteristic reputation for energy, urbanity, and hospitality.

Sarah Rogers was born in the city of New York, and educated in its best schools. She was married at a very early age, to Richard K. Haight, Esq., a native and resident of the same city. A natural fondness for travel, and love of adventure, stimulated doubtless by the glowing descriptions given her by her husband of those far-off lands, and classic shores, over which he had already travelled extensively, inspired her with an ardent desire to visit them in person.

A few years elapsed, during which she cultivated studies with reference to her favourite design; when she was gratified to the full extent of her most sanguine anticipations, in being conducted over almost every country of Europe, as well as portions of Asia and Africa.

The extent of her peregrinations may be inferred from the following lines borrowed from her "Letters from the Old World:"—

"To Tartary's desert plains, from fertile Gallic lands,
From Norway's rocky coasts, to Nubia's burning sands,
We 've wander'd.
On Briton's Druid stones, Scythia's mounds on eastern plains,
Odin's temples in the North, o'er Memnon's cavern'd fanes,
We 've ponder'd.
The Gaul, Goth, and Saxon, Scandinavian and Hun,
Greek, Turcoman, Arab and Nubia's swarthy son,
We 've confronted," etc.

To a residence of several years in various foreign capitals, affording the usual concomitants of society suited to every taste; with galleries and libraries, wherein the amateur and student might revel at pleasure, was superadded the advantages of being made acquainted with men of letters and science of every nation; the friends, associates, and colleagues of the conductor of her wanderings.

"The extent to which she improved her rare opportunities, can be appreciated by those only, who have the happiness to be intimately acquainted with the estimable qualities of her mind and heart," says a writer; "while those who are acquainted only with the beautiful emanations of her pen will join us in regretting that Mrs. Haight has not continued her reminiscences and observations." Her only published work—"Letters from the Old World: by a Lady of New York," was received with much favour when it appeared, in 1840. It is in two volumes, containing a great variety of interesting information, and at the time was considered one of the best descriptive books of travel modern tourists had furnished: it was highly creditable to the talents and acquirements of Mrs. Haight.

HALE, SARAH JOSEPHA,

Is author of the work, "Woman's Record," from which much of the matter in this volume is taken. From a brief account of

her writings, which appeared in the Lady's Book, in 1850, we select the following particulars; premising that her maiden-name was Buell, and her birth-place, Newport, a pleasant village nestled among the green hills of New Hampshire:—"By the death of her husband, David Hale, a young lawyer of distinguished abilities and great excellence of character, Mrs. Hale was left the sole protector of five children, the eldest then but seven years old; it was in the hope of gaining the means for their support and education that she engaged in the literary profession. 'Northwood,' a novel in two volumes, was her first published work; (a little volume of poems had been previously printed for her benefit by the Freemasons, of which fraternity Mr. Hale had been a distinguished member.) 'Northwood' was issued in Boston, December, 1827, under the title of 'The Book of Flowers.'

"Early in the following year, Mrs. Hale was invited from her home in the 'Old Granite State' to go to Boston and take charge of the editorial department of 'The Ladies' Magazine,' the first periodical exclusively devoted to her sex which appeared in America. She removed to Boston in 1828, and continued to edit the Ladies' Magazine until 1837, when it was united with the Lady's Book in Philadelphia, of the literary department of which work she has ever since had charge.

"Mrs. Hale continued to reside in Boston, after she became editor of the Lady's Book, for several years, while her sons were in Harvard College. In 1841 she removed to Philadelphia, where she now resides.

"Besides 'Northwood,' which was re-printed in London under the title of "A New England Tale,' and well commended in several English journals, her published works are, 'Sketches of American Character;' 'Traits of American Life;' 'Flora's Interpreter,' (this also has been re-printed in London;) 'The Ladies' Wreath, a selection from the Female Poets of England and America;' 'The Way to Live Well, and to be Well while we Live;' 'Grosvenor, a Tragedy;' 'Alice Ray, a Romance in Rhyme;' 'Harry Guy, the Widow's Son, a Story of the Sea'—(the two last were written for charitable purposes, and the proceeds given away accordingly;) 'Three Hours, or the Vigil of Love, and other Poems,' published in 1848; 'A Complete Dictionary of Poetical Quotations, containing Selections from the writings of the Poets of England and America.'

"Mrs. Hale has also edited several annuals, and prepared a great number of books for the young."

A few words respecting the influences which most probably caused Mrs. Hale to become the chronicler of her own sex are here given from her own pen:—"I was mainly educated by my mother, and strictly taught to make the Bible the guide of my life. The books to which I had access were few, very few, in comparison with the number given children now-a-days; but they were such as required to be studied—and I did study them. Next to the Bible and The Pilgrim's Progress, my earliest reading was Milton, Addison, Pope, Johnson, Cowper, Burns, and a portion of Shakspere. I did not obtain all his works till I was nearly fifteen. The first regular novel I read was 'The Mysteries of Udolpho,' when I was quite a child. I name it on account of the influence it exercised over my mind. I had remarked that of all the books I saw, few were written by Americans, and none by *women*. Here

was a work, the most fascinating I had ever read, always excepting 'The Pilgrim's Progress,' written by a woman! How happy it made me! The wish to promote the reputation of my own sex, and do something for my own country, were among the earliest mental emotions I can recollect. These feelings have had a salutary influence by directing my thoughts to a definite object; my literary pursuits have had an aim beyond self-seeking of any kind. The mental influence of woman over her own sex, which was so important in my case, has been strongly operative in inclining me to undertake this my latest work, 'Woman's Record,' etc. I have sought to make it an assistant in home education; hoping the examples shown and characters portrayed, might have an inspiration and a power in advancing the moral progress of society."

HALKET, LADY ANNE,

Whose extensive learning and voluminous theological writings place her in the first rank of female authors, was the daughter of Mr. Robert Murray, of the family of Tullibardine, and was born at London, January 4th., 1622. Her father was preceptor to Charles the First, and her mother sub-governess to the Duke of Gloucester and the Princess Elizabeth. Lady Anne was carefully educated by her parents in every polite and liberal science; but theology and physic were her favourite studies; and she became such a proficient in the latter science, and also in surgery, that the most eminent professional men, as well as invalids of every rank, both in this country and on the continent, sought her advice.

Being a staunch royalist, her family and herself suffered with the misfortunes of Charles. She married, in March, 1656, Sir James Halket, to whom she bore four children, all of whom died young excepting her eldest son Robert. It was to him she addressed her admirable tract, "The Mother's Will to the Unborn Child," under the impression that she should not survive its birth. She died in 1699. During her lifetime there were published of her writings no less than twenty-one volumes, chiefly on religious subjects. She was a woman of the most singular and unaffected piety, and of the sweetest simplicity of manner; this, together with her great talents and learning, procured her the universal esteem of her contemporaries. She left thirty-six books in manuscript, containing "Meditations."

HALL, ANNA MARIA,

Is a native of Ireland; her birth-place was in Wexford county, where her family, whose name was Fielding, was of high respectability. When Miss Fielding was about fifteen, she was brought by her mother to England, and here they resided several years, before revisiting their native county. But the scenes which were familiar to her as a child, must have made a vivid and lasting impression on her mind; and all her sketches evince so much freshness and vigour, that her readers might easily imagine she had passed her life among them. An able critic observes that, "To her early absence from her native country is probably to be traced one strong characteristic of all her writings—the total absence of party feeling on subjects connected with politics or religion."

Miss Fielding was very fortunate in her marriage connection with her husband, Mr. S. C. Hall, an English gentleman, whose

talents and taste, as a successful writer and artist, are widely known. Soon after her marriage, Mrs. Hall commenced her literary career; no doubt the sympathy and approval of her husband incited her genius, and assisted materially in developing her powers. Her first work, entitled "Sketches of Irish Character," appeared in 1829. Of this, and her succeeding works, the following is, probably, a correct, though by no means a flattered estimate. We find it stated in "Chambers' Cyclopædia of English Literature," that "Mrs. Hall's sketches bear a closer resemblance to the tales of Miss Mitford than to the Irish stories of Banim or Griffin, though the latter may have tended to direct Mrs. Hall to the peculiarities of Irish character. They contain some fine rural description, and are animated by a healthy tone of moral feeling and a vein of delicate humour. The coquetry of the Irish girls (very different from that in high life) is admirably depicted. Next year, Mrs. Hall issued a little volume for children, 'Chronicles of a School-Room,' consisting of a series of tales, simple, natural, and touching. The home-truths and moral observations conveyed in these narratives, reflect great credit on the judgment of the writer. Indeed, good taste and good feeling may be said to preside over all the works of our authoress. In 1831, she issued a second series of 'Sketches of Irish Character,' fully equal to the first, which was well received. The 'Rapparee' is an excellent story, and some of the satirical delineations are hit off with great truth and liveliness. In 1832, she ventured on a larger and more difficult work—an historical romance in three volumes, entitled 'The Buccaneer.' The scene of this tale is laid in England, at the time of the Protectorate, and Oliver himself is among the characters. The plot of 'The Buccaneer' is well managed, and some of the characters (as that of Barbara Iverk, the Puritan) are skilfully delineated; but the work is too feminine, and has too little of energetic passion for the stormy times in which it is cast. In 1834, Mrs. Hall published 'Tales of Woman's Trials,' short stories of decidedly moral tendency, written in the happiest style of the authoress. In 1835, appeared 'Uncle Horace,' a novel, and in 1838 'Lights and Shadows of Irish Life,' three volumes. The latter had been previously published in the 'New Monthly Magazine,' and enjoyed great popularity. The principal tale in the collection, 'The Groves of Blarney,' was dramatized at one of the theatres with distinguished success. In 1840, Mrs. Hall issued what has been styled the best of her novels, 'Marian; or a Young Maid's Fortunes,' in which her knowledge of Irish character is again displayed. Katty Macane, an Irish cook, who adopts Marian, a foundling, and watches over her with untiring affection, is equal to any of the Irish portraitures since those by Miss Edgeworth.

The next work of our authoress was a series of 'Stories of the Irish Peasantry,' contributed to Chambers' Edinburgh Journal, and afterwards published in a collected form. In 1840, Mrs. Hall aided her husband in a work chiefly composed by him, and which reflects credit upon his talents and industry—'Ireland, its Scenery, Character,' etc. Topographical and statistical information is here blended with the poetical and romantic features of the country—the legends of the peasantry—scenes and characters of humour and pathos—and all that could be gathered in five separate tours through Ireland, added to early acquaintance and recollection of the country. The

work was highly embellished by British artists, and extended to three large volumes. In tasteful description of natural objects, and pictures of every-day life, Mrs. Hall has few superiors. Her humour is not so broad or racy as that of Lady Morgan, nor her observation so pointed and select as Miss Edgeworth's. Her writings are also unequal, but, in general, they constitute easy, delightful reading, and possess a simple truth and purity of sentiment that is ultimately more fascinating than the darker shades and colourings of imaginative composition." Since this was written, our authoress has added to her works of fiction a novel called "The Whilebog."

Mrs. Hall's residence was for some years at The Rosery, Old Brompton, near London, where her home was distinguished for its simple elegance, and the refined taste and hospitality of the gifted pair who presided in this pleasant literary retreat. At present they reside in Surrey, about eighteen miles from London; Mr. Hall is editor of the "Art-Union," and Mrs. Hall a constant subscriber to its pages. There her latest and one of her most interesting works, "Midsummer Eve; a Fairy Tale of Love," first appeared, with superb illustrations. The most distinguished artists in Great Britain furnished the pictorial semblances of the author's pure and beautiful ideas; we hardly know which deserves most praise. The volume was issued in 1848, and well sustains the intention of the authoress: "I have endeavoured," she says, "to trace the progress of a young girl's mind from infancy to womanhood; the good and evil influences to which it is subjected; and the trials inseparable from a contest with the world." Since this work there have appeared in the "Art Journal," as it is now called, a series of illustrated sketches of the homes and haunts of genius and virtue in our land, under the title of "Pilgrimages to English Shrines." *Mrs. S. C. Hall*, as she always gives her name to her works, seemingly desirous of associating her husband's fame with her own, never loses an opportunity of inculcating those virtues as well as graces which make the happiness and enlarge the best influence of her own sex. Another beautiful trait of her character, is her active benevolence; she engages in those associated efforts to benefit society by taking care for woman's education and comfort, now beginning to be made in England. We find her name on the Committee for the Asylum of the "Governesses' Benevolent Institution;" and in the establishment of "The Queen's College" for the better promotion of female education, Mrs. S. C. Hall is warmly interested.

HALL, LOUISA JANE,

Is the daughter of Dr. James Park, of Newburyport, Massachusetts, where she was born in 1802. Dr. Park removed to Boston, and in 1811, opened a school for ladies, (one of the first institutions of this kind under the care of a man, a mode of female education since become popular in Boston,) where his daughter was carefully educated. She began to write very early, but did not publish until 1832.

In 1840, she married the Rev. Edward B. Hall, a Unitarian clergyman of Providence, Rhode Island, where she has since resided. Her principal works are, "Miriam, a Drama;" "Joanna of Naples, an Historical Tale;" and "A Biography of Elizabeth Carter;" besides several poems published in periodicals. Of her most remarkable work, R. W. Griswold, in his "Female Poets of

America," writes, "'Miriam' was published in 1837. It received the best approval of contemporary criticism, and a second edition, with such revision as the condition of the author's eyes had previously forbidden, (she having been, for four or five years, afflicted with partial blindness,) appeared in the following year. Mrs. Hall had not proposed to herself to write a tragedy, but a dramatic poem, and the result was an instance of the successful accomplishment of a design, in which failure would have been but a repetition of the experience of genius. The subject is one of the finest in the annals of the human race, but one which has never been treated with a more just appreciation of its nature and capacities. It is the first great conflict of the Master's kingdom, after its full establishment, with the kingdoms of this world. It is Christianity struggling with the first persecution of power, philosophy, and the interests of society. Milman had attempted its illustration in his brilliant and stately tragedy of 'The Martyr of Antioch;' Bulwer has laid upon it his familiar hands in 'The Last Days of Pompeii;' and since, our own countryman, William Ware, has exhibited it with power and splendour in his masterly romance of 'The Fall of Rome;' but no one has yet approached more nearly its just delineation and analysis than Mrs. Hall in this beautiful poem."

The prose works of Mrs. Hall evince a cultivated mind and refined taste; the style is carefully finished, and the delineations of character satisfy the judgment of the reader, if they fail to awaken any deep interest in the fate of the queen or the pursuits of the learned lady. There is something in the genius of Mrs. Hall which seems statue-like; we feel that this repose is a part of the beauty, and yet one would wish to see it disturbed if only to prove the power which the inspired artist possesses.

HALL, SARAH,

Born at Philadelphia on the 30th. of October, 1761, was daughter of the Rev. John Ewing, D.D., who was for many years Provost of the University of Pennsylvania, and Pastor of the First Presbyterian Church in Philadelphia. Although brought up in the troublesome times of the Revolution, and when it was not customary to bestow much cultivation on the female mind, with access to few books or other of the usual means of study, Miss Ewing became the mistress of accomplishments such as few possess. For her earliest years her active and inquisitive mind was ever on the alert for knowledge, and, fortunately, she possessed, in the society of her father—one of the most distinguished scholars of his day—a prolific source of information, which she failed not to improve to the utmost. By means of conversations with him, and observing the heavenly bodies under his direction, she became quite a proficient in the science of astronomy, which, through her whole life, continued one of her favourite pursuits. She also obtained a critical acquaintance with the principles of grammar, and an extensive knowledge of the ancient classics, by hearing her brothers recite their Latin and Greek lessons to their father, and by listening to the conversations of the learned men who frequented his house. True genius is stimulated to exertion by the obstacles that embarrass it in the pursuit of knowledge; and in the case of Miss Ewing the difficulties which she was obliged to surmount only served to redouble her

industry, and to give increased value to the hard-earned acquisitions of her mind.

In 1782, Miss Ewing was married to Mr. John Hall, the son of a wealthy planter in Maryland, to which state they removed. Here she spent about eight years; but her taste was not for retirement; she loved books, society, and her friends too well to be satisfied with a country life in a secluded neighbourhood, and they removed to Philadelphia, where Mr. Hall filled successively the offices of Secretary of the Land Office, and Marshal of the United States for the district of Pennsylvania. Here they remained till 1801; then they resided in Lamberton, New Jersey, till 1805; thence they removed to Mr. Hall's paternal estate, in Maryland, where they lived until 1811; they then returned to Philadelphia, where Mr. Hall died, in 1826. Mrs. Hall survived her husband only four years, dying on the 8th. of April, 1830, aged sixty-nine.

During all these removals and the vicissitudes which occasioned them, Mrs. Hall never neglected, in the least particular, her duties as the head of a family; and in order to find time for reading without infringing on them, she, for the last forty years of her life, devoted to this exercise the hours usually appropriated to repose.

The only book Mrs. Hall ever published, "Conversations on the Bible," a duodecimo of three hundred and sixty-five pages, affords ample testimony that her memory is entitled to much praise. This work, which was very well received, both in America and in this country, contains a fund of information which could only have been collected by diligent research and profound thought. While engaged in this undertaking she began the study of Hebrew, to enable herself to make the necessary researches, and attained a considerable proficiency in this difficult language. When it is stated that she commenced this work after she had passed the age of fifty, when she had been the mother of eleven children, and that during her whole life she was distinguished for her industry, economy, and attention to all the duties of her station, it must be allowed that she was no ordinary woman. Her other writings were confined to contributions to the leading literary periodicals of the day.

HAMILTON, ELIZABETH,

Was born in Belfast, in the year 1758. Her father was a merchant, of a Scottish family, and died early, leaving a widow and three children. The latter were educated and brought up by relatives in better circumstances;—Elizabeth, the youngest, being sent to Mr. Marshall, a farmer in Stirlingshire, married to her father's sister. Her brother obtained a cadetship in the East India Company's service, and an elder sister was retained in Ireland. A feeling of strong affection seems to have existed among these scattered members of the unfortunate family. Elizabeth found in Mr. and Mrs. Marshall all that could have been desired. She was adopted and educated with a care and tenderness that has seldom been equalled.

A taste for literature soon appeared in Elizabeth Hamilton. Wallace was the first hero of her studies; but meeting with Ogilvie's translation of the Iliad, she idolized Achilles, and dreamed of Hector. She had opportunities of visiting Edinburgh and Glasgow, after which she carried on a learned correspondence with Doctor Moyse,

a philosophical lecturer. She wrote also many copies of verses—that ordinary outlet for the warm feelings and romantic sensibilities of youth. Her first appearance in print was accidental. Having accompanied a pleasure party to the Highlands, she kept a journal for the gratification of her aunt, and the good woman showing it to one of her neighbours, it was sent to a provincial magazine. Her retirement in Stirlingshire was, in 1773, gladdened by a visit from her brother, then about to sail for India. Mr. Hamilton seems to have been an excellent and able young man, and his subsequent letters and conversations on Indian affairs stored the mind of his sister with the materials for her Hindoo Rajah, a work equally remarkable for good sense and sprightliness. In 1778, Miss Hamilton lost her aunt, whose death was a heavy blow to the happy family. For the ensuing six years she devoted herself to the cares and duties of the household, her only literary employments being her correspondence with her brother, and the composition of two short papers which she sent to the Lounger. Mr. Hamilton returned from India in 1786, in order that he might better fulfil an important duty intrusted to him, the translation of the Mussulman Code of Laws. It would not be easy to paint the joy and affection with which he was received by his sister. They spent the winter together in Stirlingshire, and in 1789, when her kind friend and protector, Mr. Marshall, died, she quitted Scotland, and rejoined her brother in London. Mr. Hamilton was cut off by a premature death, in 1792. Shortly after this period commenced the literary life of Elizabeth Hamilton, and her first work was "The Letters of a Hindoo Rajah, published in 1796. The success of this work decided her to pursue the career of authorship. She wrote, successively, "The Modern Philosophers;" "Letters on Education," an excellent book; "Memoirs of Agrippina," a work of great research; and "Letters to the Daughters of a Nobleman." This was published in the year 1806; and soon afterwards Miss Hamilton became an active promoter of the House of Industry, at Edinburgh, an establishment for the education of females of the lowest class. For the benefit of these young persons she composed a little book, "Exercises in Religious Knowledge," which was published in 1809, receiving the sanction of Bishop Sandford and Mr. Alison. The previous year, 1808, she published her most original, popular, and useful work, "The Cottagers of Glenburnie." Of this novel, or moral tale, a learned reviewer remarks:—"It has probably been as effective in promoting domestic improvement among the rural population of Scotland as Johnson's Journey to the Hebrides was in encouraging the planting of trees by the landed proprietors. In both cases there was some exaggeration of colouring, but the pictures were too provokingly true and sarcastic to be laughed away or denied. They constituted a national reproach, and the only way to wipe it off was by timely reformation. There is still much to accomplish, but a marked improvement in the dwellings and internal economy of Scottish farm-houses and villages may be dated from the publication of the "Cottagers of Glenburnie."

She wrote two works after this, "Essays on the Human Mind," and "Hints to the Directors of Public Schools;" the subject of education being her favourite theme. Her health was delicate for several years before her decease, but neither disease or time had power to disturb her cheerful serenity of soul. As a maiden lady

she preserved her dignity and showed her good sense by never attempting to play the juvenile.

Mrs. Hamilton, as she was styled after she had put on her cap, has shown, in all her works, great power of analysis; she had studied well the human mind, and the best writers on metaphysics and morals may gain hints from her application of the truths of philosophy how to make their knowledge of practical use, particularly in the art of education. She has shown how the doctrine of the association of ideas may be applied in early education to the formation of habits of the temper, and of the principles of taste and morals. And also, she has shown how all that metaphysicians know of sensation and abstraction, can be applied in the cultivation of the attention, the judgment, and the imagination of children.

But more important still is the influence her writings have had in awakening the attention of mothers, and directing their inquiries rightly—much by exciting them to reflect upon their own minds, and to observe what passes in the minds of their children: she has opened a new field of investigation to women—a field fitted to their domestic habits—to their duties as mothers, and to their business as preceptors of youth, to whom it belongs to give the minds of children those first impressions and ideas which remain the longest, and which influence them often, the most powerfully, through the whole course of life.

Mrs. Hamilton died, after a protracted illness, which she bore with sweet patience, and devout submission to the will of God, on the 23rd. of July, 1816, aged fifty-eight.

HANKE, HENRIETTE WILHELMINA,

Was the daughter of Mr. Arndt, a merchant in Jauer; she was born in 1783. In 1802, she married the pastor Hanke, of Dejherrnfurth; and in 1819, she became a widow. Since which event, she has lived retired with her mother, her time wholly devoted to literary pursuits, and the care of her aged parents. She has written —"The Step-Daughter," published in 1820; "The Twelve Months of the Year," in 1821; "The Hunting Castle of Diana" and "The Garden of Walrys," in 1822; "Pictures of the Heart" and "Claudie," in the year 1823. "The Christmas Tree" was issued in 1824, and "The Female Friends" in 1825. She has written numerous other novels and romances, which have obtained great popularity in Germany. Her works were published in a uniform edition in 1841, in twenty-one volumes.

HARCOURT, AGNES D',

Abbess of the celebrated convent of Longchamp, near Paris, founded by the pious sister of St. Louis, Isabella de France, was the daughter of Juan d' Harcourt. She was appointed Abbess in 1263, two years after the establishment of the convent, by Isabella, and remained so till her death, in November, 1291. Agnes had received an education worthy of her illustrious birth, as was fully proved by the work she left: it was the "Life of Isabella," written with so much *naiveté* and such an exquisite simplicity, as to be considered one of the most valuable works of the early French writers. Before the revolution of 1789, the Abbey of Longchamp possessed the original manuscript of this work, written with the greatest care, perhaps by Agnes herself, on a roll of vellum.

HARCOURT, HARRIET EUSEBIA,

Was born, in 1705, at Richmond, Yorkshire. She travelled over Europe with her father, and at his death, in Constantinople, in 1733, she came back to England; and as she inherited a large property, she began to establish a convent on her Yorkshire estate, and another in the western isles of Scotland. These institutions were composed chiefly of foreign ladies. A system of perfect equality prevailed in these convents, over which each presided in turn. The members could withdraw from the society when they chose, on the forfeiture of the sum of one hundred pounds. They only devoted a portion of their time to religious exercises, and the rest was spent in amusements, the study of the fine arts and sciences, and embroidery.

Miss Harcourt was beautiful and graceful in her person, and had a taste for music, painting, and drawing, which had been highly cultivated. She died at her seat in Richmond, December 1st., 1745, in the thirty-ninth year of her age, bequeathing the greater part of her fortune to her institution, on condition that the society should be supported and continued according to its original design, and to the directions she left in writing. But she had been the soul of the society; after her decease, it was soon dissolved.

HASER, CHARLOTTE HENRIETTA,

A celebrated singer, born at Leipsic, in 1789, was the daughter of the director of music in the university there. In 1804 she was engaged at the Italian opera at Dresden. Her superior voice, her fine execution, and her attempt to combine the advantages of the German and Italian methods, gave her a brilliant success. Distinguished for the correctness of her morals and her great modesty, she was received with applause at all the most celebrated theatres in Italy and Germany. She married Vera, a lawyer at Rome, and retired from the stage.

HASTINGS, ELIZABETH,

Daughter of Theophilus, Earl of Huntington, deserves a place in this collection, from the number of her public and private charities, which were perhaps never equalled by any of her sex. Congreve speaks of her, in the forty-second number of the Tattler, as the "Divine Aspasia;" and in the forty-ninth number of the same work gives a farther account of her:—"Her cares," says her biographer, "extended even to the animal creation; while over her domestics she presided with the disposition of a parent, providing for the improvement of their minds, the decency of their behaviour, and the propriety of their manners. She would have the skill and contrivance of every artificer used in her house, employed for the ease of her servants, and that they might suffer no inconvenience or hardship. Besides providing for the order, harmony, and peace of her family, she kept great elegance in and about her house, that her poor neighbours might not fall into idleness and poverty for want of employment; and while she thus tenderly regarded the poor, she would visit those in the higher ranks, lest they should accuse her of pride or superciliousness." At her table her countenance was open and serene, her voice soft and melodious, her

language polite and animated. It might truly be said of this lady, that "her mind was virtue, by the graces drest." The sympathy, tenderness, and delicacy, which accompanied her liberalities doubled their value: she was the friend and patroness, through life, of Mrs. Mary Astell; to whom, her circumstances being narrow, she frequently presented considerable sums. Her benefactions were not confined to the neighbourhood in which she lived; to many families, in various parts of the kingdom, she gave large annual allowances. She also maintained a charity-school, gave exhibitions to scholars in the universities, and contributed to the support of several seminaries of education. To this may be added her munificence to her relations and friends, her remission of sums due to her, in cases of distress or straitened circumstances, and the noble hospitality of her establishment. To one relation she allowed five hundred pounds annually, to another she presented a gift of three thousand pounds, and to a third three hundred guineas. She acted also with great liberality towards a young lady, whose fortune had been injured in the South-sea scheme: yet the whole of her estates fell short of three thousand pounds a year. It was by economy and strict self-denial that this noble lady was enabled thus to extend her bounties. Her favourite maxim was, first to attend to justice; secondly, to charity; and thirdly, to generosity.

She died in 1770, aged thirty-nine. Previous to her decease, she destroyed the greater part of her writings; so that her talents must be estimated from her works of benevolence, not from the productions of her pen, although she had a very superior mind. She would never marry, preferring, in a single and independent life, to be mistress of her own actions, and the dispenser of her own income.

HASTINGS, LADY FLORA,

Was the eldest daughter of Francis, Marquis of Hastings, who made himself notorious as Lord Rawdon for the severity with which he treated the Americans who fell into his power during the revolutionary war. Lady Flora was born in 1806; and from her childhood manifested a fondness for study and literary pursuits. Beautiful and accomplished, distinguished also for genius and piety, she was selected by that eminent pattern of the virtues in courtly life, the Duchess of Kent, to be one of her ladies of the bed-chamber. While in this station Lady Flora was attacked with a disease which caused an enlargement of her liver, and gave rise to suspicions injurious to her reputation. These cruel surmises, although proved utterly unfounded, no doubt aggravated her illness, and hastened her death, which took place at Buckingham Palace, July 5th., 1839. Her fame was now unspotted, and her premature death was deeply mourned by the court and nation. She had collected her poems, which were published after her decease, by her sister. These effusions evince the purity of her sentiments; and the gentle melancholy they breathe make a deeper impression on the heart of the reader, because it seems to shadow forth her own sad fate

HAUFFE, FREDERICA,

Commonly called the Seeress of Prevorst, was born in 1801, at Prevorst, a little village among the mountains of Wirtemberg, not far from Löwenstein. Her father was game-keeper or district forester,

and Frederica was brought up in the most quiet simplicity. She early showed great sensibility to spiritual influences, which her family endeavoured to discourage. At the age of nineteen she was married to Mr. Hauffe, and went to reside at Kürnbach. There she was attacked by a singular illness which lasted for seven years, during the latter part of which she was attended by Dr. Kerner, a well-known German physician and poet, who has since published an account of her, highly coloured, probably, by his own imagination. The last three years of her life were spent at Weinsberg. She saw, or imagined she saw, and held converse with spirits; and the system of philosophy she revealed, and which she had, apparently, acquired from her close communion with the spirit-world, is singular, from its being the production of a woman entirely uneducated in such matters. Frederica Hauffe died at Löwenstein on the 5th. of August, 1829.

HAYES, CATHARINE,

Is a public singer, celebrated for her full rich soprano voice, and her power of giving unrivalled effect to the pathetic ballad music of her native country, Ireland, where she was born about the year 1820, in the town of Limerick. She was of humble parentage, and her musical powers developed themselves very early, gaining for her friends and patrons who undertook the charge of procuring for her the necessary instructions. In 1839 she was placed under the care of Signor Sapio, of Dublin; here she remained three years, occasionally singing at public concerts, always with a manifest increase of power and musical proficiency. At about the end of this period Grisi and Mario visited Dublin, and Miss Hayes, who heard them in "Norma," at once determined to give her attention to the lyric drama. She went to Paris, and studied under Emmanuel Gracia, the instructor of Malabran and Jenny Lind. Here she remained for about eighteen months, and then by the advice of her teacher, repaired to Milan, and placed herself under the tuition of Signor Renani, in order to acquire the dramatic facility necessary for her chosen career. In 1845 she made her *debût* at the opera house of Marseilles; her success was most decided, and she was offered an engagement, which she accepted, as *primæ donna* at La Scala, in Milan. On her first appearance there the enthusiasm caused by her singing was such, that she was called twelve times before the curtain. From Milan she went, in 1846, to Vienna, and the year after to Venice; thence through the principal Italian cities, making everywhere the same favourable impression, which was confirmed on her appearance in London, in 1849.

In 1851 Miss Hayes visited America, and remained for a time in California, gathering golden opinions, and the more substantial ore itself. In 1855 we hear of her at the Sandwich Islands, and at a later period in Australia and British India, so that her musical tour is as extensive as it is, no doubt, profitable. Miss Hayes is thought to be greatest in tender and pathetic characters, such as those of the Linda and Lucia of Denizetta. Before her appearance no Irishwoman had ever reached the higher flights of the operatic muse.

HEDWIG, AMELIA VON,

One of the most celebrated German poetesses, was born at Weimar, August 16th., 1776. Her maiden name was Von Imhoff. When

only eight, she could speak English and French as readily as her own tongue; and her talent for poetry had already begun to develop itself. When she was twelve she lost her father; and the lady who took charge of her kept her so constantly occupied, that she had no time for writing. She was about fourteen when she went to live at Weimar, where she became acquainted with several of the most celebrated poets of the time. Schiller, happening to see a poem of hers, invited her to his house at Jena, where she became acquainted with Goethe. She was afterwards appointed Lady of the court at Saxe Weimar, where she was married to Lieutenant-General Von Hedwig. Madame Von Hedwig was a poetess of the higher order, one whom Goethe praised for her true Parnassian inspirations. At his request she composed the "Legend of the Three Wise Men of the East," a romance in twelve cantos. She also wrote a number of legends, all displaying great poetic genius; while her lyrics, her patriotic songs, and her idyls, have added many a leaf to her wreath. She was a fertile prose writer, and also translated several works from the Swedish. William Howitt says of this popular author, "Her well-known Saga of the Wolfsbrunnen near Heidelberg, was taken bodily possession of by Grattan, author of 'Highways and Byways,' who lived for some time near the scene of the Saga. His 'Legend of the Wolfsbrunnen' is literally that of Madame Von Hedwig, except that he has inverted her story, putting her first part second, and the second first." Nor is Mr. Grattan the first man who has stolen from the literature of female writers, the plots, ideas, and even whole productions, that have made his best title to fame.

HELENA,

Daughter of Constantine the Great and of Fausta, was given in marriage, by her brother Constantius, to her cousin Julian, when he made him Cæsar at Milan, in 355. She followed her husband to his government of Gaul, and died in 359, at Vienna.

HELENA,

Wife and sister of Monobasus, King of Adiabena, and mother of Irates, the successor of Monobasus, flourished about the year 50. Though Irates was one of the younger sons of the king, yet, being his favourite, he left the crown to him at his death. In order to secure the throne to him, the principal officers of the state proposed to put those of his brothers to death who were inimical to him; but Helen would not consent to this. Helen and Irates were both converts to the Jewish faith. When Helen saw that her son was in peaceable possession of the throne, she went to Jerusalem to worship and sacrifice there. When she arrived in that city, there was a great famine prevailing there, which she immediately exerted herself effectually to relieve, by sending to different places for provisions, and distributing them among the poor. After the death of Irates, Helen returned to Adiabena, where she found that her son Monobasus had succeeded to the throne; but she did not long survive her favourite son Irates.

HELENA, ST.,

The Empress, mother of Constantine, and one of the saints of

the Roman Catholic communion, owed her elevation to her beauty. She was of obscure origin, born at the little village of Drepanum, in Bithynia, where we hear of her first as a hostess of an inn. Constantius Chlorus saw her, fell in love with her, and married her; but, on being associated with Dioclesian in the empire, divorced her to marry Theodora, daughter of Maximilian Hercules. The accession of her son to the empire drew her again from obscurity; she obtained the title of Augusta, and was received at court with all the honours due to the mother of an emperor. Her many virtues riveted the affection of her son to her, yet she did not hesitate to admonish him when she disapproved his conduct.

When Constantine embraced Christianity she also was converted; and when nearly eighty, went on a journey to the Holy Land, where she is said to have assisted at the discovery of the true cross of Christ, reported by zealous devotees to have been accompanied by many miracles. She died soon after, in the year 328, at the age of eighty. Helena left proofs, wherever she went, of a truly Christian liberality; she relieved the poor, orphans, and widows; built churches, and shewed herself, in all respects, worthy the confidence of her son, who gave her unlimited permission to draw on his treasures. At her death he paid her the highest honours, had her body sent to Rome to be deposited in the tomb of the emperors, and raised her native village to the rank of a city, with the name of Helenpolis. She shewed her prudence and political wisdom by the influence she always retained over her son, and by the care she took to prevent all interference of the half-brothers of Constantine—sons of Constantius Chlorus and Theodora, who, being brought into notice by the injudicious liberality of the emperor, were massacred by their nephews as soon as they succeeded their father in the empire.

The true British name of this excellent princess was Tiboen; that of Helena, or "the pitiful," was given to her by the Romans, on account of her compassionate disposition. Drayton says—

> "Of all the Christian world, that empress most renowned,
> Constantius' fair wife."

HELENA, AP EUDDA,

Was, like her relative and namesake, St. Helena, one of the earliest patrons of Christianity in Britain. She was the daughter of Eudda, or Octavius, as the Romans called him, Duke of the Wiccii, or people of Worcester, who having married Guala, sister of St. Helena, received with her as a bridal dowry the kingdom of North Wales. The hand of the Princess Helena, with the reversion of these possessions, was bestowed on Maximus, a Roman general and senator, nearly allied to the imperial family by his mother's side, and being a son of the British King Llewelyn.

Maximus, afterwards, in the year 383, assumed to himself the dignity of Emperor of Spain, Gaul, and Britain, of whose people he seems to have had the willing allegiance. By him St. Martin, when he was diffusing the light of Christianity throughout Gaul, was received with every demonstration of respect and honour, and the beautiful Helena, now Empress of the West, insisted on waiting on the holy man, and sat at his feet listening to the precious truths of which he was the bearer. According to Sulpicious Severus—

"The queen on this occasion ministered like Martha, and heard like Mary."

When a reverse of fortune took place, and Maximus, conquered by Theodosius, Emperor of the East, fell a victim to popular fury at Aquileia, Helena was in Britain, and the spot where she received the tidings of her husband's death is still pointed out by the Welsh people, in the beautiful vale of Festinivy, where the springs called Fynnon Helen are said to have sprung from her tears.

HELOISE,

Rendered famous by her unfortunate passion for Abelard, was born about 1101 or 1102. Her parents are unknown, but she lived with her uncle, Fulbert, a canon of the cathedral of Paris. Her childhood was passed in the convent of Argenteuil, but as soon as she was old enough, she returned to her uncle, who taught her to speak and write in Latin, then the language used in literary and polite society. She is also said to have understood Greek and Hebrew. To this education, very uncommon at that time, Heloise added great beauty, and refinement and dignity of manner; so that her fame soon spread beyond the walls of the cloister, throughout the whole kingdom.

Just at this time, Pierre Abelard, who had already made himself very celebrated as a rhetorician, came to found a new school in that art at Paris, where the originality of his principles, his eloquence, and his great physical strength and beauty, made a deep sensation. Here he saw Heloise, and commenced an acquaintance by letter; but, impatient to know her more intimately, he proposed to Fulbert that he should receive him into his house, which was near Abelard's school. Fulbert was avaricious, and also desirous of having his niece more thoroughly instructed, and these two motives induced him to consent to Abelard's proposal, and to request him to give lessons in his art to Heloise. He even gave Abelard permission to use physical punishment towards his niece, if she should prove rebellious.

Discovering too late the criminal intimacy of his niece and Abelard, he sent the latter from his house; but he contrived to return, and carry off Heloise to Palais, in Brittany, his native country. Here she gave birth to a son, surnamed Astrolabe from his beauty, who passed his life in the obscurity of a monastery.

The flight of Heloise enraged Fulbert to the highest degree; but he was afraid to act openly against Abelard, lest his niece, whom he still loved, might be made to suffer in retaliation. At length Abelard, taking compassion on his grief, sent to him, implored his forgiveness, and offered to marry Heloise, if the union might be kept secret, so that his reputation as a religious man should not suffer. Fulbert consented to this, and Abelard went to Heloise for that purpose; but Heloise, unwilling to diminish the future fame of Abelard by a marriage, which must be a restraint upon him, refused at first to listen to him. She quoted the precepts and the example of all learned men, sacred and profane, to prove to him that he ought to remain free and untrammelled. She also warned him that her uncle's reconciliation was too easily obtained, and that it was but a feint to entrap him more surely. But Abelard was resolute, and Heloise returned to Paris, where they were soon after married.

Fulbert did not keep his promise of secrecy, but spoke openly of the marriage, which when Heloise heard she indignantly denied, protesting that it had never taken place. This made her uncle treat her so cruelly, that Abelard, either to protect her from his violence, or to prove that the announcement of the marriage was false, took her himself to the convent of Argenteuil, where she did not immediately take the veil, but put on the dress of a novice. Not long after he ordered her to take the veil, which she did, although the nuns, touched by her youth and beauty, endeavoured to prevent her from making the sacrifice.

Twelve years passed without Heloise ever hearing mentioned the name of the one she so devotedly loved. She had become Prioress of Argenteuil, and lived a life of complete retirement. But her too great kindness and indulgence to the nuns under her control, gave rise to some disorders, which, although she was perfectly blameless, yet caused her to be forced by Ligur, Abbot of St. Denis, to leave her retreat, with her companions. Abelard, hearing of her homeless situation, left Brittany, where he was living in charge of the monastery of St. Gildas-de-Ruys, and went to place Heloise and her followers in the little oratory of the Paraclete, which had been founded by him. Here Heloise exerted herself to the utmost to build up a convent; and though their life at first was a painful one, yet, by the end of a year, their wealth was so much increased by the munificence of pious persons about them, that they became very comfortable.

Heloise had the rare charm of attaching every one who approached her to herself. Bishops called her daughter; priests, sister; and laymen, mother. Every one reverenced her for her piety, her wisdom, her patience, and her incomparable sweetness. She rarely appeared in public, but devoted herself almost wholly to prayer and meditation.

She happened, one day, to see a letter that Abelard had written, giving an account of his life. She read it many times with tears, and at length wrote to her lover that well-known, eloquent, and passionate letter. His reply was severe but kind; and these two letters were followed by several others.

In April, 1142, Heloise having heard a report of Abelard's death, wrote to demand his body, that it might be buried at the Paraclete, according to a wish that he had himself expressed in writing. He was buried in a chapel built by his order, and for more than twenty years, Heloise went every night to weep over his tomb. She died May 17th., 1164, aged sixty-three, and was placed in the same tomb.

In 1497, from religious motives, the tomb was opened, and the bones of Abelard and Heloise were removed. In 1800, by order of Lucien Buonaparte, these hallowed remains were carried to the Museum of French Monuments. And in 1815, when this Museum was destroyed, the tomb was taken to Père-le-Chaise, where it still remains

HELVETIUS, MADAME,

Was daughter of Compte Lignville, and married, in 1751, Claude Adrien Helvétius, who afterwards became celebrated for his talents. Madame Helvétius was very beautiful and accomplished. Being the niece of Madame Graffigny, by whom she was brought up, she

had been educated with great care. Helvétius was passionately fond of his wife, and after their marriage they lived chiefly in retirement at Voré, enjoying the pure pleasures of domestic life. After his decease, which occurred in 1771, Madame Helvétius removed to Auteuil, where her house became the resort of the most distinguished literati and artists of the time. Among other great men, Dr. Benjamin Franklin was a frequent visitor and a warm friend of Madame Helvétius. She was then far advanced in years; but her good sense, cheerful kindness, and highly cultivated mind, rendered her the favourite companion of intelligent men. She is an example of the superiority of cultivated intellect over personal beauty; her youthful charms were soon gone; her mental graces improved to the last, and made her society sought and her friendship valued as long as she lived.

HEMANS, FELICIA DOROTHEA,

Was the second daughter and fourth child of a family of three sons and three daughters. She was born in Duke street, Liverpool, on the 25th. of September, 1794. Her father, Mr. Browne, was a native of Ireland, and her mother, a Miss Wagner, was of Venetian origin. As a child, Felicia was remarkably beautiful, and she early gave indications of her poetic genius, which was encouraged by her accomplished mother. When Miss Browne was about five years old, domestic embarrassments led her father to remove to Gwyrch, in North Wales.

That land of wild mountain scenery, and ancient minstrelsy, was the fitting place to impart sublimity to her youthful fancies, and elevate her feelings with the glow of patriotism and devotion. She began to write when very young; her first printed poems, entitled "Early Blossoms," were issued in 1808, when she was fourteen.

In 1809, her family removed from Gwyrch to Bronwylfa, near St. Asaph's, in Flintshire, where she resided for sixteen years, and wrote many of her works. It was during this year, 1809, that the great event of her life took place—her introduction to Captain Hemans. A mutual attachment was the immediate consequence of the meeting, but Captain Hemans, soon after their introduction, was called upon to embark with his regiment for Spain. On his return, in 1812, they were married.

Mrs. Hemans' eagerness for knowledge continued to be intense, and of her industry, volumes, still existing, of extracts and transcriptions, are evidence. The mode of her studies was very desultory to outward appearance, as she loved to be surrounded by books of all sorts and languages, and on every variety of topic, turning from one to another. And this course, it is said, "she pursued at all times—in season and out of season—by night and day—on her chair, her sofa, and bed—at home and abroad—invalid, convalescent, and in perfect health—in rambles, journeys, and visits—in company with her husband, and when her children were around her—at hours usually devoted to domestic claims, as well as in the solitary of the study and the bower."

In the year 1818, Captain Hemans' health requiring the benefit of a warmer climate, he determined upon repairing to the Continent, and eventually fixed his residence at Rome. At this time a permanent separation was not contemplated by either party, and it was only a tacit and convenient arrangement, with a frequent

interchange of correspondence relative to the education and the disposal of their children. But years rolled on, and from that time till the hour of her death, Captain and Mrs. Hemans never met again. She continued to reside with her mother at Bronwylfa, and had the five boys left under her care; a sufficient proof that nothing more than incompatibility of pursuits and uncongeniality of temper were the moving causes of the separation.

Notwithstanding the peculiarity of her situation, in consequence of this separation, her talents, her amiable qualities, and the increasing popularity of her writings, continued to secure Mrs. Hemans the warm attachment of several distinguished friends, among whom were Bishop Luxmoore and Bishop Heber; with the latter she became acquainted in 1820, and he was the first literary character with whom she ever familiarly associated. To him she submitted the commencement of a poem, entitled "Superstition and Revelation," which was, however, never completed by her, and at his suggestion, she was first led to offer her "Vespers of Palermo" to the stage. This play, completed in June, 1821, was, after many theatrical delays, acted at Covent Garden, in December, 1823, but proved a failure. It, however, led to a correspondence with the poet Milman, who kindly interested himself in its behalf; and it was subsequently acted in Edinburgh with considerable success,—with an epilogue written by Sir Walter Scott.

The death of her beloved mother, which occurred in 1827, was an irreparable loss to Mrs. Hemans; she had now no one to whom she could cling for protection; and her sensitive, dependent nature, made the maternal shelter and security necessary to her happiness —almost to her existence. As the care and education of her five sons now devolved entirely on herself, she was induced to leave Wales, where her heart still clung, and settle at Wavertree, a small village near Liverpool, where she hoped to find superior advantages of education for her boys.

During the many years that Mrs. Hemans resided with her mother, the anxieties and responsibilities of housekeeping had never fallen to her lot, for her time and thoughts might be and were almost exclusively devoted to poetry and literature. But now domestic cares forced themselves upon her attention, and household duties, in which she felt but little interest.

In the summer of 1829 she visited Scotland, where she was cordially received by many distinguished persons, among others, by Sir Walter Scott, with whom she spent two or three weeks very delightfully. When bidding her farewell, he said, "There are some whom we meet, and should like ever after to claim as kith and kin, and *you* are one of these." On one occasion he observed, "One would say you had too many accomplishments, Mrs. Hemans, were they not all made to give pleasure to those around you." In 1830, Mrs. Hemans visited the Lakes, where she formed a personal acquaintance with Wordsworth, whose writings she had always admired. Mrs. Hemans was delighted with the scenery at Rydal Mount, and concluded to hire a residence called Dove's Nest, beautifully situated in a very romantic spot on the banks of Windermere.

In 1831 she left England with her children, to take up her residence permanently in Dublin. The next four years were passed busily and rather pleasantly by Mrs. Hemans, who continued to write unceasingly, though a gradual decline in her health was per-

ceptible to her friends. At the close of the year 1834 her health became very precarious, and the following spring brought symptoms of her approaching dissolution. The closing scene has been impressively described by one of her friends:—

"Mrs. Hemans was now too ill to leave her room, and was only laid upon a couch during the daytime, occasionally suffering severely. But all was borne with resignation and patience, and when not able to bear even the fatigue of reading, she had recourse to her mental resources, and as she lay on her sofa, she would repeat to herself whole chapters of the Bible, and page after page of Milton and Wordsworth. Her thoughts reverted frequently to the days of her childhood—to the old house by the sea-shore—the mountain rambles—the haunts and the books which had formed the delight of her childhood. She was wont to say to those who expressed pity for her situation, that 'she lived in a fair and happy world of her own, among gentle thoughts and pleasant images;' and in her intervals of pain she would observe, that 'no poetry could express, nor imagination conceive, the visions of blessedness that flitted across her fancy, and made her waking hours more delightful than those even that were given to temporary repose.'" Indeed her sister observes, "At times her spirit would appear to be already half-etherealized, her mind would seem to be fraught with deep and holy and incommunicable thoughts, and she would entreat to be left perfectly alone, in stillness and darkness, 'to commune with her own heart,' and reflect on the mercies of her Saviour."

On the 15th. of March, after receiving the holy sacrament, she became extremely ill, but a temporary improvement took place, and on the 26th. of April, she dedicated to her brother, (for she had for some time been constrained to employ an amanuensis,) her "Sabbath Sonnet," the last strain of the sweet singer of the hearth, the home, and the affections.

On Saturday, the 26th. of May, she sank into a peaceful slumber, which continued all day, and at nine o'clock in the evening her gentle spirit passed away without pain or struggle.

Her remains were deposited in a vault beneath St. Anne's Church, Dublin, almost close to the house where she died. A small tablet has been placed above the spot where she is laid, inscribed with her name, her age, and the date of her death, and with some lines from a dirge of her own.

HENDEL-SCHÜTZ, HENRIETTA.

This celebrated woman, in whom her native country recognises one of its first tragic actresses, and her age the greatest pantomimic artist, was the daughter of the eminent tragedian, Schüler. From her fourth year, she received instruction in declamation and dancing. In the latter art she was so accomplished, even when a child, that she was engaged for the ballet of the Berlin Royal Theatre, of which her father was a member. The celebrated Engel, at that time director of the Berlin Theatre, seems to have duly appreciated her rare talents, for he took her to his house, and instructed her in history, mythology, versification, languages, and declamation. In her sixteenth year, she united herself to the excellent tenor-singer, Eunike, in Berlin, and both were engaged, first at the Prince's Theatre, at Maintz, then at Bonn. There she was undoubtedly

prima donna. In the year 1792, they were invited to Amsterdam, where the new German theatre opened for the first time, (November 11th., 1793,) with Kotzebue's drama, "The Indians in England." She performed the part of Gurli, and the audience was enraptured. The French Revolutionary war, which seemed to threaten Holland, soon put an end to the German theatre. Mrs. Eunike, therefore, left Amsterdam, and went to Frankfurt-on-the-Maine, in October, 1794. There her talent for pantomime was awakened by the celebrated painter, Pfarr. He showed her, among others, Rehberg's plates of the attitudes of Lady Hamilton; also some drawings of William Fischbein, a German, in Naples. After these models she studied the art of pantomime; but she spent twelve years in practising, before she ventured on a public exhibition. It is generally acknowledged, that the Hendel-Schütz has much enlarged and elevated this art.

This lady was the wife of no less than four husbands, the last having been Mr. Schütz, Professor of the Fine Arts in the University at Halle, which being closed by Napoleon, Professor Schütz exchanged the academical course for the theatrical profession, and acquired, both in tragedy and comedy, an honourable place among the German dramatic artists. Mr. and Mrs. Schütz did not limit themselves to the principal cities of Germany, but visited also Russia, Sweden, and Denmark, and their fame spread far and wide. In the summer of 1819, they went to Paris, where the pantomimic talent of Mrs. S. was acknowledged in the most select circles by competent judges. They settled afterwards in Halle, where Mr. S. was again engaged as professor. The general conclusion is, that Mrs. Hendel-Schütz, as a pantomimic artist, stands unrivalled in Germany.

HENRIETTA OF ENGLAND,

Daughter of the unfortunate Charles the First, and granddaughter of Henry the Fourth of France, married, in 1661, Philip of France, Duke of Orleans, and brother of Louis the Fourteenth; but this marriage was not a happy one. However she was a great favourite with the king, who often joined in the brilliant assembly of rank and genius which she collected around her. She also had much influence over her brother, Charles the Second; and negotiated an important treaty with England against Holland, which the most skilful diplomatists had long solicited in vain.

This princess died at St. Cloud, in 1670, at the age of twenty-six. There were some suspicions that she was poisoned. She was universally regretted; her sweetness of manners, and her grace and beauty, rendering her a great favourite. Bossuet pronounced her funeral oration.

HENTZ, CAROLINE LEE,

Was born in Lancaster, Worcester county, Massachusetts. Her father was General John Whiting, of the army. Her two brothers were also officers in the army, and one of them, General Henry Whiting, was aide-de-camp to General Taylor, in the Mexican war. Miss Whiting began to write when very young; and before she had completed her twelfth year, she had composed a poem, a novel, and a tragedy in five acts, full of impassioned scenes and romantic situations.

Upon her marriage, she removed to Chapel Hill, North Carolina; in its University, her husband, Mr. N. M. Hentz, was Professor of Modern Languages. After some years spent in this place, they took charge of a flourishing female academy near Cincinnati, Ohio. In 1834, they went to reside near Florence, Alabama, at a place they called Locust Dell, where they taught for several years. Stronger inducements led them to Tuscaloosa, Alabama, the seat of the University, where they spent two years. In 1845, Mr. Hentz, removed to Tuskegee with his family, and at present they are residing in Columbus, Georgia, a beautiful city on the banks of the Chattahooche.

The first work which Mrs. Hentz published, was her drama "De Lara, or the Moorish Bride," for which she obtained the prize of five hundred dollars and a gold medal, offered in Philadelphia for the best original tragedy. Several of our most eminent writers were competitors for the prize, awarded to Mrs. Hentz by a committee of distinguished literary gentlemen. She has also written two other tragedies, "Lamorah, or the Western Wild," which was acted at Cincinnati, and "Constance of Werdenberg;" both of these are still unpublished. Many of her minor poems show great sweetness and facility, as well as warmth and earnestness. Indeed poetry seems to be the natural language of her heart, when stirred by emotions or affections.

Mrs. Hentz is most widely known by her popular prose tales and novellettes, which have appeared in different American periodicals. "Aunt Patty's Scrap Bag" and "The Mob Cap," which obtained a prize of two hundred dollars, have been almost universally read. Some of her other stories are, "Aunt Mercy," "The Blind Girl," "The Pedlar," "The Village Anthem," and a novel, in one volume, called "Lovell's Folly."

As an instructress, she has been eminently successful, especially in that most important qualification, the power of gaining the affections and confidence of those under her care, and of obtaining a personal influence over them, which remains and acts upon them for good, long after they are withdrawn from her presence. Many a young man, as well as woman, who has been thrown into her society, will look back upon his intercourse with her as a time when his mind received an impulse towards the noble and elevated, which affected his whole future life.

In social intercourse, Mrs. Hentz is easy and dignified. Her appearance is exceedingly prepossessing, and her conversational powers are fine.

HERBERT, MARY, COUNTESS OF PEMBROKE,

Married Henry, Earl of Pembroke, in 1576, and lived in the reigns of Elizabeth and James the First. She was the sister of Sir Philip Sydney, whose "Arcadia," from being dedicated to her, was always called by the author himself, "The Countess of Pembroke's Arcadia." A great encourager of letters, and a careful cultivator of them herself, she translated a tragedy from the French, called "Annius," in 1595; and is also supposed to have made an exact translation of the Psalms of David into English metre; and also wrote "A Pastoral Dialogue in Praise of Astræa." She died at her house in Aldersgate Street, London, September 25th., 1601. Osborn, in his "Memoirs of the Reign of King James," says, "She was that sister of Sir Philip Sydney to whom he addressed his

Arcadia," and of whom he had no other advantage than what he received from the partial benevolence of fortune in making him a man, (which yet she did, in some judgments, recompense in beauty,) her pen being nothing short of his. But, lest I should seem to trespass upon truth, I shall leave the world her epitaph, in which the author doth manifest himself a poet in all things but untruth:—

"Underneath this sable hearse,
Lies the subject of all verse;
Sydney's sister, Pembroke's mother.
Death! ere thou hast killed another,
Fair, and good, and wise as she,
Time shall throw a dart at thee."

These lines were written by Ben Jonson.

HERESWITHA, OR HERESWYDA.

QUEEN HERESWITHA, the consort of Anna, King of East Anglea, has been called "the mother of many saints," on account of the holiness of her offspring, especially of her daughters Ethelburga, Sexburgea, and Etheldreda, all of whom shine as stars in the firmament of Anglo-Saxon history. In accordance with a custom prevalent among pious ladies of that time, Hereswitha, when she lost her husband, retired into a monastery, that of Chelles, in France, where she died; this was some time in the seventh century, a distinguishing feature of which was religious enthusiasm. A mistaken sense of duty prompted many of the royal females of that period to vow themselves to a life of celibacy, and they were sometimes married to the occupants of thrones with the stipulation that they should be allowed to remain in a state of virginity; and such vows as these were often kept through a long series of trials and persecutions, sufficient to shake the constancy of any mind which did not rest upon a high and holy principle. "Whatever," says Mrs. Matthew Hall, in her admirable work on "The Queens before the Conquest," may be our present notions, the ascetic behaviour adopted at this early period of history was looked upon as a proof of every Christian virtue, and was probably a natural reaction from the licentiousness of paganism."

The perseverance of Etheldreda, one of the daughters of Hereswitha, in her vow of chastity, after she had espoused her second husband, Egfrid, King of Northumberland, gave rise to many national and domestic troubles. She was no doubt actuated by a sense of right, and therefore we cannot blame her, although we must deplore her mistaken notions of woman's duty.

HERITIER, MARIE JEANNE L', DE VILLANDON

WAS born at Paris, in 1664, daughter of Nicholas l'Heritier, a French poet, from whom she inherited a talent for poetry. She was also esteemed for the sweetness of her manners, and the dignity of her sentiments. The academy of the "Jeux Floraux" received her as a member in 1696, and that of the Ricovrati, in Padua, in 1697. She wrote a translation in verse of sixteen of Ovid's Epistles; an English tale, called "La Tour Tenebreuse;" "Les Caprices de Destin," another novel; and a novel in verse, called "L'Avare Puni;" with a few other poems. She lived a single life, and died at Paris, in 1734, aged seventy.

HERON, CECILIA,

The third daughter of Sir Thomas More, was born in 1510, and, with her sisters, received a learned education. She possessed a thorough knowledge of Latin, and corresponded with Erasmus in that language. She was married very early in life to Giles Heron, Esq. Nothing of her private history is recorded.

HERSCHEL, CAROLINE LUCRETIA,

Sister, and, for a long time, assistant of the celebrated astronomer, was born at Hanover, on the 16th. of March, 1750. She is herself distinguished for her astronomical researches, and particularly for the construction of a selenographical globe, in relief, of the surface of the moon. But it was for her brother, Sir William Herschel, that the activity of her mind was awakened. From the first commencement of his astronomical pursuits, her attendance on both his daily labours and nightly watches was put in requisition; and was found so useful, that on his removal to Datchet, and subsequently to Slough—he being then occupied with his reviews of the heavens and other researches—she performed the whole of the arduous and important duties of his astronomical assistant, not only reading the clocks and noting down all the observations from dictation as an amanuensis, but subsequently executing the whole of the extensive and laborious numerical calculations necessary to render them available to science, as well as a multitude of others relative to the various objects of theoretical and experimental inquiry, in which during his long and active career, he at any time engaged. For the performance of these duties, His Majesty King George the Third was pleased to place her in the receipt of a salary sufficient for her singularly moderate wants and retired habits.

Arduous, however, as these occupations must appear, especially when it is considered that her brother's observations were always carried on (circumstances permitting) till daybreak, without regard to season, and indeed chiefly in the winter, they proved insufficient to exhaust her activity. In their intervals she found time both for actual astronomical observations of her own, and for the execution of more than one work of great extent and utility.

The astronomical works which she found leisure to complete were —1st. "A Catalogue of five hundred and sixty-one Stars observed by Flamstead," but which, having escaped the notice of those who framed the "British Catalogue" from that astronomer's observations, are not therein inserted. 2nd. "A General Index of Reference to every Observation of every Star inserted in the British Catalogue." These works were published together in one volume by the Royal Society; and to their utility in subsequent researches Mr. Baily, in his "Life of Flamsteed," pp. 388, 390, bears ample testimony. She further completed the reduction and arrangement as a "Zone Catalogue" of all the nebulæ and clusters of stars observed by her brother in his sweeps; a work for which she was honoured with the Gold Medal of the Astronomical Society of London, in 1828; which Society also conferred on her the unusual distinction of electing her an honorary member.

On her brother's death, in 1822, she returned to Hanover, which she never again quitted, passing the last twenty-six years of her life in repose—enjoying the society and cherished by the regard of

her remaining relatives and friends; gratified by the occasional visits of eminent astronomers; and honoured with many marks of favour and distinction on the part of the king of Hanover, the crown prince, and his amiable and illustrious consort.

To within a very short period of her death her health continued uninterrupted, her faculties perfect, and her memory (especially of the scenes and circumstances of former days) remarkably clear and distinct.

In 1847, she celebrated the ninety-seventh anniversary of her birth, when the king of Hanover sent to compliment her; the Prince and Princess Royal visited her; and the latter presented her with a magnificent arm-chair, embroidered by herself; and the King of Prussia sent her the gold medal awarded for the extension of the Sciences.

Miss Herschel died at the opening of the following year, January 9th., 1848, crowned with the glory which woman's genius may gain, working in the way Divine Providence appointed her,—as the helper of man. Her end was tranquil and free from suffering—a simple cessation of life.

HERVEY, ELEANORA LOUISA.

Under her maiden name of E. L. Montague, this lady became first known to the reading public as a contributor to periodicals and annuals of poems remarkable for a vigorous tone of thought and grace, as well as power of expression. She was born in 1811, at Liverpool, and was the daughter of George Conway Montague, Esq., of Lackham House, Wilts; the town of her birth was also the native place of her mother. In 1839, Miss Montague produced a dramatic poem, entitled, "The Landgrave," which although deficient as to plot, gave evidence of her fitness to take and maintain a place in the higher walks of poetry. In 1843, she married the well-known poet and critic, who for some years edited "The Athenæum," Mr. T. K. Hervey. Her first prose work, "Margaret Russell, an autobiography," was published anonymously, but its great merit was at once recognised and acknowledged. "The Double Claim," a pathetic story of domestic affection, followed this; then came "The Juvenile Calendar; or Zodiac of Flowers," a delightful Christmas book; and lastly, "The Pathway of the Fawn," a beautiful tale, with an excellent moral.

The name of E. L. Hervey is now familiar to hundreds of thousands of readers, both at home and abroad, as her verses frequently appear in the columns of "The Illustrated News;" they are always vigorous, oftentimes extremely pathetic, characterized by purity of feeling and much grace of expression.

HEWITT, MARY E.,

Was born in Malden, Massachusetts; her maiden name was Moore. Her mother, left early a widow, removed to Boston, where Miss Moore continued to live until her marriage with Mr. James L. Hewitt, when she changed her place of residence to the city of New York. In 1845, Mrs. Hewitt published a small volume of poems, selected from her contributions to the various periodicals, entitled, "Songs of our Land, and other Poems." Many of these had appeared and attracted much attention, under the signature of

"Jane." These verses are evidently the utterance of a warm and impassioned heart, and strong imagination. The thoughts are expressed gracefully and harmoniously, and bear the stamp of truth and originality. In 1850, Mrs. Hewitt edited a gift book, called "The Gem of the Western World;" and the "Memorial" a beautiful tribute to the memory of her friend, Mrs. Frances S. Osgood.

HEYWOOD, ELIZA,

A most voluminous female writer, was the daughter of a tradesman in London, in 1693. Nothing is known of her early education, but only of her works. She wrote "The Court of Armenia," "The New Utopia," and other similar romances. The looseness of these works was the ostensible reason of Pope for putting her into his Dunciad; but it is more probable that some private provocation was the real motive. She seemed to perceive her error; and, in the numerous volumes she published afterwards, she preserved more purity and delicacy of sentiment. Her later writings are, "The Female Spectator," in four volumes, "Epistles for the Ladies," "Fortunate Foundling," "Adventures of Nature," "History of Betsey Thoughtless," "Jenny and Jemmy Jessamy," "Invisible Spy," "Husband and Wife," and a pamphlet, entitled, "A Present for a Servant Maid." She also wrote dramatic pieces, but none that succeeded. She died in 1756, aged sixty-three.

HILDA, ST.,

Princess of Scotland, was learned in Scripture, and composed many religious works. She strenuously opposed the tonsure of the priests, probably supposing it a heathenish custom. She built the convent of St. Fare, of which she became abbess, and died there in 685.

HILDEGARDIS,

A famous abbess of the order of St. Benedict, at Spanheim, in Germany, whose prophecies are supposed to relate to the reformation, and the destruction of the Roman see; they had great influence at the time of the reformation. She lived in 1146. The books in which these prophecies are contained, appear to have been written by a zealous, godly, and understanding woman, shocked at the crimes which she saw prevailing around her. She also wrote a poem on medicine, and a book of Latin poems. Her good works and her piety were long remembered.

HILL, FRANCES M.,

Deservedly honoured for her long and beneficial exertions in the cause of female education in Greece, was born in the city of New York. Her father, John W. Mulligan, Esq., still living, is a lawyer of high repute, one of the oldest members of the bar in that city. Besides Mrs. Hill, two other daughters of Mr. Mulligan have been teachers in the missionary schools at Athens; the father who has educated his children so wisely, and encouraged them to employ their talents in the service of God and humanity, must be worthy of the exceeding great reward he is enjoying in their extended usefulness and wonderful success.

The marriage of Miss Frances M. Mulligan with the Rev. J. H. Hill, seems to have been one of those unions ordered in heaven

for an example of the conjugal happiness Christians may enjoy if suitably mated, while by their united faith and labours, every obstacle in the path of duty is surmounted, and the good accomplished is almost incredible. Such has been the mission of Mr. and Mrs. Hill.

In 1831, there was an attempt made by the Protestant Episcopal Church in America, to assist the most ancient Eastern Church of Christ, that of the Greek. In pursuance of this plan the Rev. John H. Hill and his wife were sent to Athens, to found and superintend such seminaries of learning and Christian morals as they might find practicable and useful. Athens, on their arrival, presented to them, when entering within its crumbling walls, a scene of desolation such as inevitably follows in the bloody train of war. The city was one mass of ruins, over and among which these missionary teachers had then to pick their almost pathless way. In the course of a few weeks they began to gather around them the destitute half-clad and ignorant daughters of Greece, although many of these were among the well-born, who had been reduced to poverty by the war, which had, for a time, levelled all classes. Upon Mr. and Mrs. Hill was devolved the momentous task of moulding the new social features of the Greek people just escaped from Turkish bondage, and soon to take their position among the civilized nations of Europe.

Mrs. Hill immediately commenced her school for girls, in which Mr. Hill has always been her coadjutor, adviser, and what God designed the husband should be to his wife, her protector and head.

Mr. Hill opened a school for Greek boys at the same time; it has succeeded and done much good, but the greatest blessing to Greece has been the school for girls. Divine Providence is thus surely working out, through the special influence of the female sex, a wonderful system for regenerating the Eastern World. That such a change of sentiment should occur respecting the capacity of women to acquire knowledge, and become the teachers of national schools in the country where, until twenty years ago, all learning was confined to the other sex, seems little short of a miracle.

We might describe, in the words of Mrs. Hill herself, did our space permit, the blessings resulting to the Greek people by this mission, and the great popularity it enjoys; might tell how the rulers of that land pay homage to the moral power of the missionaries, and consider it an honour that Mrs. Hill's school for girls is in their chief city; how distinguished foreigners give praise to her noble deeds, and acknowledge this institution as the chief agent of improvement in Athens; how the whole nation looks to her and her husband as its benefactors. It is enough to say that the great work of the American Mission in Greece is acknowledged to be the means of incalculable and unqualified good to the land of Pericles and Aspasia; who never, in their proudest triumphs, enjoyed that of ruling over the moral sense and enlightened conscience of their admirers.

HILTRUDIS,

Daughter of Charles Martel, was born in the year 728. After the death of her father, when she saw that her brothers, Pepin and Carlman, treated the rest of the family with great cruelty, she

fled to her aunt, the Duchess of Bavaria, which title she assumed, when her cousin Odillo, enchanted with her courage and beauty, married her.

Five years afterwards, Odillo declared war against the Franks, but fell, badly wounded, a prisoner into the hands of his enemies. Hiltrudis disguised herself as a knight, and followed her husband to the court of her brothers, where she arrived just in time to assist at the Baptism of Charlemagne, whom she presented with costly jewels. She was recognised by her brothers, reconciled to them, and obtained the liberty of her husband. She died in the year 759, and was buried in Osterhofer, by the side of Odillo.

HODSON, MARGARET,

By birth Miss Holford, is very favourably known as a poetess. Her chief work, entitled "Margaret of Anjou," is a poem in ten cantos, in which the story of this unfortunate Queen is eloquently and graphically told. She has also written "Wallace, or the Flight of Falkirk," and some miscellaneous verses. Her poetical writings display a strong, romantic, vigorous genius, lofty and daring in its flight, and essentially firm and healthy in its constitution. Like Miss Baillie, she finds that simplicity is the truest strength; and she never exhibits the slightest leaning towards the rhapsodical or sentimental. Her stories are skilfully conducted, and like a thread of gold is the vivid interest which runs through them from the first to the last.

HOFLAND, BARBARA,

Was born in 1770, at Sheffield, where her father, Mr. Robert Wreaks, was an extensive manufacturer. In 1796, Miss Wreaks married Mr. T. Bradshaw Hoole, a young man connected with a large mercantile house in Sheffield; but he died in two years after their marriage, leaving her with an infant son only four months old; and soon after, she lost the greater part of her property. Mrs. Hoole, in 1805, published a volume of poems, with the proceeds of which she established herself in a small school, at Harrogate, where she continued to write, but principally in prose. In 1808, Mrs. Hoole married Mr. Thomas C. Hofland, a landscape-painter, and went with him to London. She still pursued her writing with great zeal, and in 1812 published five works.

In 1833 she lost her son by Mr. Hoole; and her husband died in 1843. She had continued to write till this time, but her health now failed, and she expired the following year, 1844, aged seventy-four. Her principal works are, "The Clergyman's Widow," "The Daughter-in-Law," "Emily," "The Son of a Genius," "Beatrice," "Says she to her Neighbour, What?" "Captives in India," "The Unloved One," "Daniel Dennison," &c. &c. All her productions are moral and instructive; she was earnest in her purpose of doing good. And she has done much service to the cause of improvement, though her works are not of that high order of genius which keeps its place in the heart of humanity, because its productions mirror life and not manners.

HOHENHAUSER, PHILIPPINE AMALIE ELISE VON,

Born 1790, daughter of the Westphalian General von Ochs, was married, in 1810, to Leopold, Baron von Hohenhauser. In 1816,

she wrote her first work, "Spring Flowers;" in 1819, she published "Minden and its Vicinity;" in 1820, "Nature, Art, and Life," and "Recollections of Travels;" and afterwards several other novels and tales, and a translation of Byron's "Corsair." In 1833, she lost a promising son, who was then a student at the university of Bonn. A peculiar monomania induced him to commit suicide. This unhappy event induced his parents to write a work entitled "Charles von H——," in which much wise counsel is given to parents, guardians, and instructors.

HOHENHEIM, FRANCISCA, COUNTESS VON,

Born in 1748, at Adelmansfelden, daughter of the lord of Bernardin. She married, when quite a child, the old and disagreeable lord of Laubrum. She became afterwards acquainted with Charles Eugene, Duke of Wurtemberg, who fell violently in love with her, and persuaded her to elope with him. She was subsequently divorced from her first husband, and married to the Duke in Morganatic marriage. She became a blessing to the duchy of Wurtemberg, by the happy influence she exercised over her otherwise harsh and cruel husband. She was the foundress of numerous charitable institutions. After the death of her husband, she withdrew to Kirchheim, where she died, in 1811.

HOOPER, LUCY,

Was born in Newburyport, Massachusetts, in 1816. When she was about fifteen, the death of her father caused the removal of the family to Brooklyn, Long Island. Soon after her arrival in that city she began to write and publish poems, under the initials of L. H. In 1840, she published an "Essay on Domestic Happiness," and a work entitled "Scenes from Real Life." She was engaged in preparing a work entitled "The Poetry of Flowers," during the time of her last sickness: the book was published after her decease, which occurred in August, 1841. The following year one of her friends collected and arranged the "Literary Remains of Miss Hooper," which were published, with an affectionate tribute to her genius and the excellence of her private life. Another biographer remarks: "There have been in our literary history few more interesting characters than Lucy Hooper. She died at an early age, but not until her acquaintances had seen developed in her a nature that was all truth and gentleness, nor until the world had recognised in her writings the signs of a rare and delicate genius, that wrought in modesty, but in repose, in the garden of the affections and in the light of religion."

HOPKINS, LOUISA PAYSON,

Daughter of the Rev. Dr. Payson, distinguished for his learning and piety, and wife of the Rev. Mr. Hopkins, professor in Williams College, Massachusetts, has written a number of works for the young, which are greatly valued for their excellent mode of illustrating the Bible and its doctrines. Among her books published previously to her marriage, was "The Pastor's Daughter," which gave its author a high reputation for talents as well as religious zeal. Her latest work is, "The Guiding Star; or the Bible God's Message," a sequel to "Henry Langdon, or, What was I made for?" published in 1846. These two books contain, well arranged and

clearly set forth, such evidences of the truth of God's revealed Word, as must make the Bible History interesting to the youngest child who can read it, and furnish to the mother a manual for the edification of her own mind, as well as a guide to aid in instructing her family. Mrs. Hopkins should hold a high rank among Christian writers.

HOPTON, SUSANNA,

A LADY of Staffordshire, who became a Roman Catholic, but afterwards returned to the Protestant faith, and died at Hereford, in 1709, aged eighty-two. She married Richard Hopton, one of the Welsh judges. She wrote "Daily Devotions," "Hexameron, or Meditations on the Six Days of the Creation," and also corrected the devotions in the ancient way of offices, published by her friend Dr. Hickes. She was a very charitable woman, and was noted for her excessive severity in performing her religious duties.

HORSFORD, MARY GARDINER,

WAS born in the city of New York, 1824. Her father, Samuel S. Gardiner, soon after removed to the family mansion on Shelter Island, where her mother's ancestors had resided. Here, in this secluded and beautiful place, Miss Gardiner passed the greater portion of her youth, books and nature her chief companions. She soon became, from a reader of poetry, a writer; her father's library was her best means of education, although she had other good instructors. In 1840 she was placed in the Albany Female Seminary, where she continued three years with great advantage. Soon afterwards she began her contributions, by request, to the Knickerbocker; and also wrote for the Lady's Book, and other periodicals. In 1847 Miss Gardiner was married to Eben Norton Horsford, Rumford Professor in Harvard University at Cambridge. Since her marriage Mrs. Horsford has written some of her most beautiful poetry. There is an exquisite delicacy of fancy, united with power of thought in her verses, that is rarely equalled by those who have established their fame.

HORTENSE DE BEAUHARNOIS BONAPARTE. EX-QUEEN OF HOLLAND,

WAS born in 1783, daughter of the Vicomte Alexandre de Beauharnois and Josephine, subsequently Empress of France. The vicomte married at an early age; his dissipated habits and unjustifiable conduct obliged his wife to separate herself from him for a time; during this period, the education and charge of her children devolved solely upon her. A reconciliation took place, and the married pair seem to have afterwards lived in the utmost domestic peace and happiness.

Upon the breaking out of the Revolution, the vicomte rendered himself obnoxious to the existing powers, and after undergoing a sad imprisonment, was executed by the guillotine, July 24th, 1794. The childish days of Hortense were thus clouded by severe afflictions. It would be superfluous to detail the well-known circumstances of Josephine's marriage with General Bonaparte, who, in his rapid elevation to the imperial throne, bore with him to the highest worldly splendours the family de Beauharnois. Hortense received a brilliant

education; and, both from her charms and position in life, was one of the most admired women in Paris. Her marriage was not one of her choice; Napoleon obliged her to give her hand to his brother Louis. This match took place on the 4th. of January, 1802; and never was a wedding more gloomy! Louis was an honourable, an amiable, a cultivated man; Hortense, one of the most fascinating women; yet both were averse to the union. Neither could estimate the merits of the other.

In 1806, Louis Bonaparte was made King of Holland by Napoleon; but Louis cared little for the show and state of royalty, and after a few years of discontent, having abdicated his nominal sovereignty in favour of his eldest son, Napoleon Charles, he appointed his wife Hortense regent. She had left him, and gone to Paris to enjoy the pleasures of the court circle.

After Holland was incorporated with France, Hortense was obliged to relinquish the title of queen, and was usually styled Countess of St. Leu; yet she was recognised as the Ex-queen of Holland by many of the French writers of that time; she bore her reverses better than her exaltation; was an affectionate mother, and a devoted daughter; for many of her errors, the peculiar circumstances in which she was placed, are a palliation, if not an excuse.

She had a talent for making occasional poems for society. Her romances, for which she also composed the music, have been published in a collected form; some of these obtained great popularity. She died in 1847.

Hortense had three children—the above-mentioned Napoleon Charles, who died in childhood; Napoleon Louis, who was killed at an insurrection at Romagna in 1832; and Charles Louis Napoleon, now Emperor of the French, whose career has been one of extraordinary vicissitude.

HOUDETOT, SOPHIE DE LA BRICHE, COUNTESS D',

Was born at Paris, in 1730. Her father was an officer of the government; and she married the Count d'Houdetot in 1748. This lady was the friend of St. Lambert, and was highly esteemed by Rousseau and Marmontel.

The power by which Madame d'Houdetot captivated the gay, handsome, dissipated St. Lambert, or kindled the imagination of Rousseau, was not that of beauty. Her face was plain, and slightly marked with the small-pox; her eyes were not good; she was extremely short-sighted, which made her often appear ungraceful; she was small in person, and, but for her warm kindness of heart and cheerful sunshine of spirit, would have been quite overlooked in the world. To her singular power of charming, Madame d'Houdetot added talents of no common order, though never much cultivated. She was a musician, a poet, a wit; but every thing *"par la grâce de Dieu."* However, all these gifts, and her benevolence of her nature, will not make amends for her bad morals. She died in 1813, aged eighty-three. Her poems were only published as fugitive pieces.

HOWARD, ANNE, VISCOUNTESS IRWIN,

Was daughter of the Earl of Carlisle, and married first the Viscount Irwin, and afterwards Colonel Douglas. She was a poetess, and wrote in a very spirited style. She died in 1760. The best

known of her poems is the one in reply to Pope's sarcastic reflections on the sex, in his "Characters of Women."

HOWARD, CATHARINE

Fifth wife of Henry the Eighth, of England, was daughter of Lord Edmund Howard and Joyce, his wife. This marriage proved prejudicial to the Reformation, as Catharine was no friend to the Protestants. She gained such an ascendency over the king, that he gave public thanks to God for the happiness he enjoyed with her. But the next day, Archbishop Cranmer came to him with information that the queen was unfaithful to him. Henry would not at first believe this; and on Catharine's guilt being clearly proved, he wept. She was tried, found guilty, and executed on Tower-hill, in 1542, about seventeen months after her marriage. Catharine acknowledged that she was not innocent at the time of her marriage, having been seduced by a retainer of her aunt's, the Duchess of Northumberland, who had taken charge of her at her parents' death, when she was only fourteen; but persisted in asserting her fidelity to the king since their marriage. She was young and beautiful at the time of her death.

HOWITT, MARY,

Is by her mother's side directly descended from Mr. William Wood, the Irish patentee, on account of whose half-pence issued under a contract from the government of George the Second, Dean Swift raised so much disturbance with his "Drapier's Letters." His son, Charles Wood, the grandfather of Mrs. Howitt, and who became assay-master in Ireland, was the first introducer of platinum into Europe. By her father's side she is of an old race of Quakers, many of her ancestors having suffered imprisonment and spoliation of property in the early times when that people produced martyrs. Her childhood and youth were passed in the old paternal mansion in Staffordshire, whence she was married in 1821 to William Howitt, a man of congenial tastes. Of herself she relates—"My childhood was happy in many respects. It was so, indeed, as far as physical health and the enjoyment of a beautiful country, of which I had an intense relish, and the companionship of a dearly beloved sister went—but oh! there was such a cloud over all from the extreme severity of so-called religious education, it almost made cowards and hypocrites of us, and made us feel that if this were religion, it was a thing to be feared and hated. My childhood had completely two phases—one as dark as night—one as bright as day—the bright one I have attempted to describe in "My own Story,' which is the true picture of this cheerful side of the first ten years of my life. We studied poetry, botany and flower-painting, and as children wrote poetry. These pursuits were almost out of the pale of permitted Quaker pleasures, but we pursued them with a perfect passion—doing in secret that which we dared not do openly; such as reading Shakspere, translations of the classics, the elder novelists —and in fact, laying the libraries of half the little town where we lived under contribution.

"We studied French and chemistry at this time, and enabled ourselves to read Latin, storing our minds with a whole mass of heterogeneous knowledge. This was good as far as it went—but

there wanted a directing mind, a good sound teacher, and I now deplore over the secrecy, the subterfuge, the fear under which this ill-digested, ill-arranged knowledge was gained. On my marriage, of course, a new life began. The world of literature was opened to me, and a companion was by my side able and willing to direct and assist."

Soon after the marriage of Mr. and Mrs. Howitt, they published, jointly, two volumes of poems, which met with so much success, that they were rapidly followed by a variety of other works, in prose and verse. Partly to perfect themselves in the German language, and partly for the purpose of bestowing upon their children a better education than they could obtain in England, Mr. and Mrs. Howitt, about the year 1835, repaired to Germany, where they remained three years, travelling extensively, and acquainting themselves with the country, its literature, and its people; and pursuing, at the same time, their literary labours. Here Mrs. Howitt first met with the works of Frederika Bremer, which delighted her so much, that she determined to introduce them to the English public by translation. For this purpose, she acquired the Swedish language, to enable her to give them from the original; Miss Bremer's later works having all been translated from the manuscripts. Her acquaintance with the Swedish language induced her to acquire its kindred tongue, the Danish, from which, as well as from the German, she has translated numerous works.

Mrs. Howitt's marriage has been one of singular happiness, and is blessed with children of great promise. In her literary pursuits, she possesses the sympathy and good offices of her husband, himself an extensive and popular writer, and in many of her translations she has been assisted by him. It is to be lamented that talents, worth, and industry, like Mrs. Howitt's, should, through unmerited misfortune, have been striped of all substantial reward, at a period of life when she might naturally have looked for some relaxation of her labours. Mr. Howitt having embarked as partner in the "People's Journal," was, in a short time, held responsible, by its failure, for debts to a large amount. His financial ruin was the consequence; the copy-rights even of his own and his wife's works—the hard-won results of years of labour—were sacrificed, and they were obliged to begin the world anew. That their renewed exertions have met with such happy success as to warrant a hope of the retrieval of their fortunes, we have every reason to believe, and we trust, for the honour of human nature, that such exertions, based upon the honest character and good reputation of a quarter of a century, will be justly estimated, and meet with the reward they merit.

Mrs. Howitt's first prose work was "Wood Leighton," in three volumes, which was exceedingly popular. She next wrote for children the following works,—"Tales in Verse," "Tales in Prose," "Sketches of Natural History," "Birds and Flowers," "Hymns and Fireside Verses;" and also a series of books, which are very popular, called "Tales for the People and their Children,"—of these there are, "Strive and Thrive," "Hope on, Hope Ever," "Sowing and Reaping," "Alice Franklin," "Who shall be Greatest!" "Which is the Wiser?" "Little Corn, much Care," "Work and Ways," "Love and Money," "The Two Apprentices," and "My Own Story." After the publication of these, Mrs. Howitt wrote "The History of Mary Leeson," "The Children's Year," and "Our Cousins in Ohio." She published, about

1835, her largest poetical work, "The Seven Temptations." She also edited for three years, "The Drawing-Room Scrap-Book," furnishing for that work a large mass of poetry. About 1848, she collected her fugitive poems in a volume, entitled "Ballads, and other Poems."

Mrs. Howitt has also written Memoirs, in the very kindest spirit, of several Americans; those of Miss Cushman and Mrs. Mowatt have been partly used in this work.

"The Seven Temptations," the largest and most elaborate of Mrs. Howitt's poetical works, represents a series of efforts, by the impersonation of the Evil Principle, to seduce human souls to his power. In this, as well as in other of her works, we may see how earnestly the writer sought to do good. But her Ballads are the best exponents of Mrs. Howitt's genius. In these she is unrivalled, except, perhaps, by Mr. Macaulay, in modern times. The play of her warm, rich fancy, is like sunlight on icicles, giving the glow and glory of its own hues to any object, no matter how cold or colourless, it touches. Who ever read her "Midsummer Legend," without believing in fairies? This union of the tenderest human sympathies with the highest poetic faculty—that of creative fancy—is remarkable in some of her smaller poems. She has faith in human progress, and the love which makes her an earnest worker in the field of reform. All her productions manifest "that love of Christ, of the poor, and of little children, which always was, and will be, a ruling sentiment of her soul." She gains the loving admiration and esteem of her readers, and is as popular in America as in her own England. Mrs. Howitt resides in London.

HROSWITHA,

(Helena V. Rossen,) a nun of the Benedictine order, was born in Saxony, and died at Gandershein, in 984. She is known as a religious poetess through her "Comædia Sacræ VI.," edited by Schurzfleisch. These plays were written by her to suppress the reading of Terence, then a very popular author among the literary clergy of the age. She also composed a poetic narrative of the deeds performed by Otho the Great, to whom she was related, and a number of elegies. She wrote altogether in Latin. Her works were printed in Nuremberg, in 1501.

HUBER, MARY

A voluminous author, was born at Geneva, in 1710. The manner of her education is not particularly known. Her principal works are, "Le monde fou, préferé au monde sage;" "Le Systême des Théologians Anciens et Modernes, sur l'état des ames séparées des corps;" "Suite du même ouvrage, servant de résponse à M. Ruchat;" "Reduction du Spectateur Anglais." This was an abridgment of the "Spectator," but did not succeed. "Lettres sur la Réligions essentielle à l'homme." Mary Huber was a Protestant, and this latter work in particular was attacked by the divines of the Roman Catholic communion. She had wit and knowledge, but was sometimes coarse in her expressions. She died at Lyons, in France, in 1753.

HUBER, THERESA,

Daughter of the celebrated philologist Heyne, was married to Louis Ferdinand Huber, son of Michael Huber, professor at Leipsic.

She was born in 1764, at Göttingen, and was a popular German novelist. During her husband's life, she published several novels under his name. She also edited for some time the *Morgenblatt*. She died a few years since.

HUGHS, MARY,

Formerly Robson, was born in Newcastle-upon-Tyne. She married Mr. Thomas Hughs, a native of Dundee, in Scotland. Within the year after their marriage, 1818, they emigrated to America, and almost immediately on their arrival, Mrs. Hughs, with the active and efficient assistance of her husband, and under the patronage of the well-known philanthropist John Vaughan, Esq., commenced a school for young ladies in Philadelphia, and it is believed few undertakings ever rose more rapidly into popularity, as many of the mothers of the present generation, in the most distinguished families in the city, can testify. After having continued their establishment in the same house in which it was commenced, for twenty-one years, Mr. and Mrs. Hughs purchased a farm in the neighbourhood of Doylestown, Bucks County, to which they retired. Before leaving England Mrs. Hughs had written a number of juvenile books of much merit—"Aunt Mary's Tales;" "Ornaments Discovered;" "Stories for Children;" "Metamorphosis;" and "The Alchemist." On reaching the United States, Mrs. Hughs was most agreeably surprised and gratified to find that her books had been republished there, and were very popular. These works were her letters of introduction, and thus her success in her school was secured. Mrs. Hughs has contributed to several American periodicals, and written "Emma Mortimer;" "The two Schools;" "Julia Ormond;" "Buds and Blossoms;" and "The Ivy Wreath."

HUNILA

Was a noble Gothic woman, taken in battle by the Romans, and given in marriage to Bonosus, an officer of that people, who afterwards, by an act of usurpation, became for a time Emperor of Gaul, Spain, and Britain; being, however, eventually defeated by the forces sent against him, he hanged himself to avoid falling into the hands of the conqueror, Probus, by whom not only was the life of Hunila spared, but on account of her virtue and beauty, an annual pension from the imperial coffers was settled upon her, and the sons she had borne to Bonosus were suffered to enjoy their patrimonial estate.

HUNTER, ANNE,

Wife of John Hunter, the celebrated surgeon, was a sister of Sir Everard Home. She was born in 1742, and was remarkable for her literary attainments. Intimately connected with Mrs. Elizabeth Carter, Mrs. Delany, etc., Mrs. Hunter was a member of the learned *coterie* of ladies who composed that celebrated society. She excelled in lyric poetry. Several of her songs were set to music by Haydn, and greatly admired. Her productions were collected and published in one volume, previous to her decease. She died in 1821, much lamented, for her virtues as well as her talents had greatly endeared her to her friends.

HUNTINGDON, SELINA, COUNTESS OF,

Was born in 1707. She was one of three daughters and co-heirs of Washington Shirley, Earl Ferrers; the other two being Lady Kilmorey and Lady Elizabeth Nightingale. Selina, the second daughter, married, in 1728, Theophilus Hastings, Earl of Huntingdon, with whom she lived very happily till his sudden death, in October, 1746. She had several children, four of whom died young.

Probably these heavy afflictions disposed this lady to take such deep interest in religion. It was at the time when the founders of Methodism, Wesley and Whitfield, were exciting in this country a spirit of more intense devotion than was generally prevalent, and the Countess of Huntingdon embraced their doctrines with her whole heart.

She rather inclined to Whitfield's peculiar doctrines than to Wesley's; but she chose to be herself the founder of a sect, which were called "The Countess of Huntingdon's Connexion." She had the control of a large income during her forty-five years of widowhood, and as her own personal expenses were small, and she was assisted by other opulent persons, she supported a college at Trevecca, in Wales, for the education of ministers, and built sixty-four chapels, the ministers of which she assisted to support. Her largest chapel was at Bath, which she frequently attended. She created a trust for the support of her colleges and chapels after her death. And not only did she thus merit the title of public benefactor, but she also expended, annually, large sums in private charities. She lived for others, and at her death, which took place June 17th., 1791, was deeply mourned by all who knew her; even those who regarded her conduct as the result of mistaken enthusiasm, respected her for the noble virtues of her character and her Christian conduct.

HUTCHINSON, ANNE

A woman who caused much difficulty in New England soon after its settlement, went from Lincolnshire to Boston in 1635, and was the wife of one of the representatives of Boston. The members of Mr. Cotton's church used to meet every week to repeat his sermons and discourse on doctrines. She established similar meetings for women, and soon had a numerous audience. She advocated sentiments of her own, and warped the discourses of the clergymen to coincide with them. She soon threw the whole colony into a flame. The progress of her sentiments occasioned, in 1637, the first synod in America. This convention of ministers condemned eighty-two erroneous opinions then propagated in the country. Mrs. Hutchinson was called before the court in November, 1637; and, being convicted of traducing the ministers and advancing errors, was banished from Massachusetts. She went with her husband to Rhode Island; and in 1642, after her husband's death, removed into the Dutch colony beyond New Haven, where she, with most of her family, consisting of sixteen persons, were captured, and all, except one daughter, killed by the Indians. This occurred in 1643.

HUTCHINSON, LUCY,

Daughter of Sir Allan Aspley, was born in 1624. At the age of eighteen she was married to Colonel John Hutchinson, who dis-

tinguished himself as one of the most efficient among the Puritan leaders in the war between Charles the First and the Parliament. Their courtship was a very romantic one, as it is given by the lady in her "Memoir" of her husband. She says—"Never was there a passion more ardent and less idolatrous; he loved her better than his life; with inexpressible tenderness and kindness; had a most high, obliging esteem of her; yet still considered honour, religion, and duty above her; nor ever suffered the intrusion of such a dotage as should blind him from marking her imperfections." That it was "not her face he loved," but "her honour and her virtue were his mistresses," he abundantly proved; for, "on the day fixed for the marriage, when the friends of both parties were assembled, and all were waiting the appearance of the bride, she was suddenly seized with an illness, at that time often the most fatal to life and beauty. She was taken ill of small-pox; was for some time in imminent danger; and, at last, when her recovery was assured, the return of her personal attractions was considered more than doubtful. She says, indeed, herself, that her illness made her, for a long time after she had regained her health, 'the most deformed person that could be seen.'" But Mr. Hutchinson's affection was as strong as his honour. He neither doubted nor delayed to prosecute his suit; but, thankful to God for her preservation, he claimed her hand as soon as she was able to quit her chamber; and when the clergyman who performed the service, and the friends who witnessed it, were afraid to look at the wreck of her beauty. He was rewarded; for her features were restored, unblemished as before; and her form, when he presented her as his wife, justified his taste as much as her more intrinsic qualities did his judgment. They were united to each other on the 3rd. of July, 1638.

Their union was an example of the happiness which marriage confers on those who fulfil its duties in holy truth and faithful love. In the perils of war Mrs. Hutchinson was an attendant on her beloved husband; and when, after the restoration of Charles the Second, Colonel Hutchinson was imprisoned in the Tower, she followed him, and never ceased her exertions and importunities till she was permitted to visit him. When her husband was removed to Sandown Castle, in Kent, she, with some of her children, went also, and used every entreaty to be permitted to reside in the castle with him. This was refused; but she took lodgings in Deal, and walked every day to Sandown to see and cheer the prisoner. All that could be done to obtain his pardon or liberation, she did; but as Colonel Hutchinson was a Puritan and a republican on principle, and would not disclaim his opinions, though he would promise to live in quiet, his enemies listened to no pleadings for mercy. What was to have been his ultimate punishment will never be known; the damp and miserable apartment in which he was confined, brought on an illness which ended his life, September 11th., 1664, leaving his wife with eight children and an embarrassed estate to mourn his irreparable loss. Mrs. Hutchinson was not with him at his death; she had gone to their home to obtain supplies and bring away the children left there.

As he grew worse, the doctor feared delirium, and advised his brother and daughter not to defer anything they wished to say to him. Being informed of his condition, he replied with much composure, "The will of the Lord be done; I am ready." He then

gave directions concerning the disposal of his fortune, and left strict injunctions that his children should be guided in all things by their mother; "And tell her," said he, "that as she is above other women, so must she on this occasion show herself a good Christian, and above the pitch of ordinary minds."

Faithfully she fulfilled these injunctions; evincing her sorrow and her love, not by useless repinings, but by training up her children to be like their father, and employing her talents in constructing a monument to his fame. For this purpose she undertook her great work, "The Life of Colonel Hutchinson, by his widow Lucy." This has been republished in several forms, and has taken its place as an English classic.

Mrs. Hutchinson brought up her children and lived to see some of them married. The time of her decease is not known.

HYDE, ANNE, DUCHESS OF YORK,

The eldest daughter of Lord Clarendon, and mother of two of the queens of Great Britain, was born in 1638. During the exile of the royal family she attended her father abroad, and was appointed maid of honour to the Princess of Orange, the eldest sister of Charles the Second. Her intercourse with James, Duke of York, then a young and gallant soldier, commenced when Miss Hyde was in her twenty-first year. She had accompanied the Princess of Orange to Paris, on a visit to her mother, Queen Henrietta, when James saw, and fell in love with her. They were betrothed at Breda, November 24th., 1659; but there were so many difficulties in obtaining the consent of the royal family to this alliance, that they were not married till September 3rd., 1660. The ceremony was performed at Worcester House, London. The Duchess of York was a handsome and sensible woman, and lived in harmony with her husband, notwithstanding his open infidelities. Before her death she became a Roman Catholic. She died at St. James' Palace, March 31st., 1671, in her thirty-fourth year.

HYPASIA,

A most beautiful, learned, and virtuous lady of antiquity, was the daughter of Theon. who governed the Platonic school at Alexandria, in Egypt, where she was born and educated in the latter part of the fourth century. Theon was famous for his extensive knowledge and learning, but principally for being the father of Hypasia, whom, on account of her extraordinary genius, he educated not only in all the qualifications of her sex, but likewise in the most abstruse sciences. She made astonishing progress in every branch of learning. Socrates, the ecclesiastical historian, a witness of undoubted veracity, at least when he speaks in favour of a heathen philosopher, tells us that Hypasia "arrived at such a pitch of learning, as very far to exceed all the philosophers of her time:" to which Nicephorus adds, "Or those of other times." Philostorgius, a third historian of the same stamp, affirms that she surpassed her father in astronomy; and Suidas, who mentions two books of her writing, one "On the Astronomical Canon of Diophantus," and another "On the Conics of Apollonius," avers that she understood all other parts of philosophy.

She succeeded her father in the government of the Alexandrian

school, teaching out of the chair where Ammonius, Hierocles, and many other celebrated philosophers had taught; and this at a time when men of immense learning abounded at Alexandria, and in other parts of the Roman empire. Her fame was so extensive, and her worth so universally acknowledged, that she had a crowded auditory. One cannot represent to himself without pleasure the flower of all the youth of Europe, Asia, and Africa, sitting at the feet of a very beautiful woman, for such we are assured Hypasia was, all eagerly imbibing instruction from her mouth, and many doubtless love from her eyes; yet Suidas, who speaks of her marriage to Isidorus, relates at the same time that she died a virgin.

While Hypasia thus reigned the brightest ornament of Alexandria, Orestes was governor of the same place, under the Emperor Theodosius, and Cyril, bishop or patriarch. Orestes admired Hypasia, and as a wise governor, frequently consulted her. This created an intimacy between them highly displeasing to Cyril, who had a great aversion to Orestes, and who disapproved of Hypasia, as she was a heathen. The life of Orestes nearly fell a sacrifice to the fury of a Christian mob, supposed to have been incited by Cyril on account of this intimacy; and, afterwards, it being reported that Hypasia prevented a reconciliation between Cyril and Orestes, some men, headed by one Peter, a lecturer, entered into a conspiracy against her, waylaid her, and dragged her to the church called Cæsais, where, stripping her naked, they killed her with tiles, tore her to pieces, and carrying her limbs to a place called Cinaron, there burnt them to ashes.

This happened in March, about the year 415; in the tenth year of Honorius' and the sixth of Theodosius' consulship. The weak and trifling emperor was roused from his usual indifference by such an awful crime, and threatened the assassins of this incomparable woman with a merited punishment; but at the entreaties of his friends, whom Orestes had corrupted, was induced to suffer them to escape, by which means, it is added, he drew vengeance on himself and family. There are few recorded crimes of wicked men so utterly fiend-like as the unprovoked murder of the lovely, learned, and virtuous Hypasia.

ICASIA,

Spouse of Theophilus, Emperor of Constantinople, in 829. He having assembled the most beautiful young women of the empire, for the purpose of choosing a wife, fixed upon Icasia, and gave orders for her coronation; but on her answering some questions he proposed to her, in a manner at once learned and acute, he changed his mind. Icasia, therefore, retired to a monastery, where she composed many works. The emperor had the same taste, probably, for foolish flippant women, as characterized Charles the Second. King of England.

INCHBALD, ELIZABETH,

A dramatist and novelist, whose maiden name was Simpson, was born in 1756, at Stanningfield, near Bury, Suffolk. The beauty of Elizabeth Simpson was much celebrated in the circle of her acquaintance, and she appears to have been noticed by those of

a higher rank than her own circle; but an imperfection in her organs of utterance rendered her averse to society, and she would, in early youth, fly to solitude, and seek, in books, for the amusement she could not enjoy in conversation. The kind of education she received may be gathered from an observation of her own: "It is astonishing how much all girls are inclined to literature, to what boys are. My brother went to school seven years, and could not spell; I, and my two sisters, though we were never taught, could spell from our infancy."

To cure the impediment in her speech she exerted the most persevering efforts, and by repeated trials discovered the way of palliating her defects. She says that she wrote out all the words with which she had any difficulty, carried them constantly about with her, and at last perceived, or fancied she perceived, that stage declamation was favourable to this defect, rather than the reverse.

When sixteen she secretly left her family, prompted by an irrepressible desire to visit London. After escaping many dangers in this rash adventure, she married Mr. Inchbald, of Drury Lane theatre, and was for several years on the stage. Mr. Inchbald died suddenly, in 1779, and left his widow, at twenty-five years of age, entirely dependent on herself for support. She continued on the stage for a time, but left it in 1789, and from that time devoted herself solely to her literary labours. She wrote nineteen dramas, some of which were very successful, and two novels, "The Simple Story," and "Nature and Art," which rank among the standard works in that class of literature; and she edited "The British Theatre," "The Modern Theatre," and a collection of farces. Mrs. Inchbald died August 1st., 1821, aged sixty-seven.

Better than any sentiment contained in her works of fiction are the noble generosity and true Christian self-denial she practised towards her poor, unfortunate sister, whom she supported for many years. The brief notices of her charitable deeds, gathered from letters and the records of her friends, are her best monument. One writer says, "Mrs. Inchbald frequently suffered from the want of fire herself, when it is known that she had enabled others to avail themselves of that necessary of life, and her donations to her sisters and other friends in distress were generous and munificent. To her sister, Mrs. Hunt, she eventually allowed nearly a hundred per annum. At the time when Mrs. Inchbald was her own servant, she writes, 'I have raised her allowance to eighty, but in the rapid strides of her wants, and my obligation as a Christian to make no selfish refusal to the poor, a few months hence, I foresee, must make the sum a hundred.' Again, in 1810, she says, 'I say *no* to all the vanities of the world, and perhaps soon shall have to say, that I shall allow my poor infirm sister a hundred a year.'

To the last Mrs. Hunt depended on Mrs. Inchbald almost exclusively for support. The following expresses the sentiments of her feeling and affectionate heart, on the receipt of the intelligence that she had no longer a brother or sister in the world. 'To return to my melancholy, Many a time this winter, when I cried with cold, I said to myself—but thank God, my sister has not to stir from her room: she has her fire lighted every morning; all her provisions bought, and brought to her ready cooked: she would be less able to bear what I bear; and how much more should I have to suffer but from this reflection! It almost made me warm,

when I reflected that *she* suffered no cold; and yet, perhaps, this severe weather affected her also, for after only two days of dangerous illness she died. I have now buried my whole family.'"

Probably our readers would like to have a description of this excellent as well as eminent woman, who has shown an example of noble virtues under very adverse circumstances, and therefore is entitled to high estimation. Mrs. Inchbald was a strict Roman Catholic. One who knew her well thus describes her personal appearance: "'The fair muse,' as she was often termed, was, when between thirty and forty, above the middle size, rather tall, of a striking figure, but a little too erect and stiff. She was naturally fair, slightly freckled, and her hair was of a sandy auburn hue. Her face and features were beautiful, and her countenance was full of spirit and meekness." This description is from a decided admirer of hers, who winds up with observing, that "her dress was always becoming, and very seldom worth so much as *eight pence*."

INGEBORGE, OR INGELBURGA

WIFE of Philip Augustus, King of France, was born in 1175, and was the daughter of Waldemar, King of Denmark, and of his wife Sophia, a Russian princess. In 1193, she was selected, from motives of policy, by Philip Augustus, then a widower of twenty-eight, as his wife. She is represented as very beautiful and discreet, but the king, almost from the first interview, conceived a strong aversion to her, and on a frivolous pretext of Ingeborge's just discovered relationship to his first wife, he assembled the nobles of the kingdom at Compiègne, November 5th., 1193, who declared the marriage null and void. Ingeborge was present on this occasion, but having no counsellor, and not understanding the language, knew nothing of the business that the nobles were transacting, till she was informed of their decision by her interpreter, when she burst into tears, and appealed unto Rome. She was taken to an abbey, where she was kept in confinement, and almost without the necessaries of life. The pope, urged by the King of Denmark as well as by Ingeborge, refused to sanction the divorce; but Philip Augustus imprisoned the legates, and married Agnes, daughter of Berthod, Duke of Merania, a descendant of the Emperor Charlemagne. Ingeborge appealed in vain to Pope Celestine the Third; but, on his death, he was succeeded by Innocent the Third, who immediately took very severe measures, and in 1199 Philip Augustus was excommunicated, and his kingdom declared under an interdict. All the churches were closed, no baptisms, marriages, or burials were allowed to be performed, the dying were refused the benefit of the priest's services, and all the religious duties were suspended. In those days of superstition, this terrible sentence fell with tenfold weight on the people; and moved by their distress, after having resisted the papal authority for eight months, Philip at length sent Agnes to the royal castle of St. Leger, and allowed Ingeborge to return to him. But she still complained, and justly, that she had only exchanged one prison for another, and was treated with no respect. Meanwhile there was a solemn assembly held at Soissons, to give a final judgment on the demand the king made for a legal separation. The king was surrounded by a crowd of lawyers who vied with each other in urging the justice of his claim. Ingeborge was alone and defenceless; after waiting a few moments for her advocate,

the judges were about to pronounce their decision, when a young and unknown lawyer came forward and argued her cause so eloquently, that the judges dared not utter the wished-for sentence. The king, leaving the assembly, went to the abbey where Ingeborge had taken refuge, and taking her behind him, on horseback, left the city without any of his usual train. When this was told to Agnes de Merania, it affected her so deeply that she died a few days after.

Philip Augustus, still more irritated against his queen, confined her in the tower of the castle of Etampes, where no one was allowed to converse with her without his permission; her food was insufficient and coarse, her clothes hung about her in rags, and the servants who attended her were so brutal, that they were accused of wishing to cause her death by their ill-treatment. Philip endeavoured to induce his wife to take the veil, but in vain; and in 1213, after a separation of twenty years, he allowed her to reside under the same roof with him, where the sweetness of her temper, the goodness and purity of her soul, at length conquered his aversion. After the death of Philip, in 1223, Ingeborge was treated with the greatest respect by his successor; while she devoted herself chiefly to her religious duties. She died in 1236.

INGLIS, ESTHER,

Is celebrated for her skill in calligraphy, or fine writing. In the beauty, exactness, and variety of her characters, she excelled all who preceded her. In the library of Christ-church in Oxford are the Psalms of David, written in French by Mrs. Inglis, who presented them in person to Queen Elizabeth, by whom they were given to the library. Two manuscripts, written by her, were also preserved with care in the Bodleian library: one of them is entitled "Le six vingt et six Quatrains de Guy de Tour, Sieur de Pybrac, escrits par Esther Inglis, pour son dernier adieu, ce 21 ejour de Juin, 1617," The following address is, in the second leaf, written in capital letters: "To the right worshipful my very singular friende, Joseph Hall, Doctor of Divinity, and Dean of Winchester, Esther Inglis wisheth all increase of true happiness, Junii xxi. 1617." In the third leaf is pasted the head of the writer, painted upon a card. The other manuscript is entitled "Les Proverbes de Salomon; escrites en diverses sortes de lettres, par Esther Anglois, en Françoise. A. Lislebourge en Escosse,"1599. In the Royal Library, D. xvi. are "Esther Inglis's Fifty Emblems," finely drawn and written: A Lislebourg en Escosse, l'anne 1624.

Esther Inglis married, when about forty, a Scotchman, Bartholomew Kello, and had one son, who was a learned and honourable man. The time of her death is not known.

INGONDE, OR INGUNDIS,

Daughter of Siegbert the First, King of Austrasia, or Lorraine, and of his wife, the famous Brunehaut, was married about 570, to Brunechilde, or Ermenegild, second son of Leovigild, one of the Gothic kings of Spain. She was received with great pomp and tenderness by her husband and his grandmother Gosuinda. But the old queen had an aversion to Catholicism, and attempted, at first by persuasions and afterwards by threats, to convert Ingonde

to Arianism, and to have her re-baptized; but Ingonde resolutely refused to consent. Gosuinda, enraged at her firmness, seized her by the hair, threw her down, stamped upon her, and had her plunged by force into the baptistry. Ingonde, however, at length, by her patience and piety, converted her husband to her own faith, which, when his father heard of it, made him so furious, that he had his son taken prisoner and beheaded. Ingonde fled, but was captured and taken to Sicily, where she died, about 585. She was venerated as a martyr.

INGRIDA,

A NUN of the convent of St. Brigitta, in Wadstena, Sweden, who lived in 1498, wrote an epistle to her lover, which is considered the most elegant and correct specimen of the Swedish language of that period, and indeed superior to any that appeared for a long time after. This composition, full of eloquence and genuine passion, in which the sentiments of love and mystic devotion are intermingled, places Ingrida by the side of the more celebrated Heloise.

IRENE,

EMPRESS of Constantinople, was an Athenian orphan, distinguished only by her accomplishments, when, in 769, at the age of seventeen, she was married to Leo the Fourth, Emperor of Constantinople. She was banished by her husband on account of her attachment to image worship, of which the Greek church disapproved. On the death of Leo, in 780, she returned to Constantinople, and was associated in the government with her son Constantine the Sixth, then only ten years of age. Artful and cruel, Irene deposed her son in 797, and caused his eyes to be put out, and then reigned alone. On this occasion, she entered Constantinople in state, with a splendid retinue. She made Charlemagne, then Emperor of the West, a proposal of marriage, in order to preserve her Italian dominions from his grasp, and the marriage treaty was actually concluded, when Nicephorus, chancellor of the empire, conspired against her, seized her in her bed, and banished her to a nunnery in the Island of Lesbos. She was here so reduced, as to be forced to earn a scanty subsistance by her distaff, and died in the same year, 802. During her reign she submitted to be tributary to the Saracens. She governed under the direction of two ambitious eunuchs, who were perpetually plotting against each other.

IRETON, BRIDGET,

ELDEST daughter of Oliver Cromwell, was baptized at St. John's church, Huntingdon, on the 4th. of August, 1624. She was a gloomy enthusiast, and such a bigoted republican, that she grudged her father his title of Protector. Nevertheless, she is spoken of as a person of great wisdom, "humbled and not exalted by her accession of greatness." January 15th., 1647, she was married, at Norton, to the saintly Henry Ireton, Lord Deputy of Ireland; and after his death to Fleetwood, who was appointed to the same high post. She seems to have cherished as much admiration for her first husband as she entertained contempt for the second. To Fleetwood, however, her strong sense and advice were of the greatest assistance. She died at Stoke Newington, where she was buried, September 5th., 1681.

IRGE,

A Japanese princess, born 858, whose writings are said still to be in great repute in Japan.

ISABELLA OF ARRAGON

Daughter of Alphonso, Duke of Calabria, married, in 1480, John Galeazzo, Duke of Milan, who, yet in his minority, was under the protection of his uncle, Louis Sforza. When Isabella arrived at Milan, her beauty inspired the protector with a passion for her that proved fatal to her happiness. The lovers having been married only by proxy, Louis contrived to keep them apart, while he attempted to supplant the bridegroom. But Isabella repulsed him with disdain, and exhorted her husband to throw off the yoke of his uncle, and assert his rights.

The protector, artful and politic, attempted by negotiation, to annul the marriage in his own favour; but Alphonso threatened to arm Europe in his son-in-law's cause, and Louis was at length obliged to restore to his nephew his betrothed bride. His love for Isabella was now turned to hatred; and he endeavoured in every way to embitter her life. He married Alphonsina, daughter of the Duke of Ferrara, a woman as haughty and ambitious as Isabella. Compelled to reside under the same roof with her rival, and to see her station and privileges usurped, Isabella found her position so insupportable, that she wrote to her father, and grandfather, Ferdinand, King of Naples, protesting that if no means for her deliverance were devised, she would escape from her sufferings by relinquishing her life.

These princes, however, could not redress her grievances; and, in the mean time, her husband died of a slow poison, recommending his wife and children to his cousin, Charles the Eighth of France, who was passing through Pavia. Hardly had Galeazzo expired, than the party of Louis, saluting him as duke, ordered the bells to be set ringing. During this indecent and insulting display of joy, Isabella immured herself and her children, thus deprived at once of their father and their inheritance, in a dark chamber.

The French having taken Milan, Isabella fled to Naples; but that city was at length compelled to surrender to the invaders. Isabella's only son was carried captive to France, where it was intended to compel him to become a monk, and where he died by a fall from his horse. Louis Sforza was also taken prisoner and carried to France, where he died.

Isabella retired to a town in Naples, which had been assigned to her as a dower, and where she still maintained an air of state and grandeur. Her daughter, Bona Sforza, married Sigismund, King of Poland. Some time previous to her death, Isabella made a journey of devotion to Rome, where she walked to the Vatican, attended by a train of ladies, dressed in bridal ornaments. Her reputation in her youth was unblemished, but in her later years she gave occasion for censure, by admitting the attentions of Prosper Colonna. She died February 11th., 1524.

ISABELLA OF CASTILE

The celebrated Queen of Spain, daughter of John the Second,

was born in 1451, and married, in 1469, Ferdinand the Fifth, King of Arragon. After the death of her brother, Henry the Fourth, in 1474, she ascended the throne of Castile, to the exclusion of her elder sister, Joanna, who had the rightful claim to the crown. During the lifetime of her brother, Isabella had gained the favour of the estates of the kingdom to such a degree that the majority, on his death, declared for her. From the others, the victorious arms of her husband extorted acquiescence, in the battle of Toro, in 1476. After the kingdoms of Arragon and Castile were thus united, Ferdinand and Isabella assumed the royal title of Spain.

To the graces and charms of her sex, Isabella united the courage of a hero, and the sagacity of a statesman and legislator. She was always present at the transaction of state affairs, and her name was placed beside that of her husband in public ordinances. The conquest of Granada, after which the Moors were entirely expelled from Spain, and the discovery of America, were, in a great degree her work. In all her undertakings, the wise Cardinal Ximenes was her assistant.

She has been accused of severity, pride, and unbounded ambition; but these faults sometimes promoted the welfare of the kingdom, as well as her virtues and talents. A spirit like hers was necessary to humble the haughtiness of the nobles without exciting their hostility, to conquer Granada without letting loose the hordes of Africa on Europe, and to restrain the vices of her subjects, who had become corrupt by reason of the bad administration of the laws. By the introduction of a strict ceremonial, which is still to a great extent kept up at the Spanish court, she succeeded in checking the haughtiness of the numerous nobles about the person of the king, and in depriving them of their pernicious influence over him. Private warfare, which had formerly prevailed to the destruction of public tranquillity, she checked, and introduced a vigorous administration of justice. In 1492, Pope Alexander the Sixth confirmed to the royal pair the title of Catholic king, already conferred on them by Innocent the Eighth. The zeal for the Roman Catholic religion, which procured them this title, gave rise to the Inquisition, which was introduced into Spain in 1480, at the suggestion of their confessor, Torquemada. Isabella died in 1504, having extorted from her husband, (of whom she was very jealous,) an oath that he would never marry again.

ISABELLA OF FRANCE,

Youngest child of Louis the Eighth and Blanche of Castile, was born in 1224. She was early celebrated for her beauty, learning, and piety. She refused every offer of marriage, even that of the son of the Emperor Ferdinand, and declared her intention to devote herself wholly to religion. The pope, at her mother's request, wrote to dissuade her from doing this; but her answer to his letter was so full of humility, piety, and reason, that both he and Blanche were obliged to yield. She founded the monastery of Longchamp about 1260, though she never withdrew entirely from the world, or joined any religious order. Towards the end of her life she observed the most rigorous silence, to expiate for all the idle words she had spoken in her youth. She died February 12th., 1269, at the age of forty-five. For a long time it was believed that miracles were performed at her tomb.

ISABELLA OF LORRAINE,

Eldest daughter of Charles the Second of Lorraine, was married in 1420, at the age of thirteen, to René, Duke d'Anjou, brother-in-law of Charles the Sixth of France, then about fourteen. She united to great beauty, intellect, generosity, and courage. When her husband was taken prisoner by the Duke of Burgundy, in 1429, she assembled the nobles of Lorraine, placed her four children under their protection, and raised an army to rescue her husband. While he was still a prisoner, the kingdom of Sicily, by the death of Charles the First, became his; and René sent Isabella to claim it. She went there, and by her wise and skilful government acquired great popularity. In 1437, René joined her; but in less than five years he was forced to return with his family to France, by his victorious rival, Alphonso of Arragon. In 1444, Isabella's youngest daughter, Margaret of Anjou, married Henry the Sixth of England; and the misfortunes of this beloved child so preyed upon the mother, that they are supposed to have caused her death. She died at the castle d'Angers, February 28th., 1452, at the age of forty-four. Her husband's grief at her loss nearly proved fatal to him; and though he married again, he never ceased to regret her.

ISABELLA OF VALOIS,

was the daughter of Charles the Sixth of France, and Isabella of Bavaria. She was born in the Louvre palace at Paris, November 9th., 1387. In October, 1396, Isabella became the second wife of Richard the Second of England, though she was then only eight years old. When Richard was dethroned and murdered by Henry of Bolingbroke, afterwards Henry the Fourth, in 1400, Isabella remained in England for two years, treated with great respect as queen-dowager, but steadily refusing the hand of Henry's eldest son, who had fallen greatly in love with her. In 1402, Isabella returned to Paris, and at the age of eighteen married her cousin, the celebrated Archduke of Orleans, who, though some years younger than herself, she dearly loved. She died at Blois, September 13th., 1410, leaving an infant daughter only a few weeks old.

ISABELLA, QUEEN OF HUNGARY,

Sister of Sigismund Augustus, King of Poland, married, in 1539, John Zapolita, King of Hungary. In 1540, she brought him a son, while he was besieging the castle of Fogarras; and he was so transported at the news that he gave a splendid feast to his soldiers, and died of intemperance on the occasion. Isabella, unable to retain the crown for her son, implored aid from the Ottoman Porte, the armies of which, entering Hungary, vanquished the troops of Ferdinand of Austria, employed in the siege of Buda. Solyman, who headed his troops in person, sent magnificent presents to the young king, whom he entreated he might be allowed to see. He excused himself, at the same time, from visiting the queen, lest their interview might prove injurious to her fame. Isabella, while she acknowledged the kindness and delicacy of the Sultan, hesitated whether to trust her son in the Ottoman camp. But, at length, impressed by the services which Solyman had rendered to her, and overcome by the remonstrances of her counsellors, she determined

on a compliance with the request. The prince, in a superb cradle, on a carriage of state, accompanied by his nurse, with some noble matrons and lords of court, was conveyed to the camp. He was received by Solyman, who tenderly caressed him, and presented him to his sons Bajazet and Selim, with every royal honour, as a vassal of the Ottoman Porte, and the son of John Zapolita, whom he highly esteemed.

But these specious appearances proved but a cover to the insidious purposes of the Sultan, who, throwing off the mask, seized upon Buda, September 5th., 1541, and obliged Isabella to retire to Lippa, with the poor consolation of a promise, that when her son became of age, Hungary should be restored to him. In this reverse of fortune, Isabella displayed great constancy, and endeavoured to content herself with the title of Regent of Transylvania, which the rapacity of Solyman had left to her. But, having appointed as her coadjutor in the administration of the government, George Martinusias, a monk, she experienced from him a thousand mortifications, and found the title of regent but an empty honour. A rupture with Martinusias was the consequence; when, enraged at the loss of his authority, he called in the assistance of Ferdinand of Austria, who sent an army into Hungary, and compelled Isabella, in 1551, to resign Transylvania into his hands, and to retire to Cassovia. While on her journey to Cassovia, the ruggedness of the roads obliged her to descend from her carriage; when, looking back to Transylvania while the driver was extricating his wheels, and recolleeting her former situation, she carved her name on a tree, with this sentenee—"*Sic Fata volunt*"—"So Fate decrees."

Her disposition was too restless and active to allow her to remain long at Cassovia. She went to Silesia, and thence to Poland, where her mother, Bonna Sforza, resided. In the hope of regaining her power, she continued to correspond with the grandees of Transylvania; and she also again applied to Solyman. In 1556, she was, by the efforts of the Sultan, restored to Transylvania. She maintained her authority during the rest of her life, without imparting any share of it to her son, John Sigismund. She died September 5th., 1558.

Isabella was a warm Roman Catholic, and some of her regulations were directed with much severity against the heretics. She was a woman of great talents and learning. Her son, after her death, declared in favour of the Protestants.

ISABELLA II., QUEEN OF SPAIN,

Was born at Madrid, October 10th., 1830. Her father, Ferdinand the Seventh, died when she was three years and six months old; Isabella was immediately proclaimed Queen, and her mother, Maria Christina, Regent of Spain. The biography of Maria Christina will be found in its place; we need only say here, that her influence had made her daughter Queen, by persuading Ferdinand to issue his famous decree, styled pragmatic, revoking the Salic law which prohibited the rule of a female sovereign. This law, introduced into Castile by the Bourbon family on their accession to the Spanish throne, could not have had much root in the affections of a loyal people, who kept the traditionary memory of their glorious Queen, Isabella the First, still in their hearts; and this child-queen was another Isabella. There is no doubt that the bulk of the

nation inclined warmly to sustain her claims, and but for the influence of the priests and fanatical monks in favour of the bigoted Don Carlos, younger brother of the deceased Ferdinand, there would have been no bloody civil war. That Isabella the Second was the choice of the people is proved by the acts of the legislative Cortes, which in 1834 almost unanimously decreed that the pretender—Don Carlos, and his descendants—should be for ever exiled from the Spanish throne; and this decree was confirmed by the constituent Cortes in 1836, without a single dissentient voice.

Isabella the Second, thus made queen by her father's will, was acknowledged by the national authority, and surrounded from her cradle with the pomp and observance of royalty; yet her childhood and youth were, probably, less happy than that of any little girl in humble life, who has a good mother and a quiet home, where she may grow up in the love of God, the fear of evil, and in steadfast devotion to her duties. Isabella was nurtured among the worst influences of civil strife and bloodshed, because religious fanaticism as well as political prejudices were involved in the struggle. When she was ten years old, her mother, Maria Christina, resigned the regency and retired to France; Espartero became regent. Isabella was for three years under the influence of instructors of his choosing; and he endeavoured, there is no doubt, to have her mind rightly directed. By a decree of the Cortes, the young queen was declared to have attained her majority on the 15th. of October, 1843; she has since reigned as the sovereign of Spain, and has been acknowledged such by all the European and American governments.

In 1845, Maria Christina returned to Madrid, and soon obtained much influence over Isabella. This, it was apparent, was used to direct the young queen in her choice of a husband. Isabella had one sister, Louisa, the Infanta, who was next heir to the crown, if the eldest died without offspring. Those keen rivals for political power, England and France, watched to obtain or keep a paramount influence in Spanish affairs. The selfish policy of Louis Philippe, aided by Guizot and Maria Christina, finally prevailed, and forced upon the Spanish nation a prince of the house of Bourbon as husband of Isabella. There were two Bourbon princes, brothers, Francisco and Enrique, sons of Don Francisco, brother of Maria Christina; of these, the youngest had some talent and was attractive; the eldest was weak in intellect and disagreeable in manners; if Isabella could be prevailed upon to marry this imbecile, and a son of Louis Philippe could obtain the hand of the Infanta Louisa, the predominance of French influence would be secured. It was done—both plans succeeded, and Isabella soon afterwards conferred on her husband the title of king.

It hardly seems credible that a crowned queen would thus give apparently, her free assent to her own marriage, if the bridegroom had been utterly hateful to her. But two circumstances are certain —she was not old enough to make a judicious choice; and she was urged into the measure while she did not wish to marry at all. She appeared to resign herself to the guidance of others, and doubtless hoped she might find happiness.

But this contentment with her lot did not long continue. Early in the following year, 1847, there arose a dislike on the part of the queen towards her husband, and soon the royal pair became

completely estranged from each other, and neither appeared together in public, nor had the slightest communication in private. The people seemed to sympathize warmly with the queen, and she was loudly cheered whenever she drove out, or attended any of the theatres or bull-fights at Madrid.

On the accession of Narvaez to office, as President of the Council, he used his utmost endeavours to effect a reconciliation, and at length succeeded. The meeting between the royal pair occurred October 13th., 1847.

Since then there have been estrangements and reconciliations; it seems almost hopeless to anticipate conjugal happiness, or even quiet, for Isabella. The only event which appeared likely to give a new and healthy tone to her mind, was motherhood. She gave birth to a son in the autumn of 1850, but, unfortunately, the child lived only a few hours. She has since given birth to another child, which also died in infancy. If these children had survived, and her affections had thus been warmly awakened, there would be little doubt of her becoming a changed being. That she has talents of a much higher order than was given her credit for in childhood is now evident. She certainly possesses great physical courage, and a strong will. She manages the wildest and most fiery steed with the coolness and skill of a knight of chivalry. She delights in driving and riding, and exhibits much, even daring energy. She is prompt in her attention to the duties of her government; and, what is best of all, she evinces that sympathy for her people, and confidence in their loyalty, which are never felt by a crafty, cruel, or selfish ruler. In all her speeches from the throne there is a generous, even liberal spirit apparent; and were it not for the obstacles which priestcraft interposes, there can be little doubt that the queen would move onward with her government to effect the reforms so much needed. In "features and complexion," Isabella bears a striking resemblance to her father, Ferdinand the Sixth, and his line of the Bourbons; but her forehead has a better development, and she is, undoubtedly, of a nobler disposition.

ISAURE, CLEMENCE, OR CLEMENZA,

A LADY of Toulouse, in France, celebrated for her learning. She instituted the Jeux Floraux, or Floral Games, in that city, where prizes were bestowed on the successful poetical competitors. She was born in 1464, and was the daughter of Ludovico Isaure, who died when Clemence was only five years old.

Some years afterwards the romance of her life began. Near her garden dwelt Raoul, a young troubadour, who fell in love with her for her genius and beauty, and communicated his passion in songs in which her name and his were united. The maiden replied with flowers, whose meaning Raoul could easily interpret. He was the natural son of Count Raymond, of Toulouse, and followed his father to the war against the Emperor Maximilian. In the battle of Guigenaste both were slain, and Clemence resolved to take the veil. Before doing so, however, she renewed the poetic festival which had been established by the gay company of the seven troubadours, but had been long forgotten, and assigned as prizes for the victors the five different flowers, wrought in gold and silver, with which she had replied to her lover's passion. She fixed on

the first of May as the day for the distribution of the prizes; and she herself composed an ode on spring for the occasion, which acquired for her the surname of the *Sappho of Toulouse.* Her character was tinged with melancholy, which the loss of her lover probably heightened; and her poems partake of this plaintive style. Her works were printed at Toulouse in 1505. They remained a long time in oblivion, and perhaps never would have seen the light but for the fortunate discovery of M. Alexandre Dumenge. There are extant two copies of this precious volume, which is entitled "Dictats de Dona Clamenza Isaure;" it consists of cantos or odes; the principal and most finished is called "Plainte d' Amour."

The queen of poetry, as her contemporaries entitled her, died in the first year of the great reign of Frances the First and Leo the Tenth. Her mortal remains were deposited in the choir of the church of Notre Dame, at Toulouse. A bronze tablet, inscribed with a highly eulogistic tribute to her fame, still remains, at the foot of a statue of Clemence. After the lapse of three centuries, it required nothing less than the convulsions of the French Revolution of 1789 to suspend the floral games; they were reinstated under Napoleon, as a municipal institution, in 1806. The memory of Clemence Isaure lived "green with immortal bays;" for centuries the Toulousians had made her their boast—but "all that beauty, all that wit e'er gave," could find no grace with the *patriots* of 1793, That intelligent body of citizens voted Clemence Isaure an "aristocrat," and, as such, sentenced her bronze monument to be melted down, and used for vulgar purposes. Fortunately, the honest artisan to whom the work was consigned, had a feeling which saved this venerable relic. At the risk of his head, he substituted some other bronze, and concealed the tablet till a time of political safety arrived.

IVREA, MANZOLI DEL MONTE, GIOVANNA,

Was born at Genoa, She received the rudiments of her education at the convent of Benedictine nuns in Genoa, and was afterwards placed at the monastery of St. Andrew, in the same city, where her studies were pursued on a more extended base. After her marriage with Count Manzoli del Monte, she resided in Modena, and indulged in the desire for improvement, for which she was furnished with opportunities. She was instructed in Natural Philosophy by Father Pompilio Pozzetti, a man of great erudition, who directed her in the study of the classics, as well as in every science. Her own inclinations led her almost exclusively to experimental science—but to gratify the earnest wish of her husband, she devoted part of her time to imaginitive works, and these met with distinguished success. She was invited to be a member of "The Arcadia," at Rome, of the Academy of the *Indefessi* at Alexandria, and that of *Arts, Letters, and Science* at Modena.

She has witten "La Tarquinia, a vision in verse," "A Collection of Sonnets," "A Collection of Epigrams, and several Odes.

JAGIELLO, APPOLONIA,

Distinguished for her heroic patriotism, was born about the year 1825, in Lithuania, a part of the land where Thaddeus Kosciusko spent his first days. She was educated at Cracow, the ancient capital of Poland—a city filled with monuments and memorials sadly recalling to the mind of every Pole the past glory of his native land. There, and in Warsaw and Vienna, she passed the days of her early girlhood.

She was about nineteen when the attempt at revolution of 1846 broke out at Cracow, and in this struggle for freedom Mademoiselle Jagiello took an active part. She was seen on horseback, in the picturesque costume of the Polish soldier, in the midst of the patriots who first planted the white eagle and the flag of freedom on the castles of the ancient capital of her country, and was one of the handful of heroes who fought the battle near Podgorze, against a tenfold stronger enemy.

After the Polish uprising, which commenced in Cracow, was suppressed, Mademoiselle Jagiello reassumed female dress, and remained undetected for a few weeks in that city. From thence she removed to Warsaw, and remained there and in the neighbouring country, in quiet retirement among her friends. But the struggle of 1848 found her again at Cracow, in the midst of the combatants. Alas! that effort was but a dream—it accomplished nothing—it perished like all other European attempts at revolutions of that year, so great in grand promises, so mean in fulfilment.

Mademoiselle Jagiello then left Cracow for Vienna, where she arrived in time to take part in the engagement at the faubourg Widen. Her chief object in going to Vienna was to inform herself of the character of that struggle, and to carry news to the Hungarians, who were then in the midst of a war, which she and her countrymen regarded as involving the liberation of her beloved Poland, and presaging the final regeneration of Europe. With the aid of devoted friends, she reached Presburg safely, and from that place, in the disguise of a peasant, was conveyed by the peasantry carrying provisions for the army, to the village of St. Paul.

After many dangers and hardships in crossing the country occupied by the Austrians, and swimming on horseback two rivers, she at last, on the 15th. of August, 1848, reached the Hungarian camp, near the village of Eneszey, just before the battle there fought, in which the Austrians were defeated, and lost General Wist. This was the first Hungarian battle in which our heroine took part as volunteer. She was soon promoted to the rank of lieutenant, and, at the request of her Hungarian friends, took charge of a hospital in Comorn. Whilst there, she joined, as a volunteer, the expedition of twelve thousand troops under the command of the gallant General Klapka, which made a sally, and took Raab. She returned in safety to Comorn, where she remained, superintending the hospital, until the capitulation of the fortress.

She went to the United States in December, 1849, with Governor Ladislas Ujhazy and his family, where she and her heroic friends received a most enthusiastic welcome.

JAMES, MARIA,

Is the daughter of a Welsh emigrant, who went to America in the early part of this century, when his daughter was about seven years old, and settled in the northern part of the state of New York. Maria James received but a very slight education, but from her earliest youth evinced a poetical talent very remarkable in a person circumstanced as she was; occupying generally the position of nursery-maid, or servant in families in the towns of that state. Her poems, with a preface by Alonzo Potter, D.D., now Bishop of Pennsylvania, were published in 1839.

JAMESON, ANNA,

Is one of the most gifted and accomplished of the living female writers of Great Britain. Her father, Mr. Murphy, was an Irish gentleman of high repute as an artist, and held the office of Painter in Ordinary to her Royal Highness Princess Charlotte. By her order he undertook to paint the "Windsor Beauties," so called; but before these were completed, the sudden death of the princess put a stop to the plan. Mr. Murphy lost his place; and his pictures, from which he had anticipated both fame and fortune, were left on his hands, without any remuneration. It was to aid the sale of these portraits, when engraved and published, that his daughter, then Mrs. Jameson, wrote the illustrative memoirs which form her work, entitled "The Beauties of the Court of King Charles the Second," published in London, in 1833. Prior to this, however, Mrs. Jameson had become known as a graceful writer and accomplished critic on the Beautiful in Art, as well as a spirited delineator of Life. Her first work was the "Diary of an Ennuyee," published in London, in 1825, about two years after her marriage with Captain Jameson, an officer in the British army. Of this marriage—union it has never been—we will only say here, that it seems to have exercised an unfortunate influence over the mind of Mrs. Jameson, which is greatly to be regretted, because it mars, in a degree, all her works; but especially her latter ones, by fettering the noblest aspirations of her genius, instinctively feminine, and therefore only capable of feeling the full compass of its powers when devoted to the True and the Good. We shall advert to this again. The "Diary of an Ennuyée" was published anonymously; it depicted an enthusiastic, poetic, broken-hearted young lady, on her travels abroad; much space is here given to descriptions of works of art at Rome, and other Italian cities. This, on the whole, is Mrs. Jameson's most popular and captivating work; it appeals warmly to the sensibilities of the young of her own sex: its sketches of adventures, characters, and pictures, are racy and fresh; and the sympathy with the secret sorrows of the writer is ingeniously kept alive to the end. Her second work was "The Lives of the Poets," published in two volumes, in 1829; which was followed by "Memoirs of Celebrated Female Sovereigns," also in two volumes.

In 1832, appeared "Characteristics of Women, Moral, Poetical, and Historical;" in many respects this is the best and most finished production of Mrs. Jameson's genius; the following year came out her "Beauties of the Court of Charles the Second."

Mrs. Jameson next visited America, going directly from New York to Toronto, Upper Canada, where she passed the winter. Her husband had been stationed for many years in Canada; she had not seen him since her marriage; it has been said that they parted at the altar; but the painful circumstance that they only met as acquaintances, not even as friends, was too well known to require an apology for stating it here. "Winter Studies and Summer Rambles," is the title of the work published in 1838, in which Mrs. Jameson records her observations on Canada and the United States, as far as she travelled.

In 1840, she produced a translation of the dramas of the Princess Amelia of Saxony, under the title of "Pictures of the Social Life of Germany;" and in 1842, "A Handbook to the Public Galleries of Art in and near London;" after this, in 1844, came a second work of the same nature, entitled "A Companion to the Private Galleries of Art in London;" and shortly afterwards a series of biographical notices of the early Italian painters from Cimabue to Bassano. In 1846, this indefatigable, accomplished, and versatile author gave to the world a volume of "Memoirs and Essays," being a series of papers chiefly on the fine arts and artists; and in 1848, appeared the first portion of a most important and laborious work illustrative of "Sacred and Legendary Art;" this comprised legends of scriptural characters, and of those who lived, or were supposed to have done so, in the early ages of Christianity. The second portion was entitled "Legends of the Monastic Orders;" and the third "Legends of the Madonna;" the former appeared in 1850, and the latter in 1852. These volumes throw much light upon the religious ideas of the middle ages; they are full of curious and interesting lore, and are richly illustrated by sketches and etchings copied from ancient missals and other scarce books, by the author. "A Common-place Book of Thoughts, Memories, and Fancies, Original and Selected," was Mrs. Jameson's next contribution to literature; it is divided into two parts—one on "Ethics and Characters," and the other on "Literature and Art;" and exhibits to great advantage the fine taste, extensive reading, and indefatigable industry of its compiler, and, to some extent, author.

On the 14th. of February, 1855, Mrs. Jameson delivered a lecture on works of mercy and benevolence to a female audience, which was afterwards published under the title of "Sisters of Charity Abroad and at Home;" it is a small book, but few will deny its importance. Reading this, and the other works of the author, we may well say in the words of a recent biographer of this highly-talented lady:—"A spirit of intense sympathy with her own sex does indeed run, like a golden vein, through the writings of Mrs. Jameson, whatever be their subject or aim; and her reverence for the good and great—her pity for the erring among them—her honest joy at their successes and regret for their failures, characterize her not less admirably as a woman, than do the brilliant qualities of her enlightened and elevated mind as an author."

Mrs. Jameson has an earnest and loving admiration for genius, a discriminating sense of the benefits it confers upon the world, and an unselfish eagerness to point out its merits and services. All this is seen in her very pleasing descriptions of the many celebrated men and women she had encountered. She has a deep sense of the dignity of her own sex; she seeks to elevate woman,

and many of her reflections on this subject are wise and salutary. We differ from her views in some material points, but we believe her sincerely devoted to what she considers the way of improvement. Of her extraordinary talents there can be no doubt.

JANE OF FLANDERS,

Countess of Montfort, was one of the most extraordinary women of her age. Her husband, the Count de Montfort, having been, in 1342, made prisoner and conducted to Paris, she assembled the inhabitants of Rennes, her place of residence, and by her eloquence, aided by the pity inspired by her infant son, moved the people to take up arms in her behalf; and thus she soon found herself in a position to protect her rights. Having shut herself up in the fortress of Hennebonne, Charles de Blois, her husband's enemy, besieged her there; she made an obstinate defence, and exhibited many of the qualities of a commander. The repeated breaches made in the walls at length rendered it necessary for the besieged, who were diminished in numbers, and exhausted by fatigue, to treat for a capitulation. During a conference for that purpose, in which the Bishop of Leon was engaged with Charles de Blois, the Countess, who had mounted a high tower, which commanded a view of the sea, descried some sails at a distance, and immediately exclaimed "Behold the succours! the English succours! no capitulation!"

This fleet, prepared by Edward the Third for the relief of Hennebonne, having been detained by contrary winds, entered the harbour, under the command of Sir Walter Mauny. The garrison, by this reinforcement animated with fresh spirit, immediately sallied forth, beat the besiegers from their posts, and obliged them to retreat. The flames of war still continued their devastations, when Charles de Blois, having invested the fortress of Roche de Rien, the Countess of Montfort, reinforced by some English troops, attacked him, during the night, in his entrenchments, dispersed his army, and took him prisoner. His wife, in whose right he had pretended to Brittany, compelled by the captivity of her husband, assumed, in her turn, the government of the party; and opposed herself, a formidable and worthy rival, both in the cabinet and field, to the Countess of Montfort.

The mediation of France and England failed to put an end to the disputes in Brittany, till Charles de Blois was at length slain, at the battle of Auray. The young Count de Montfort soon after obtained possession of the duchy, and, though a zealous partizan of England, had his title acknowledged by the French king, to whom he did homage for his dominions.

JARDINS, MARIE CATHARINE DES,

Was born about 1640, at Alençon, in Normandy, where her father was provost. She went when young to Paris, where she supported herself for some time by writing novels and dramas. She was three times married; first, to M. Villedieu, a young captain of the infantry, who was only separated, not divorced, from a former wife; after his death, to the Marquis de la Chasse, who was also only parted from his wife; and, for the third time, to one of her cousins, who allowed her to resume the name of Villedieu. She soon after

retired to a little village, called Clinchemare, in the province of Maine, where she died in 1683.

Her works were printed in 1702, and form ten duodecimo volumes. Her compositions consisted of dramas, miscellaneous poems, fables, and romances; among which latter class are "Les Disordres de l' Amour;" "Portraits des Faiblesses Humains;" "Les Exiles de la Cour d'Auguste;" "Cleonice;" "Carmeute;" "Les Galanteries Grenadines;" "Les Amours des Grands Hommes;" "Les Memoirs du Serail;" etc.

Her style is rapid and animated; but she is often incorrect, and her incidents improbable. Her short stories certainly extinguished the taste for tedious romances, and led the way to the novel; but were by no means of such excellence as those that have since been written. Her verse is inferior to her prose. Her society was much sought by men of learning, wit, and fashion; and her conduct during her widowhood was by no means irreproachable. But good morals were not then the fashion in French society.

JARZOFF, MADEMOISELLA,

Obtained, in 1837, the prize offered by the Imperial Academy of Sciences at St. Petersburg, for "Useful Reading for Children." Her books for the young are much praised.

JEANNE DE BOURBON,

Daughter of Pierre the First, Duke de Bourbon, was born at Vincennes, near Paris, February 3rd., 1337. In 1350, when about thirteen, she married Charles, who was nearly the same age, afterwards Charles the Fifth of France, eldest son of King John. She was a very beautiful woman, and her husband was much attached to her. He had a high opinion of her judgment, often consulted her on state affairs, and loved to see her surrounded by all the pomp and luxury suited to her station. On days of solemnity, Charles frequently brought his wife, whom he called "the sun of his kingdom," with him to the parliament, where she took her seat by his side. By his will, he left the regency to Jeanne, although he had three brothers of mature age. However, his queen died before him, at the Hotel de St. Paul, in Paris, February 11th, 1378. Her death proved a real misfortune to France. She is spoken of by historians as one of the most accomplished and virtuous princesses of her time.

JEANNE OF FRANCE AND NAVARRE,

Wife of Philip the Fourth of France, was the only child and heiress of Henry the First, King of Navarre and Count of Champagne. The Count de Bar having attacked Champagne, she placed herself at the head of a small army, forced him to surrender, and kept him a long time in prison. But her most solid title to glory, is the having founded the famous college of Navarre.

Jeanne of Navarre died at Vincennes, in 1304, aged thirty-three. Her husband was devotedly attached to her, and she fully deserved his love. Philip never took the titles of King of Navarre, or of Count of Champagne and of Brie; and to all his ordinances relative to the government of these principalities, he always added that he acted with the concurrence of his dear companion; and Jeanne

added her seal to that of her husband. Jeanne was married at the age of thirteen, and, during her twenty years of wedded life, she bore her husband seven children. She was equally beautiful, eloquent generous, and courageous.

JEWSBURY, GERALDINE E.,

Is a younger sister of the late Mrs. Fletcher, who always highly estimated her abilities, and prophesied for her a career even more successful than her own. "Zoe, on the History of Two Lives," published in 1845, was the first work which drew public attention towards its author. It exhibits great power and originality, but contrasts strongly in its tone of feverish excitement, and passionate unrest, with the calmness and symplicity which characterizes Miss Jewsbury's later works. These are "The Half Sisters," a tale published in 1848; "Marian Withers," a story of middle class life in the manufacturing districts; "The History of an Adopted Child," a book for young people, issued in 1852; and another novel entitled "Constance Herbert," in which is inculcated the duty of self-sacrifice to prevent the extension of hereditary insanity.

JEWSBURY, MARIA JANE.

We choose to retain the name by which this gifted woman was known as an authoress, although she had changed it before her decease; but we can never think of her as Mrs. Fletcher. Miss Jewsbury was born about 1800, in Warwickshire. In early youth she lost her mother, and was thenceforth called to take her place at the head of a large family. Her father, soon after her mother's death, removed to Manchester; and here, in the midst of a busy population, oppressed with ill health, and the grave cares of life, the promptings of genius still triumphed, and the young lady found time to dream dreams of literary distinction, which the energy of her mind, in a few years, converted into realities.

It was at this period that she addressed a letter to Wordsworth, full of the enthusiasm of an ardent imagination: this led to a correspondence with the bard of "the Excursion," which soon ripened into permanent friendship. She was materially assisted in the development of her talents, and the circulation of her literary efforts, by the advice and active kindness of Mr. Alaric Watts, at that time a resident in Manchester: these obligations she always gratefully acknowledged.

Her first work was entitled "Phantasmagoria; or, Essays of Life and Literature,"—which was well received by the public. This was followed by "Letters to the Young," written soon after a severe illness: then appeared "Lays for Leisure Hours." Her last work was her "Three Histories," which she allows displays much of her own character and feelings. But her best writings are to be found in the periodicals and annuals, to which she was a large and most popular contributor.

In 1833, she married Mr. Fletcher, a gentleman who held an office under the London East India Company—and soon after her marriage left England with her husband for Bombay. She anticipated with eager pleasure the riches of nature and antiquity, which the gorgeous East would open before her—but the buoyant and active spirit was soon to be called to another and higher existence.

She died a short time after reaching India, and sleeps in that "clime of the sun," a fit resting-place for her warm and ardent heart

JOANNA,

Countess of Hainault and Flanders. Baldwin, Count of Flanders, born in 1171, was one of the heroes of the fourth crusade, when he set out on which, he left two young daughters, Joan and Margaret—the former destined to be his heiress and successor. Their mother, Mary di Sciampagna, died at Acre, in making a pilgrimage to the Holy Land. During the absence of Baldwin, Flanders was governed by the guardian and cousin of the infants, Philip of Namur.

Joan, from early girlhood, manifested an imperious will and ardent desire for sway. Profiting by a rumour of the death of her father, which began to be spread abroad, she seized the reins of government, and caused herself, in 1209, to be declared Countess of Hainault and Flanders. Two years after this she formed a marriage, which, judging from its results, must have arisen on her side from motives of policy, unmingled with affection. The husband she selected was Ferdinand, son of Sancho, King of Portugal. Uncertain in disposition, unskilful in conduct, and weak in design, Ferdinand attempted various expeditions, and performed all with ill-success. He began by forming an alliance with Philip Augustus; then owing to some frivolous pique we find him deserting to the English, just at the time of the famous battle of Bouvines. Covered with wounds, he fell into the hands of the French, and was conveyed a prisoner to Paris, where he remained fifteen years in captivity. Joan appears to have considered him well disposed of, as she maintained an amicable relation with Philip Augustus, and afterwards with Louis the Eighth. These kings were her friends, supporters, and trusty allies. No doubt they consulted her wishes in retaining the unhappy Ferdinand in the Louvre, while they granted her the honours and privileges of a sovereign *per se*, among which was the holding an unsheathed sword before them. She seems to have governed with vigour and judgment. Her political treaties were made with a sagacity rare at that period. She had none of the tenderness of an amiable woman, but was gifted with the shrewd sense and hardness of a statesman. Circumstances soon arose before which a less stout heart would have quailed, and a more sensitive conscience refused to act.

In 1225, a broken-down, grey-headed, feeble old man made his appearance in Lisle, and declared himself to be Baldwin, the father of the countess, returned to resume his sovereignty! Joan boldly asserted that he was an impostor, and denied him admission to the palace; but his piteous tale, his venerable appearance, and the natural bias of the populace to side with the oppressed, gained him numerous partizans. Joan's residence was surrounded by a tumultuous mob, and she hastily fled to Peronne, and put herself under the protection of her trusty friend King Louis, who summoned the soi-disant Baldwin to appear before his tribunal, when as suzerain he would pronounce between the contending parties. He decided that the old man was an impostor, and as such, ordered him out of the kingdom, though he respected the safe-conduct under which he had presented himself, and had him carried safely beyond the frontiers. The countess being reinstated in her domains, showed

by her cruelty that she did not despise the claims of the wretched veteran. She sent persons to seize him, and when under her jurisdiction, after submitting his aged limbs to the torture, she caused him to be decapitated. Kneeling on the scaffold, with one hand on the crucifix, and his head on the block, he repeated that he was the true and real Baldwin, Count of Flanders. At a neighbouring window appeared a pale visage, with closed teeth and contracted muscles—it was Joan—who took a fearful satisfaction in seeing with her own eyes the fulfilment of her dire will!

After this scene of blood, the countess governed Flanders peacefully and prosperously for sixteen years. The justice of St. Louis when he ascended the throne of France opened the prison-doors of Ferdinand; but the privations, and sufferings, and solitude of years, had weakened his moral and physical economy—he was prematurely old—and did not live to enjoy his freedom, so long wished for. The widow then espoused Thomas of Savoy. The day after this marriage, mounted in a stately car with her husband, she went in procession through the city of Lisle; but when she arrived at the place where her father had been executed, it is said that a bloody phantom rose before her—the head but half attached to the bust—and uttered the most frightful menaces. Who shall pronounce whether this apparition was the effect of a guilty conscience, stimulated by the accusations of the populace, or a nervous disorder, the beginning of Divine vengeance! At all events, from that day Joan led a life of agony and terror, always haunted by the fatal spectre. Consulting holy churchmen, she was advised to build a monastery on the very spot where the phantom rose. Joan not only did this, but also erected a hospital and two convents; and that her repentance might prove still more efficacious, assumed herself the habit of a nun, and died in the cloister in the year 1241. Her death-bed was surrounded by the holy sisterhood, who lavished every comfort of religion upon her; she grasped convulsively the crucifix, and her last words were, in accents of despair, "Will God forgive me?"

JOANNA, OR JANE OF NAVARRE,

Consort of Henry the Fourth of England, was the second daughter of Charles d'Albert, King of Navarre, surnamed the Bad. Her mother was Jane, daughter of John, King of France. Joanna was born about 1370, and in 1386, she married John de Montfort, Duke of Bretagne, surnamed the Valiant, by whom she was tenderly beloved, and who left her regent and sole guardian of the young duke, their eldest son, on his death, in 1399. In 1402, Joanna married Henry of Lancaster, King of England, who died in 1413; after which event, Joanna still remained in England. In 1419, she was arrested on a charge of witchcraft against the king, Henry the Fifth, her step-son. She was condemned, deprived of all her property, and imprisoned till 1422, when she was set free, and her dower restored. She died at Havering Bower, in 1437. Joanna had nine children by the Duke of Bretagne, some of whom died before her; but none by Henry the Fourth. She was a beautiful and very intelligent woman.

JOANNA,

Of Naples, daughter of Robert, King of Naples, of the Anjou dynasty, succeeded her father in 1343. She was then sixteen, hand-

some and accomplished. She had been for some time married to her cousin Andreas of Hungary; but this union was not a happy one. Andreas claimed to be king and to share his wife's authority, which, by her father's will, had been left solely to her. The conduct of Andreas, and his haughty manners, offended the Neapolitan nobility, and his Hungarian guards excited their jealousy. A conspiracy was formed by the nobles, and one night while the court was at Aversa, Andreas was strangled, and his body thrown out of a window of the castle.

Joanna went immediately to Naples, and thence issued orders for the apprehension of the murderers. Many persons were put to a cruel death as accessaries, but public opinion still implicated the queen in the murder. The same year Joanna married her cousin Louis, Prince of Tarentum. Soon after Louis, King of Hungary, the brother of Andreas, came with an army to avenge his brother's death. He defeated the queen's troops, and entered Naples. Joanna then took refuge in her hereditary principality of Provence. She soon repaired to Avignon, and, before Pope Clement the Sixth, protested her innocence and demanded a trial. She was tried and acquitted; and, out of gratitude, she gave up to the papal see the town and county of Avignon.

In the mean time, a pestilence had frightened away the Hungarians from Naples, and Joanna, returning to her kingdom, was solemnly crowned with her husband, in 1351. Joan reigned many years in peace. Having lost her husband in 1362, she married James of Arragon, a Prince of Majorca, and on his death she again married, in 1376, Otho, Duke of Brunswick; but having no children, she gave her niece Margaret to Charles, Duke of Durazzo, and appointing him her successor. On the breaking out of the schism between Urban the Sixth and Clement the Seventh, Joanna took the part of the latter. Urban excommunicated her, and gave her kingdom to Charles Durazzo, who revolted against his sovereign and benefactress. With the aid of the pope he raised troops, defeated the queen, and took her prisoner. He then tried to induce Joanna to abdicate in his favour; but she firmly refused, and named Louis of Anjou, brother of Charles the Fifth, King of France, as her successor. Charles then transferred Joanna to the castle of Muro, in Basilicata, where he caused her to be murdered, in 1382. She was a woman of great accomplishments, and many good qualities.

JOCHEBED,

Wife of Amram, and mother of Miriam, Aaron, and Moses, has stamped her memory indelibly on the heart of Jew and Christian. She was grand-daughter of Levi; her husband was also of the same family or tribe; their exact relationship is not decided, though the probability is that they were cousins-german.

As Amram is only mentioned incidentally, we have no authority for concluding he took any part in the great crisis of Jochebed's life; but as their children were all distinguished for talents and piety, it is reasonable to conclude that this married pair were congenial in mind and heart. Still, though both were pious believers in the promises made by God to their forefathers, it was only the wife who had the opportunity of manifesting by her deeds her superior wisdom and faith.

Nearly three hundred years had gone by since Jacob and his sons went down into Egypt. Their posterity was now a numerous people, but held in the most abject bondage. Pharaoh, a king "who knew not Joseph," endeavouring to extirpate the hated race, had given strict commands to destroy every male child born of a Hebrew mother.

Jochebed had borne two children before this bloody edict was promulgated; Miriam, a daughter of thirteen, and Aaron, a little son of three years old. These were safe; but now God gives her another son, "a goodly child;" and the mother's heart must have nearly fainted with grief and terror, as she looked on her helpless babe, and knew he was doomed by the cruel Pharaoh to be cast forth to the monsters of the Nile. No ray of hope from the help of man was visible. The Hebrew men had been bowed beneath the lash of their oppressors, till their souls had become abject as their toils. Jochebed could have no aid from her husband's superior physical strength and worldly knowledge. The man was overborne; the superior spiritual insight of the woman was now to lead; her mother's soul had been gifted with a strength the power of Pharaoh could not subdue; her moral sense had a sagacity that the reason of man could never have reached.

She fashioned an "ark of bulrushes," and in the frail structure laid down her infant son. Then concealing the basket among the flags on the banks of the Nile, she placed her daughter Miriam to watch what should become of the babe, while she, no doubt, retired to weep and pray. The whole plan was in perfect accordance with the peculiar nature of woman—and women only were the actors in this drama of life and life's holiest hopes. That the preservation of Moses, and his preparation for his great mission as the Deliverer of Israel, and the Lawgiver for all men who worship Jehovah, were effected by the agency of woman, displays her spiritual gifts in such a clear light as must make them strikingly apparent; and that their importance in the progress of mankind, will be frankly acknowledged by all Christian men, seems certain—whenever they will, laying aside their masculine prejudices, carefully study the word of God. These events occurred B.C. 1535. See Exodus, chap. I. and II.

JOHNSON, LADY ARABELLA,

Was the daughter of Thomas, Earl of Lincoln. She married Mr. Isaac Johnson, who left his native land for New England, from religious motives. Lady Arabella cheerfully accompanied him, and they arrived at Salem, Massachusetts, in April, 1630. Her exalted character and gentleness gained her universal esteem; but she died the September after her arrival. Mr. Johnson survived her little more than a month. He is regarded as the founder of Boston; and though his time was brief, yet the good work he accomplished will never be forgotten by the people of New England. But dearer still is the memory of the Lady Arabella, whose example as a wife and a Christian is an ever-beaming light to her sex.

JOHNSON, ESTHER,

Celebrated as the Stella of Dean Swift, was born in 1684. Her father was the steward of Sir William Temple, who, at his death, left the daughter one thousand pounds, in consideration of her

father's faithful services. At the death of Sir William she was in her sixteenth year; and about two years afterwards, at Swift's invitation, she left England, accompanied by Mrs. Dingley, a lady fifteen years older, and whose whole fortune, though she was related to Sir William, was only an annuity of twenty-seven pounds. Whether Swift desired the company of Miss Johnson as a friend, or intended to make her his wife, is uncertain; but they took every precaution to prevent scandal. When Swift was absent, Miss Johnson and her friend resided at the parsonage, but when he returned, they removed; nor were they ever known to meet but in the presence of a third person. During his visits to London, he wrote, every day, an account of what had occurred, to Stella, and always placed the greatest confidence in her.

In 1713, Swift, it is believed, was married to her, by Dr. Ashe, Bishop of Clogher; but they continued to live in separate houses, and the marriage was never publicly acknowledged. This state of affairs is supposed to have preyed upon Stella's health so as to cause a decline. Dean Swift offered, when she was on her death-bed, to acknowledge her as his wife; but she replied, "It is too late!" She died in 1728, aged forty-three. She was a beautiful and intellectual woman. The whole story is more romantic than any romance of fiction, nor have its mysteries ever been satisfactorily explained.

JOHNSTONE, MRS.,

Is a native of Scotland, and well deserves a distinguished place among contemporary writers of fiction. Her first work, "Clan Albin," was among the earliest of that multitude of novels which followed "Waverley" into the Highlands; but Mrs. Johnstone neither emulates nor imitates in the slightest degree the light that preceded her. Many writers, who were quite lost in the eclipse of the "Great Unknown," have since asserted that he did not suggest the idea of Scotland, as a scene for fiction; that their works were begun or meditated before "Waverley" appeared; among whom, Mrs. Brunton, author of "Discipline," whose testimony is unquestionable, may be placed. Perhaps, there was at that time a national impulse towards "Scotch Novels," just as the taste for nautical discoveries produced Columbus, and the attempt at steam-boats preceded Fulton.

"Clan Albin" is decidedly of the *genre ennuyeux*, the only kind that Voltaire absolutely condemns. It is full of good sentiment, but insipid and tiresome, and gives no indication of the talent afterwards abounding in Mrs. Johnstone's works. Her next book was "Elizabeth De Bruce," very superior to her first, containing portions that were highly praised by able critics. A very charming, well-written work, in that difficult class—"Children's Books," succeeded. "The Diversions of Hollycot" may take place near Miss Edgeworth's "Frank and Rosamond." Like her stories for juvenile readers, it is sprightly and natural—inculcates good principles, and much useful knowledge; and, what is rarer, it is totally free from anything sentimental or extravagant. Mrs. Johnstone has continued to improve in style, and to develop many amiable qualities as a writer; her humour is *sui generis*, equal in its way to that of Charles Lamb. Some of the sketches in her "Edinburgh Tales"—those of "Richard Taylor," and "Governor Fox," are not surpassed by any thing in Elia. These and many others were published in a monthly

periodical, established at Edinburgh about the year 1830, bearing the title of "Johnstone's Magazine," of which she was the editor, and, we believe, proprietor. It was continued ten or fifteen years. In this was published the "Story of Frankland the Barrister," which is one of the most perfect gems of this kind of literature—wit, pathos, nice delineation of character, are all to be found in it, while the moral lesson is enforced very powerfully. "The Nights of the Round Table" was published in 1835, and contains some admirable tales. "Blanche Delamere" is still a later work; in it she has attempted to show what might be done, and ought to be done by the nobility, to lessen the load of misery pressing on the working classes. We may add, that in all her later works, Mrs. Johnstone, like most thinking writers in the British empire, directs her pen to subjects connected with the distresses of the people. Her tales illustrative of these speculations have neither the wit nor the fancy of their predecessors; the mournful reality seems "to cast a cloud between, and sadden all she sings."

JOSEPHINE ROSE TASCHER DE LA PAGERIE,

Empress of the French, Queen of Italy, was born in Martinique, June 24th., 1763. At a very early age she came to Paris, and was married to the Viscount Beauharnais. By this marriage, which is represented as not having been a happy one, the marquis being attached to another at the time of his union with his wealthy bride —she became the mother of two children, Eugene and Hortense, afterwards so well known. In 1787 Madame Beauharnais returned to Martinique, to nurse her aged mother, but was soon driven away by the disturbances in that colony. During her absence the French Revolution had broken out, and on her return she found her husband actively engaged in public affairs. Although one of the first actors in the movement which was to regenerate France, Beauharnais fell a victim to the blood-thirsty fanaticism of the times. Cited before the bar of the Convention, he was condemned to death, and publicly beheaded on the 23rd. of July, 1794. Josephine was imprisoned, where she remained until the death of Robespierre threw open the doors of the prisons.

Josephine is said to have preserved her serenity during her imprisonment, through her strong faith in a prediction which had been made her; an old negress in Martinique having foretold, under circumstances of a peculiarly imposing character, that she would one day become Queen of France. However reasonably we may doubt the influence of such a circumstance on the mind of a woman condemned to death in such relentless times as these, there is no question of its being a subject often dwelt upon by Josephine when she actually sat upon the throne of France. The prophecies that come to pass are always remembered! Through her fellow-prisoner, Madame Tallien, Josephine became, after the establishment of the Directory, an influential member of the circle of Barras. According to some writers, she there made the acquaintance of General Bonaparte. The most general belief is, however, that the acquaintance was formed through her son Eugene, in the following manner:—"The day after the 13th. of Vendemiaire, the disarming of the citizens having been decreed, a boy of fifteen called upon General Bonaparte, then commandant of Paris, and with ingenious boldness demanded the sword of his father. The general was struck

with the boy's deportment; he made particular inquiries about him, and sought an acquaintance with his mother." Bonaparte soon became passionately attached to Madame Beauharnais, and married her on the 17th. of February, 1796; and his affection for her continued through life. She possessed considerable influence over him, and his letters to her are proofs of his warm attachment, as well as of her amiability. She was always accessible and benevolent to those who sought for mercy or protection from Napoleon. She followed him to Italy, and was with him during that brilliant period when he laid the foundation of his military reputation. When Bonaparte set out on his expedition to Egypt, Josephine took up her residence at Malmaison. Much has been said of her conduct during this period. Whether the censure was fully merited or not, has never been known; that Napoleon, on his return, contemplated a separation, is well ascertained. A reconciliation was effected by her children, whom he tenderly loved, and Josephine was again restored to the affection and confidence of her husband. When Napoleon was elevated to the consulate, Josephine constantly exercised her benevolence in favour of the unfortunate. She was particularly kind to the emigrants, many of whom she restored to their country. Napoleon, in one of his letters to her, said, "If I gain battles, it is you who win hearts."

When Napoleon became emperor a divorce was proposed to him, but this he rejected, and Josephine was consecrated Empress of France by Pope Pius the Seventh, December 2nd., 1804. Soon after, at Milan, she was crowned Queen of Italy. Josephine acquitted herself in her exalted position with a grace and dignity which won all hearts; to many, it was a matter of surprise how she had acquired this "royal bearing." Eugene and Hortense, her children, shared her elevation; Napoleon never neglected their interest, nor that of any members of Josephine's family. As Napoleon's power increased, and his family became to all appearances more and more firmly established upon the throne of France, his desire for offspring to continue his line increased; and after much deliberation, and many painful scenes, a divorce was determined upon. Josephine bore it with a fortitude which her good sense alone enabled her to exert. To have opposed the will of Napoleon would have availed her nothing, and it was everything to her to continue to possess his esteem. The world, too, would sympathize with a wife who, under such painful circumstances, yielded with dignity to her fall; her impotent resistance would only excite its contempt or sneers. Josephine retired to Malmaison, at the age of forty-six, with the title of empress-dowager, and two millions of francs a year. Napoleon visited her occasionally, and always gave proofs of his esteem and regard for her. While at St. Helena, he paid the highest tribute to her virtues and amiability. On the birth of the King of Rome, in 1811, Josephine is said to have exhibited the most unfeigned satisfaction. If such was really the case, her magnanimity was of the highest order; for that event, which must have confirmed Napoleon's sense of the expediency of the divorce, also rendered his wife more dear to him, and Josephine's situation more glaringly humiliating.

In 1814, Josephine beheld the downfall of that throne which she had once shared. When Napoleon retired to Elba, she wrote to him, signifying her wish, if permitted, to follow him in his reverses.

When the allies entered Paris, she was treated with the most distinguished consideration. The King of Prussia and the Emperor of Russia visited her at Malmaison, and showed her flattering attentions. On the 19th. of May, the Emperor Alexander and the King of Prussia dined with her. She was extremely indisposed, and, in opposition to her physician's wishes, did the honours to her royal guests. The next day she became much worse; her disease, a species of quinsy, increasing rapidly. On the 29th. of May, 1814, she expired, in the full possession of her faculties. Her children were with her, and, by their affectionate attentions, soothed her last moments. Her body was interred in the church of Ruel, where, seven years after, her children were permitted to erect a monument to her.

JUDITH,

Daughter of Welff, a count, by some writers called the Duke of Bavaria, was selected, for her beauty, to be the second wife of Louis de Debonnaire, son of Charlemagne, Emperor of France. She was well educated, and succeeded in obtaining such control over the king's affections, that she governed not only in the palace, but also exercised the greatest influence in the government. Her eldest son, who afterwards reigned under the name of Charles the Bold, was born in 823; but as the king had already divided his estates between the sons of his former marriage, there was nothing left for him. Judith immediately exerted herself to obtain a kingdom for her child; and having made her god-son, Bernard, Duke of Aquitaine, prime minister, a national assembly was convoked at Worms, and by the consent of Lothaire, the eldest son of Louis, the country between the Jura, Alps, Rhine, and Maine, was given to Charles, who was placed under the care of Bernard.

Pepin, the second son of Louis, having convinced Lothaire of his folly in yielding up his possessions at the request of Judith, induced him to unite with him in a rebellion against Judith and Louis. In 829 they surrounded Aix, took Judith and her husband prisoners, and accusing the former of too great intimacy with Bernard, forced her to take the veil, in the convent of St. Radagonde, at Poitiers. They, however, permitted her to have a private interview with her husband, on condition that she would urge on him the necessity of an immediate abdication. Judith promised to do so; but instead, advised Louis to yield to circumstances, and go to the monastery of St. Médard, at Soissons, but not to abdicate the crown. The king followed her advice; and, in 830, Lothaire, having quarrelled with his brother, restored the crown to Louis, who immediately recalled Judith. The pope released her from her conventual vows, and she cleared herself by an oath from the accusation of adultery that was brought against her. Bernard, who had fled to Aquitaine, also returned, and offered to prove his innocence of the crime by single combat, with any of his accusers. No one accepted the challenge, but the public feeling was so strong against him, that the empress was obliged to send him away.

In 833, the emperor was again betrayed and deposed by his children, although Judith had exerted herself in every way, even by cruelty, to retain for her weak husband the power he could not keep for himself. After a year of confinement, Louis was again placed on the throne; and by the new division of the empire

arranged in 839, Judith had the satisfaction of seeing her son placed in possession of a large share of those estates from which he had seemed for ever excluded. Louis the Mild died in 840, and Judith only survived him three years. She died at Tours. Some historians, however, say that her death did not occur till 848, or even till 874. In her heart the mother's ambition was the predominating power.

JUDITH,

Of the tribe of Reuben, daughter of Meravi, and widow of Manasseh, lived in Bethuliah, when it was besieged by Holofernes. She was beautiful and wealthy, and lived very much secluded. Being informed that the chief of Bethulia had promised to deliver it in five days, she sent for the elders and remonstrated with them, and declared her intention of leaving the city for a short time. Judith then prayed, dressed herself in her best attire, and pretending to have fled from the city, went, with her maid, to the camp of Holofernes, whom she captivated by her beauty, and eventually destroyed by striking off his head while he lay asleep in his tent after a debauch; his army was then defeated; everything that had belonged to him was given to Judith, and who consecrated his arms and the curtains of his bed to the Lord. Judith died in Bethulia at the age of one hundred and five, was buried with her husband, and all the people lamented her seven days.

The "Song of Judith," as recorded in the Apocrypha, is a poem of much power and beauty.

JUDSON, ANNE HASSELTINE,

Was born in 1789, in Bradford, Massachusetts. She was carefully educated, and became early distinguished for her deep and earnest religious character. In February, 1812, she married Adoniram Judson; and in the same month sailed for Calcutta, her husband being appointed missionary in India. Soon after they reached Calcutta, they were ordered by the East India Company, who were opposed to all missionary labour among the natives, to quit the country. While waiting for an opportunity of leaving, Mr. and Mrs. Judson employed their time in investigating the subject of baptism; and being convinced that their previous opinions had been erroneous, they joined the Baptist Church at Calcutta. In July, 1813, Mr. and Mrs. Judson arrived at Rangoon, in Burmah, where for many years they laboured successfully and diligently in the cause of religion. In 1821, in consequence of protracted ill health, Mrs. Judson returned alone to America, where she remained till 1823, when she rejoined her husband in Rangoon. Difficulties now arose between the government of Bengal and the Burman empire, and the taking of Rangoon by the British, in 1824, caused the imprisonment of Mr. Judson and several other foreigners, who were at Ava, the capital of that empire. For two years the inexpressible sufferings endured by these prisoners, were alleviated by the constant care and exertions of Mrs. Judson; and it was owing in a great measure to her efforts that they were at last released.

In 1826, the missionary establishment was removed from Rangoon to Amherst; and in October, of that year, Mrs. Judson died of a fever during her husband's absence. The physician attributed the

fatal termination of the disease to the injury her constitution had received from her long-protracted sufferings and severe privations at Ava.

JUDSON, EMILY C.,

First known to the American public by her *nomme de plume* of "Fanny Forester," was born in the interior of the State of New York; her birth-place she has made celebrated by the name of "Alderbrook." Her maiden-name was Chubbuck; her family are of "the excellent," to whom belong the hopes of a better world, if not the wealth of this. After the usual school advantages enjoyed by young girls in the country, Miss Chubbuck had the good sense to seek the higher advantage of training others, in order to perfect her own education. She was for some years a teacher in the Female Seminary at Utica, New York. Here she commenced her literary life, by contributing several poems to the Knickerbocker Magazine; she also wrote for the American Baptist Publication Society, and her little works illustrative of practical religion were well approved. She then began to write for several periodicals, and, among others, for the New Mirror, published in New York city, and then edited by Morris and Willis. Miss Chubbock, in her first communication to the New Mirror, had assumed the name of "Fanny Forester;" the article pleased the editors; Mr. Willis was liberal in praises, and this encouragement decided the writer to devote herself to literary pursuits. But her constitution was delicate, and after two or three years of close and successful application to her pen, "Fanny Forester," as she was usually called, found her health failing, and went to Philadelphia to pass the winter of 1845-6, in the family of the Rev. A. D. Gillette, a Baptist clergyman of high standing in the city. Here she met the Rev. Dr. Judson, American Missionary to the heathen world of the East, who returned about this time, for a short visit to his native land. He was for a second time a widower, and much older than Miss Chubbuck: but his noble deeds, and the true glory of his character, rendered him attractive to one who sympathized with the warm Christian benevolence that had made him indeed a hero of the Cross.

Dr. Judson and Miss Chubbuck were married, July, 1846, and they immediately sailed for India. They safely reached their home at Maulmain, in the Burman empire, where they continued to reside, the reverend Missionary devoting himself to his studies, earnestly striving to complete his great work on the Burman language, while his wife was the guiding angel of his young children. Towards the close of the year 1847, Mrs. Judson gave birth to a daughter, but her domestic happiness was not to endure. Dr. Judson's health failed; he embarked on a voyage to Mauritius, hoping benefit from the change; but his hour of release had arrived. He died at sea, April 12th., 1850, when about nine days from Maulmain. His widow and children returned to the United States.

Mrs. Emily C. Judson's published works are—"Alderbrook: a Collection of Fanny Forester's Village Sketches and Poems," in two volumes, issued in Boston, 1846. She has also made a rich contribution to the Missionary cause in her "Biographical Sketch of Mrs. Sarah B. Judson," second wife of the Rev. Dr. Judson. This work was sent from India, and published in New York in 1849. It

is the tribute of love from the true heart of a Christian woman on earth to the true merits of a sister Christian who has passed to her reward in heaven.

JUDSON, SARAH B.,

DAUGHTER of Ralph and Abia Hull, was born in Alstead, New Hampshire, November 4th., 1803. She was first married to the Rev. George D. Boardman, in 1825, and soon after accompanied her husband, and other missionaries, to Calcutta. The first destination of Mr. and Mrs. Boardman, was Tavoy; and there, after encountering great dangers and sufferings, and overcoming appalling difficulties and discouragements, in all of which Mrs. Boardman shared with her beloved husband, Mr. Boardman died, in 1831. She had previously lost two children; one only, a son, was left her, and they were alone in a strange land. But she did not desert her missionary duties. Four years she remained a widow, and then was united in marriage with the Rev. Dr. Judson. Their union was a happy one; but after the birth of her fourth child, her health failed, and a voyage to America was recommended as the only hope of restoration. Dr. Judson, with his wife and children, took passage for their own country; but on reaching the Isle of France, Mrs. Judson's health was so greatly improved, that Dr. Judson, whose duties in Burmah were urgent, determined to return, while his wife and children should visit America.

But they did not thus part; on putting out to sea, Mrs. Judson grew rapidly worse, and died within sight of the rocky island of St. Helena, where she was buried, September 3rd., 1845.

If this second Mrs. Judson was less distinguished than her predecessor for strength of mind and the power of concentrating her energies, so as to display, at a glance, her talents, yet she was not inferior in loveliness of character. The genius and piety of Mrs. Sarah B. Judson will ever keep her memory sacred, as a pure light in the path of the female missionary.

JULIA,

A VIRGIN and martyr of Carthage. At the sack of Carthage by Genseric, King of the Vandals, Julia was sold to a heathen merchant, and carried to Syria. Here she was discovered to be a Christian, by her refusal to take a part in some of the festivals instituted in honour of the female deities, and was put to death, in 440.

JULIA,

DAUGHTER of Julius Cæsar and Cornelia, was one of the most attractive and virtuous of the Roman ladies. She was first married to Cornelius Cæpion, but divorced from him to become the wife of Pompey, who was so fond of her as to neglect, on her account, politics and arms. She died B.C. 53. Had she lived, there would not have been war between Cæsar and Pompey.

JULIA DOMINA

WAS the daughter of a noble Phœnician, a high priest of the temple of the sun, at Emesa. Nature had blessed her with great intellectual and personal endowments; and the high gifts of beauty, wit, imagination, and discernment, were augmented by all the

advantages of study and education. She is said to have been well acquainted with history, moral philosophy, geometry, and other sciences, which she cultivated through life; and her mental accomplishments won her the friendship of all the most distinguished among the learned in Rome, "where," says one of her modern historians, "elle vint, dans l'intention de faire fortune, et y reussit."

From the time of her union with Severus, (twenty years before his elevation to the throne,) he almost always adopted her counsels, and mainly owed to them that high reputation with his army, which induced his troops in Illyria to proclaim him emperor. Although Julia Domina has been accused, by the scandal of ancient history, of gallantry in her early days, (the common accusation of the compilers of anecdotes, who pass for historians,) all writers acknowledge that the follies of her youth were effaced by the virtues and the genius which glorified her maturity; and that, when seated on the throne of the empire, she surrounded it by whatever the declining literature and science of the day still preserved of the wise, able, and eminent.

Her husband esteemed her genius, and consulted her upon all affairs; and she, in some measure, governed during the reign of her sons, though she had the misfortune of seeing one slain by his execrable brother, whose excesses she inwardly murmured at, when she dared not openly condemn.

To the last hour of her son's life, Julia Domina, who had accompanied him to the East, administered all that was moral or intellectual in the government of the empire; and the respectful civility of the usurper Macrinus to the widow of Severus, might have flattered her with the hope of an honourable if not a happy old age, in the society of the lettered and the scientific, whom to the last she served and protected.

But the heart, if not the spirit of this great woman, and most unfortunate of mothers, was broken. "She had experienced all the vicissitudes of fortune. From an humble station she had been raised to greatness, only to taste the superior bitterness of an exalted rank. She was doomed to weep over the death of one of her sons, and over the life of another. The terrible death of Caracalla, though her good sense must have long taught her to expect it, awakened the feelings of a mother and an empress. She descended with a painful struggle into the condition of a subject, and soon withdrew herself, by a voluntary death, from an anxious and a humiliating dependence." She refused all food, and died of starvation, some say of poison, A.D. 217.

JULIA MAMMEA,

Mother of Alexander Severus, Emperor of Rome, in 222, was possessed of equal genius and courage. She educated her son very carefully for the throne, rendering him a man of virtue and sensibility. Severus thought so highly of his mother, that he consulted her in everything, and followed her advice. Julia having heard of Origen, sent for him, and is supposed to have been converted by him to Christianity. She was murdered, with her son, in Gaul, by the discontented soldiery, in 235.

JULIA MŒSA,

Grandmother of Heliogabalus. Emperor of Rome, was a great

politician, and a virtuous woman. She strove to counteract the bad counsels of the mother of the emperor, and bring him back to common sense and duty. She saw that the Romans would not long bear such a shameful yoke, and she induced the emperor, who always retained his respect for her, to nominate his cousin, Alexander Severus, his successor. Julia Mœsa attained a happy and respected old age, and was placed by Alexander Severus in the list of divinities.

JULIANA,

A SINGULAR character, of Norwich, who, in her zeal for mortification, confined herself for several years within four walls. She wrote "Sixteen Revelations of Divine Love showed to a devout Servant of our Lord, called Mother Juliana, an Anchoret of Norwich, who lived in the days of King Edward the Third," published in 1610.

JULIANA,

A WOMAN who possessed great influence at the court of the Mogul Emperors of Hindostan, in the early part of the last century. She was born in Bengal, in 1658, and was the daughter of a Portuguese named Augustin Diaz d'Acosta. Being shipwrecked, she went to the court of the great Mogul, Aurengzebe, whose favour she conciliated by presenting him with some curiosities. Being appointed superintendent of the harem of that prince, and governess of his son, Behadur Shah, she rendered important services to the latter, who succeeded to the crown in 1707, under the title of Shah Aulum. He was obliged to defend his authority against his brothers by force of arms; and in the battle, Juliana, mounted on an elephant by his side, encouraged and animated both him and his troops, and he was indebted to her for the complete victory he obtained. Her services were rewarded with the title of princess, the rank of the wife of Seu Omrah, and a profusion of riches and honours. Shah Aulum often said, "If Juliana were a man, she should be my vizier." Jehander Shah, who became Emperor of Hindostan in 1712, was equally sensible of her merit; and though she experienced some persecution when that prince was deposed, in 1713, by his nephew, she speedily recovered her influence, and retained it till her death in 1733.

JULLIENNE, MADAME DEJEUN,

THE date of whose birth we have not been able to ascertain, was born at Rouen, and not originally intended for the stage; but her singing-master, M. Molliot, being struck with her magnificent voice, by his persuasions overcame the scruples of her family, and gained their consent to her appearance as a public singer; this occurred for the first time at a charitable benefit as *Alice*, in Meyerbere's "Robert le Diable," and as *Leonora*, in Donizetti's "Favourita." So decided was her success, that she was induced to prosecute her professional studies with great severity, which led to her engagement at the *Academie Royale de Musique*. In September, 1845, she came out at the Grand Opera as the successor of the celebrated Falcom, in such characters as *Rachel*, in Halevy's "Juive;" *Valentine*, in Meyerbere's "Huguenots;" and *Alice*, in "Robert le Diable." From Paris she went to Marseilles, and by her popularity there raised the affairs of the theatre from a precarious to a flourishing condition;

then after performing at the principal towns of France with decided success, she returned to Paris, and took her place as *prima donna* on the boards of the Grand Opera. At the conclusion of her engagement there, in 1850, she went to Florence, and studied under the best Italian professors of singing. In May, 1852, she came to England, and performed for the first time before the Queen and Prince Albert, as *Rachel*, in "La Juive," and completely established her fame as a great lyric *artiste*. "In all operas," says a contemporary critic, "in which a powerful soprano is required for strong passions, Madame Jullienne is invaluable. She is never fatigued, or, at all events, she has the *ars celare artem*, for, at the conclusion of a long and trying work, her voice seems to be as fresh and as vigorous as at the opening. She is yet but young in the profession, and her coming in contact with the refined school of Italian vocalisation cannot fail to develop ultimately the liberal gifts with which she has been endowed by nature, in a still higher degree. It has been already remarked, that, since her first night of singing at the Royal Italian Opera, her method has been much improved. We have heard her in all the characters of the French Grand Opera, *Alice*, *Valentine*, &c., and in Verdi's 'Jerusalem,' ('I Lombardi,') but we understand that her *Norma* has been also highly successful in the great towns in France. With the noble voice she possesses, and with the disposition to study and improve, a brilliant future presents itself to Madame Jullienne on the Italian lyric stage."

JUNOT, LAURA, DUCHESS D'ABRANTES,

Was born in Montpelier, 1785. Constantine Comnena, a scion of the imperial stock, emigrated from the Peloponnesus, in 1676. He was followed by a body of three thousand Greeks. After two years of wandering they settled in the island of Corsica, then a savage and uncultivated region, which they brought to some degree of culture and civilization, although the fierce and restless spirit of the native inhabitants kept them in a state of perpetual, sharp, yet petty warfare. When Corsica was sold to France, under Louis the Thirteenth, another Constantine, a man of approved valour and worth, was at the head of the Comnena family. He was the father of three sons, and a daughter, called Panona, who married a Frenchman by the name of Pernon. Upon the breaking out of the Corsican revolution, he was driven to seek shelter in France. From this union sprang the Duchess d'Abrantes. Destined to experience the most extraordinary vicissitudes, her very cradle was disturbed by the agitations which convulsed France at that period. In an autobiographical sketch, she speaks of her childish terrors, when, in the absence of her parents, she was placed at a boarding-school among strangers; the terrible days of September (1792) are particularly commemorated.

Her father, for whom she appears to have entertained a particularly tender affection, died while she was still a child: she also lost the sister nearest her own age—to these afflictions were added most straitened pecuniary circumtances. The latter difficulties, after a time, diminished, and Madame Pernon established herself comfortably in Paris, where her house soon became the resort of all the most noted men of that day. The attractions, personal and mental, of her daughter, were not undistinguished. A man of rank and wealth made an offer of his hand: he was old enough to be her grand-

father, but this seemed no objection in the eyes of the mother, who with difficulty yielded to Laura's repugnance, and gave up a match which held out so many mercenary advantages.. Another matrimonial proposal soon was presented, which came to a more fortunate conclusion. Among the generals who distinguished themselves in the wars of Napoleon, was Junot, who soon after the return of the French expedition from Egypt, was introduced to the house of Madame Pernon; he soon manifested an attachment to the young Laura; and as his military grade, and favour with the first consul, were united to personal beauty and pleasing address, he was successful in the suit: they were married in 1800. A very brilliant course awaited this couple, to be terminated with respect to both in a manner singularly unfortunate. Title, riches, and honours, were showered upon them; the Duchess d'Abrantes was attached to the imperial household, and no less favoured by the ladies of the Bonaparte family, than her husband was by its chief. Junot, in the very height of his fortunes, became suddenly a raging lunatic. His cure being despaired of, by the consent of the best physicians, he was placed in a celebrated asylum for the insane: here his sole object appeared self-destruction. Taking advantage of a momentary absence of his keeper, he violently wrenched away the window-bolt, and threw himself out: he was taken up in the street below, without a sign of life.

The death of the Duke d'Abrantes was followed by the destruction of the empire, and the unfortunate widow found herself in a state of great distress. It was then that she determined to have recourse to literature to aid her in the maintenance and education of her family. Her first work of importance was "Historical Recollections of Napoleon, the Revolution, the Consulship, the Empire." She has been charged with a blind admiration of the hero of these scenes, perhaps justly; but it was difficult for those who rose through that meteor's course, and partook of its brilliancy, to preserve the judgment cool and unbiassed. We may safely grant the author good faith in all she advances. This production was followed by various successful works of history, biography, travels, and romances. But for the descendant of the Greek emperors, the authoress of fifty volumes, the member of learned societies, what a sad end was reserved! She had been for twenty years troubled by a painful malady, to alleviate which she indulged in the use of opium, and it is supposed this pernicious drug accelerated the progress of her disease.

Worse than physical pains, a hard-hearted creditor, seeing the increasing illness, and fearing death might step in to withdraw his victim, actually brought an execution to her death-bed, and for the miserable sum of four hundred francs, sold the furniture of her apartment under her very eyes. She had not yet sunk deep enough into misery: it remained for her to be taken to the hospital to die! Removed from splendid apartments, she was cast into a bare, unfurnished cell, and left to the cares of a hireling nurse, whose venal attentions were distributed among many others. But earthly difficulties were fast passing away. On the night of the 7th. of June, 1838, she received the sacrament from the hands of the Archbishop of Paris, who came to this humble couch to administer comfort to one who was the favourite of his flock. She died the next morning, in the arms of her children, in a state of perfect

resignation, confiding in the promises of the Saviour. She left four children, two daughters and two sons, all estimable, and worthy of the attention their mother had ever bestowed on them.

KAMAMALU,

(The name signifies *The Shade of the Lonely One,*) was the daughter of Kamehameha, King of the Sandwich Islands, who, from his conquests and character, has been styled "The Napoleon of the Pacific." Kamamalu was his favourite daughter, and he married her to his son and heir, Liholiho, who was born of a different mother; inter-marriages of brother and sister being then practised in those heathen islands.

After the death of Kamehameha, his son Liholiho succeeded to be King of Hawaii, and all the islands of the group; and Kamamalu was queen, and his favourite wife, though he had four others. This was in 1819; the following year was the advent of the Gospel and Christian civilization to these miserable heathen. As has ever been the case, women joyfully welcomed the glad tidings of hope and peace and purity. Kamamalu was among the first converts, and eagerly embraced the opportunities for instruction. In 1822, she was diligently prosecuting her studies, could read and write, and her example was of great influence in strengthening the wavering disposition of her husband, and finally inducing him to abandon his debaucheries, and become, as he said, "a good man."

In the autumn of the year 1823, Liholiho determined to visit this country first; and then the United States. Kamamalu, his favourite wife, (polygamy was not then abolished,) was selected to accompany him; they left Honolulu, November 27th. The people were greatly distressed at the departure of their king and queen. Kamamalu remained on shore to the last, mingling her tears with those of her attendants, to whom her amiability and attention to domestic concerns had greatly endeared her.

They reached London safely; were flattered and feasted, and hurried from one rout to another, in a manner which their tropical constitutions could very ill bear. The king, Liholiho, took the measles; and, in a few days afterwards, his wife, Kamamalu was seized with the same disease. Liholiho appeared to be recovering rapidly, when his wife was found to be dying. The mutual grief of the royal couple was affecting. They held each other in a warm and protracted embrace, while the thought of dying so early in their career, so far from their loved islands and friends, caused the tears to gush freely. In the evening she died. This sad event so affected the depressed spirits of the king, that although hopes of his recovery had been entertained, he sank rapidly, and on the 14th., after much severe suffering, breathed his last.

In accordance with the will of the dead, the bodies of Liholiho and Kamamalu were taken to Honolulu; and interred with a mingling of barbaric pomp and Christian observances.

Kamamalu was about twenty-six years of age at the time of her decease. Had her life been prolonged, with her uncommon talents and the earnest purpose she manifested of learning the true and doing works of goodness, she would doubtless have been of great aid in the improvement of the people of Hawaii.

KAPIOLANI

Was wife of Naihe, hereditary counsellor in the court of King Liholiho, at Honolulu. As wife of one of the highest chiefs, Kapiolani had great influence, which she used in favour of the missionaries, and in aid of the improvement of the people of Hawaii. She did much to prevent infanticide, debauchery, and drunkenness; but the heroic deed which distinguishes her name was the overthrow of the idolatrous worship of Pele. The immediate region around the crater of Kilauea, being remote from all the mission stations, remained for several years under the influence of the priesthood of this goddess, the most fearful of all the deities of Hawaii. Sacrifices were there offered, and the wicked rites of heathenism practised. The priests taught that whoever insulted the tabu or withheld the offerings required, would be destroyed by Pele, who would spout forth liquid fire, and devour her enemies; and their poor ignorant followers believed them. But early in the year 1825, their credulity was staggered by the boldness of Kapiolani, who, with a daring which, when her previous associations are considered, does her infinite credit, determined to convince its votaries of the falsity of their oracles. She visited the wonderful phenomenon; reproved the idolatry of its worshippers, and neglected every rite and observance which they had been taught to consider as necessary for their welfare. In vain the priests launched their anathemas, and denounced upon her the venggance of the offended deity. She replied, she feared not; and would abide the test of daring Pele in the recesses of her domains: the fires of the volcano were the work of the God she worshipped. Venturing to the brink of the abyss, she descended several hundred feet toward the liquid lava, and after casting the sacred berries into the flames, an act than which none more sacrilegious according to their ideas could have been done, she composedly praised Jehovah amid one of the most sublime and terrible of his works. There is a moral grandeur in this deed, worthy of a Christian philosopher. The sincerity of her faith could not have been put to a severer test.

KARSCH, ANNA LOUISA,

A German poetess, was born December 1st., 1722, in a small hamlet called Nammer, on the borders of Lower Silesia. Her father kept an alehouse; but, dying before Louisa was eight years old, she was taken by a great-uncle, residing in Poland, who taught her to read and write.

Having remained three years with this relative, she returned to her mother, who employed her in household labour and in taking care of the cows. It was at this time that Louisa began to display her fondness for intellectual occupations; but her mother checked her inclinations as much as possible. When she was seventeen she was married to a wool-comber; and, being obliged to share his labour, as well as attend to her household, she had but little leisure to cultivate the muses. She, nevertheless, composed verses while she worked, and on Sunday committed them to paper. After living with this husband for eleven years, she obtained a divorce.

Her poverty induced her to marry Karsch, a tailor, whose dissipated habits threw all the support of the family on Louisa, and rendered her very unhappy. It was at this time that she first began

to sell her poems: and she also wandered about the country as an *improvisatrice*. Her writings having fallen into the hands of several gentlemen, she was encouraged to persevere. In 1755, she removed to Great Glogau, where, for the first time, she gained access to a bookseller's shop.

In 1760, she became acquainted with Baron Cottwitz, a Silesian nobleman, who, travelling through Glogau, was struck with her talents; and, commiserating her distress, he took her with him to Berlin, and introduced her to the circle of literati, and to the king, Frederic William the Second. Here she composed most of the poems that were printed in her collection.

Several small pensions were bestowed upon her; but as she had two children and a brother dependent upon her, they proved insufficient for her support. Frederic William the Second had a house built for her, and she was so anxious to occupy it, that she went into it before the walls were dry. This imprudence cost her her life. She died, October, 1791. Her daughter published her memoirs and some of her poems, in 1792.

KAUFFMAN, MARIA ANGELICA,

Was born in 1742, at Coire, the capital of the Grisons. She was instructed in the elements of painting by her father, whose talents were moderate, and whom she soon excelled. She loved music, and her admiration of the beautiful was early developed. At the age of fourteen her father took her to Milan, where her talents and personal accomplishments rendered her an object of general admiration. In 1764 she went to Venice, and the following year accompanied Lady Wentworth, the wife of the British ambassador, to this country. Here she painted the whole royal family, which increased her reputation and improved her circumstances; and she was soon elected a member of the royal academy. In London she contracted a most unfortunate marriage, the details of which, from their romantic character, we are apt to assume, are only to be found in the pages of fiction. An English artist who had addressed her and been refused, stung by his disappointment, determined to be revenged upon her. He selected a very handsome young man from the lowest rank—some say he was a footman—and passing him off for a German count, introduced him into the house of Angelica, where he soon became a suitor. Angelica was deceived, and married him. The rejected artist now disclosed the deceit, and Angelica obtained a divorce; not, however, without suffering great ill-usage from her low-minded husband, who fled, after robbing her of three hundred pounds. Seven years after, her husband having meanwhile died, Angelica married a Venetian painter, Signor Zucchi, with whom she lived very happily. She continued to retain her maiden name, and never had any children. Signor Zucchi also died long before her. Angelica resided seventeen years in this country; she then went to Rome, where she devoted herself to painting till her death, in 1807. In 1808, her bust was placed in the Pantheon. She left a select library, some beautiful original paintings of old masters, and a considerable fortune, which she divided among several individuals and charitable institutions. She painted many portraits and historical pictures, the latter chiefly after the antique; she treated poetical subjects in a fascinating manner that was peculiarly her own, drew well, coloured beautifully,

and etched in a spirited style Her works are remarkable for grace, though the critic may discover in them incorrectness of style and sameness of plan.

KAVANAH, JULIA,

Is a distinguished writer of the present day; although of Irish birth and parentage, she has devoted her pen chiefly to depict the manners and scenery of France, amid which the greater part of her life has been passed. The date of Miss Kavanah's birth is 1824; the place, Thurles, in the county of Tipperary; her mother's maiden-name was Sophia Fitzpatrick, and her father was Morgan Kavanah, of an old Limerick family. Whilst she was yet a child her parents left Ireland, and after a brief sojourn in London, passed over to France, and took up their abode in Paris, where Julia received her education, and acquired that intimate knowledge of French society which she has turned to such good account in her works. In her twentieth year, that is in 1844, Miss Kavanah came to London, with the determination of devoting herself to literary pursuits. She commenced by contributing tales and essays to various periodicals, by which she acquired considerable popularity, and in 1847 published her first book, a juvenile tale, entitled "The Three Paths;" this was followed, in 1848, by "Madeleine," a story of great and powerful interest. In 1850, came out "Women of France in the Eighteenth Century," two volumes filled with pleasant piquant cabinet pictures of the female celebrities of a most extraordinary and exciting period of French history. We have next, bearing date 1851, a novel, entitled "Nathalie," the scene of which is laid in a remote department of the south of France; it is extremely picturesque, and full of character, finely and firmly drawn. "Women of Christianity," issued in 1852, was the next product of Miss Kavanah's fertile pen; it consists of biographical sketches of women of all ages eminent for piety and benevolence. "Daisy Burns," and "Grace Lea," both three-volume novels, and "Rachel Gray," a single-volume tale, make up the catalogue of our author's published works. She writes pleasantly and fluently, with an *esprit* more French than English, but her usual tone is sound and healthy, notwithstanding her continental education.

KEAN, ELLEN.

Obtained her celebrity as an actress under her maiden name, Miss Tree. She was born in 1805, in London, and first appeared at Covent Garden Theatre, 1823, when about eighteen years of age. She did not take the town by storm, as some actresses have burst into fame; but her graceful and lady-like manner won the good-will of her audience, and she rose in her profession by real merit, both of character and mind.

In 1837 she visited America, and was very successful in her theatrical engagements. After her return to England, she married Charles Kean, an actor well known for his constant efforts to imitate the manner of his father, the distinguished Edmund Kean. Shortly after their marriage, Charles Kean and his wife went to America, and made a professional tour through the principal cities: the wife was greeted as an old favourite; but she was not the Ellen Tree whom the people had loved. Mrs. Kean now resides with her husband, having, we believe, retired from the stage.

KELLEY, FRANCES MARIA,

Was born at Brighton, December 15th., 1790. Her father was an officer in the navy, and brother to Michael Kelley, under whom Frances studied music and singing. She made her first appearance at Drury Lane, in 1800, and in 1808 was engaged at the Haymarket, and afterwards at the English Opera House, where she was very successful. From that time to the present, Miss Kelley has been almost constantly before the public, and has retained her position as one of the most popular of actresses; her talents are extremely versatile, and her character irreproachable.

KEMBLE, FRANCES ANNE,

Is the daughter of Mr. Charles Kemble, an actor of high reputation, and for many years a favourite with the public. Dramatic talent appears a natural inheritance in the Kemble family; Mrs. Siddons, her brother John Kemble, and her niece, the subject of this sketch, have occupied by acclamation the very highest places in their profession. Many of the other members have risen above mediocrity as artists, among whom an honourable rank must be assigned to Mrs. Sartoris, who, before her marriage, was very favourably received as a singer, under the name of Adelaide Kemble.

Fanny Kemble was born in London, about the year 1813, and made her first appearance on the London boards in 1829, in the character of Juliet. The highest enthusiasm was excited in her favour. Her extreme youth, which admirably suited the impersonation, rendered her conception of the passion and poetry remarkable. The public at once stamped her by their approval, as an actress of genius, and she became distinguished as a new star in the histrionic art.

In 1832 Miss Kemble went with her father to the United States, where her theatrical career was marked by unbounded success, and her talents were warmly admired. In 1834, she was married to Pierce Butler, Esq., of Philadelphia, a gentleman of large fortune. The unhappy termination of this marriage is well known. After many domestic difficulties, a mutual divorce was granted the husband and wife in 1849, and Mrs. Butler immediately resumed her name of Kemble. We must, in justice, observe here, that Mrs. Kemble's bitterest enemies have never charged her with the slightest deviation from the laws of conjugal fidelity; that her fame is spotless, and her position in society what it ever was. Mrs. Kemble is a woman of varied powers; she has been successful in literature, particularly in poetry; displaying an ardent impassioned fancy which male critics consider the true fire of genius. Some of her shorter poems are wonderfully impressive; but she often mars what would otherwise be very charming, by epithets a little too Shaksperian, a little too much savouring of the art for which she was educated, and which are, to her, familiar expressions. Such words give a flavour, a taste of the antique, when read in their original places; we consider them inadmissible in the writings of a poet, a lady poet of our day; they appear like affectation or want of resource, and sometimes like want of delicacy.

The drama first claimed the genius of Fanny Kemble. At a very early age she wrote a tragedy. "Francis the First," which

has passed through ten editions. Her next work was "The Star of Seville;" both have been acted with success, and evince a maturity of mind and a range of reading very uncommon for a young lady. In 1834, appeared her first work in prose, a "Journal," descriptive, chiefly, of the United States. The youthful petulance and foolish prejudices exhibited in this work have been, we believe, much regretted by the author; at any rate, her strictures have long ago ceased to trouble the people of America, who have left the book to its quiet slumber in the past. In 1844, her "Poems" were published, and in 1847 appeared her second prose work, "A Year of Consolation," being a description of her tour through France to Rome, and her residence in that city. In this, as in her former prose work, the strong feelings which Mrs. Kemble possesses, or, more properly speaking, which possess her, find large scope.

In 1849, Mrs. Kemble commenced, in America, a series of "Shakspere Readings," in which her remarkable versatility of powers is exhibited in a manner as striking, and more wonderful, than on the stage. Among her admirers, there are those who, judging from her readings, pronounce her the best Macbeth, and the truest Lear which have ever been applauded; while others deem she is inimitable in Falstaff. In 1850, she returned to England, and has since then been giving her Shaksperian Readings in London and the provinces.

KENT, DUCHESS OF

Is the sixth child and youngest daughter of Francis, Duke of Saxe Saalfield Cobourg, and was born August 17th., 1786. She was married to Enrich Charles, hereditary Prince of Leiningen. Her husband died in 1814, leaving her with two children, the Prince of Leiningen and the Princess Anna Feodoronna. She was then called to the regency, and her administration was popular and respected. In 1818, she married the Duke of Kent, son of George the Third, and on the 24th of May, 1819, her only child by his marriage, Victoria, Queen of England, was born in Kensington Palace.

The birth of this daughter was soon followed by the death of the Duke of Kent; and Great Britain is deeply indebted to the Duchess of Kent for the exceeding care she bestowed in training her illustrious daughter, so that she might be worthy to sway the sceptre of this great empire. But her royal father lived only eight months after her birth, and the bereaved widow was left to endure a thousand anxieties as well as sorrows. Her babe was delicate in constitution, and the means for educating her as the heir expectant of the most powerful monarchy in the world were inadequately and grudgingly supplied. None but a soul of the highest order could have successfully struggled with the difficulties which beset the course of the Duchess of Kent. She was equal to her task, fortunately for humanity; the whole world is made better from having on the throne of Great Britain a sovereign who is firm in DUTY. The sketch of Queen Victoria will be found in its place —we will only add here, that, for the right formation of her character, which makes duty a sacred principle in her conduct, she must have been indebted, in a great measure, to her early training. Let any mother, who has endeavoured to train her own daughter to perform the duties which, in private life, and in a

small circle, devolve on woman, consider what conscientious care it has required; what sacrifices of self; what daily examples as well as precepts in the right way; and then she may, partly, estimate the merits of the mother of such a woman as Victoria the First. How excellent must have been the character that could acquire the authority and influence necessary to direct well and wisely the education of a young Princess! This was done, too, amidst serious obstacles and many discouragements, and therefore must the Duchess of Kent ever hold a noble rank among women worthily distinguished; she has performed great and important duties with such rare firmness, faithfulness, and success, as makes her a model for mothers in every rank of life.

KERALIO, MADAME DE,

Was born at Paris, in 1758. She is known principally as a translator of several works from English and Italian. She wrote a voluminous "History of Queen Elizabeth," several novels, and edited a collection of the best French works composed by women.

KHAULA.

An Arabian heroine, who, in the famous battle of the Yermonks, between the Greeks and the Arabs, in the seventh century, rallied the Arabs, when they were driven back by the furious onset of their assailants, and, with several other of the chief women, took the command of the army. In leading the van, Khaula was beaten to the ground by a Greek, when Wafeira, one of her female friends, rescued her, by striking off his head with one blow. This courageous conduct so animated the Arabs, that they routed the Greeks with great loss. Khaula afterwards married the Caliph Ali.

KILLIGREW, ANNE,

"A Grace for beauty, and a Muse for wit," as Wood says, was the daughter of Dr. Henry Killigrew, one of the prebendaries of Westminster, and born in London, a little before the restoration of Charles the Second. She showed indications of genius very early, which being carefully cultivated, she became eminent in the arts of poetry and painting. She painted a portrait of the Duke of York, afterwards James the Second, and also of the duchess, to whom she was maid of honour. She also painted some historical pictures and some pieces of still-life, for her own amusement. She was a woman of exemplary piety and virtue. Dryden speaks of her in the highest terms, and wrote a long ode to her memory. She died of the small-pox, June, 1685, in her twenty-fifth year. She was buried in the Savoy Chapel.

KILLIGREW, CATHARINE,

Daughter of Sir Anthony Cooke, was born at Giddy-hall, in Essex, about 1530; and married Henry Killigrew, Esq., a Cornish gentleman, who was knighted, for the good service he did his country when an ambassador. This lady, having an excellent education, and much natural talent, became, like many other women of her time, very learned. She understood Hebrew, Greek, and Latin, and was famous for her poetical skill. Her lines in the latter language, addressed to her sister Mildred, refer, as Dr. Fuller

thinks, to Sir Henry Killigrew, when about to be sent ambassador to France, which, as the times were troublesome, was not a desirable mission.

KIRCH, MARY MARGARET,

Of Leipsic, Germany, was the daughter of Matthias Winkelman, a Lutheran divine. She married, in 1692, Godfrey Kirch, an eminent astronomer, of Luben, in Lower Lusatia, who, when appointed royal astronomer, in 1700, in the academy of sciences at Berlin, found in his wife an intelligent assistant, and an able calculator. She discovered, in 1702, a comet; and, in 1707, she observed that remarkable Aurora Borealis which the astronomers of Europe noticed in their memoirs. The husband died in 1710, and the following year his wife published "A Discourse on the approachiug Conjunction of Jupiter, Saturn, &c." She was equally eminent for her private virtues as for her talents, and died at Berlin, in 1720, aged fifty.

KIRCHGESSNER, MARIANNE,

Was born, 1770, at Bruchsal. The loss of her eye-sight, in her fourth year, by the small-pox, seemed rather to have augmented than lessened her talent for music. In the sixth year of her age, she astonished her auditors by her execution on the piano. Taught by Schmittbaur, in Carlsruhe, she made the most extraordinary progress. In company with Mr. Bassler (her biographer,) she travelled, in her tenth year, over Germany, where she received everywhere great applause; and, 1794, she went to London. Her abode there, of three years, besides the perfecting of her art, was useful to her on account of her eye-sight having become partly restored. In November, 1796, she visited Copenhagen, and went from thence to St. Petersburg; and after having gained just approbation and well-merited reward in all these places, she chose the beautiful village of Gahles, near Leipsic, for her dwelling-place. She remained there until 1807, in the society of her friend, Mr. Bassler, when she intended to go back to her native country; but at Schaffhausen she had a violent attack of fever, of which she died, on the 9th. of December, in her thirty-eighth year.

KIRKLAND, CAROLINE M.,

Whose maiden name was Stansbury, was born in New York. At an early age she was married to Mr. William Kirkland, a scholar of great acquirements, and also highly esteemed as a man of much moral excellence of character. At the time of their marriage he resigned a professorship in Hamilton College, and established a seminary in the town of Goshen, on Lake Seneca. A few years afterwards he removed with his family to the then new State of Michigan, and made that experiment of "Forest Life," which gave opportunity for the development of Mrs. Kirkland's lively and observant genius, and also furnished material for her racy and entertaining works on Western manners and habits.

In 1839, her first book, "A New Home—Who'll Follow? or, Glimpses of Western Life.—By Mrs. Mary Clavers, an Actual Settler," was published in Boston. The freshness of feeling and piquancy of style displayed in the work, won the public voice at once, and its author gained a celebrity very flattering to a literary

débutant. This may be considered, on the whole, Mrs. Kirkland's best production, without disparaging its successors.

In 1842, Mr. and Mrs. Kirkland returned to New York, where Mr. Kirkland became proprietor of a journal of a religious and literary character, the editing of which was in accordance with his views and tastes. Mrs. Kirkland now engaged in that profession which we think more deserving of honour than mere literary pursuits; she became teacher and guide of a select school for young ladies, whom she received into her own family. She did not, however, abandon her pen, and in 1845 appeared "Western Clearings," a series of stories founded on her reminiscences of life in the West. These had before appeared in "Annuals," written for the occasion and without connection, and can only be judged separately, as clever of their kind; some are very charming, and some highly humorous; we would instance "The Schoolmaster's Progress" as among the latter, and "Half-Lengths from Life" as an excellent specimen of Mrs. Kirkland's sensible and just mode of thinking, and her happy manner of describing character.

The sudden death of her husband devolving on Mrs. Kirkland the whole care of her children, called forth her energies as an author in a new manner. She became editor of a monthly periodical, published in New York, called "The Union Magazine." In 1848, this was transferred to Philadelphia, and is now known as "Sartain's;" she still continues one of its editors.

In 1848, Mrs. Kirkland visited the Old World; she has recorded her impressions in a work entitled "Holidays Abroad," a pleasant volume. Beside her natural gifts, Mrs. Kirkland is a woman of highly cultivated mind; and from her extensive opportunities for reading and observation, we may reasonably hope for some work from her pen superior to any she has yet given the public.

KLOPSTOCK, MARGARET, OR META,

Whose maiden name was Moller, was born in Hamburg, March 19th., 1728. In 1751, the famous Frederic Gottleib Klopstock became acquainted with this enthusiastic German maiden. The story of their courtship and marriage has been told by the lady herself, in some charming letters addressed to Richardson the novelist, author of "Sir Charles Grandison."

Mrs. Klopstock died in childbirth, and the poor bereaved husband and father was left desolate! In a letter to a friend, Klopstock describes the manner of her death and their last parting. After having prayed with her for a long time, he said, as he bent over her, "Be my guardian angel, if God permits." "You have ever been mine," she replied. And when with stifled voice he again repeated, "If God permits, be my guardian angel!" she fixed her eyes upon him full of love, and said, "Ah, who *would* not be your guardian angel!"

Just before she died, she said, with the serene smile of an angel, "My love, you will follow me!"

Some time after her decease, Klopstock published her writings, which are, "Letters from the Dead to the Living;" "The Death of Abel," a tragedy; and several small poems. Her husband says that these were written entirely for her own amusement, and that she always blushed and was very much embarrassed whenever he found her writing, and expressed a wish to see what she had done. He

says, too, "that her taste was correct, and highly cultivated, and that her criticisms upon his poetry were always extremely apt and judicious; he knew instantly by her countenance, whether his thoughts pleased her; and so perfect was their sympathy, that their souls could hold delightful communion almost without the aid of language."

KNORRING, BARONESS,

Is a novelist of some note. Mrs. Mary Howitt, who translated one of her works, "The Peasant and his Landlord," says, "The Baroness Knorring stands (in her own country) side by side with the author of 'Home' and the 'Neighbours.'" These excellent ladies, Miss Bremer and the Baroness Knorring, are doing much for the improvement in morals as well as literary taste of the Swedish people. The last-named writer takes an earnest part in the temperance cause. "The Peasant and his Landlord" is a story in point, affording "one more of the many demonstrations which we meet with, of the highest and purest natures being driven from their proper course, and oppressed and perverted by the worst. It affords, also, a grand lessen on the subject of temperance, and proves that though one false step often leads to ruin, which is retrievable only by death, yet that uprightness and virtue, through suffering and through death, work out their own salvation."

KOERTEN, JOANNA,

A CELEBRATED Dutch artist, was born at Amsterdam, in 1650. She married Adrian Block, and attained great excellence in drawing, painting, and embroidery. She also modelled in wax, made artificial ornaments, and flowers; but her principal excellence was in cutting figures out of paper with the scissors: and her portraits and landscapes in this way were so celebrated, that foreigners visited Amsterdam to see them, amongst whom was Peter the Great, of Russia. Sea-pieces, animals, architecture, and still-life, were her favourite subjects; but she also cut portraits on paper with as striking a resemblance as if they had been painted by the ablest artists. The elector-palatine offered her one thousand florins for three small pictures of her cutting, which she refused as insufficient. At the request of the emperor of Germany, she designed a trophy with the arms of the empire, ornamented with laurel crowns, wreaths of flowers, and other suitable designs, which she executed with great correctness of drawing and wonderful beauty. The empress gave her for it four thousand florins. She also cut the emperor's portrait, which is hung up in the imperial cabinet at Vienna. She died in 1715, aged sixty-five.

KÖNIGSMARK, MARIE AURORE, COUNTESS OF,

ONE of the numerous mistresses of Augustus the Second, King of Poland and Elector of Saxony, was born in 1678. She was descended from one of the oldest families in Brandenburg, and was a woman of great beauty and talents, and of uncommon political abilities. Thoroughly educated, she spoke several languages, played on various instruments, composed music, and sang and painted with great skill; she also excelled in conversation. In 1678 she went to Dresden, and, at first sight, Augustus fell in love with her. She rejected his

overtures for some time, but at last yielded, and became the mother of the famous Marshal Saxe. When the love of Augustus declined, the Countess of Königsmark conducted herself so discreetly that he always remained her friend. By his influence she was appointed superintendent of Quedlinberg, in 1700, where she remained till her death, in 1728. She was beloved by all around her, and was very kind to the poor.

KRÜDENER, JULIANNA, BARONESS OF VALERIA,

Was born in Riga, about 1776. Her father, Baron Vietinghoff one of the richest landed proprietors in Courland, gave her a careful education. When a young girl, her parents took her to Paris, where her father's house was the resort of men of talents; and her wit, beauty, and cheerfulness, were much admired. In her fourteenth year, she was married to Baron Krüdener, a Livonian, about thirty-six years old. She accompanied her husband to Copenhagen and Venice, where he was Russian minister. In these places, and in St. Petersburg, Madame Krüdener, placed by rank and wealth in the first circles, was one of their most brilliant ornaments. She was surrounded by admirers of her talents and beauty; but she was not happy. She became the mother of two children; but her natural liveliness of temperament, and the allurements of the world, led her into levities which finally caused a divorce from her husband. In 1791 she returned to her father's house, in Riga, where she was considered one of the most amiable and accomplished ladies, with a feeling heart and lively imagination. But Riga did not satisfy her, and she lived alternately at Paris and St. Petersburg. Her love of amusements involved her, in both places, in many difficulties. In the midst of these, she wrote a novel, of which she had formed the plan at an earlier period—"Valerie ou Lettres de Gustave de Linar à Erneste de G."—in which she delineated certain scenes of her own life.

The disasters of Prussia arrived; and Madame Krüdener, being then about the person of the Queen of Prussia, and participating in her affliction, turned her mind from the pleasures of the world to the subject of religion, though, perhaps, little change may have been produced in the essentials of her character. Ambition, a lively sensibility, and love of excitement, seem to have remained the great springs of her actions. She was now attracted by the principles of the Moravians. She went again to Paris, where she found many disciples, chiefly among those who, having been accustomed to live on excitements from early youth, and having become sickened with those of fashionable life, turn with pleasure to those of devotion. On the commencement of the war of the northern powers against Napoleon, Madame Krüdener went to Geneva. She began to believe herself called to preach the gospel to the poor, and therefore visited the prison at Heidelberg, and preached to the criminals condemned to death. In 1814, she returned to Paris, where she became acquainted with Alexander, the Emperor of Russia, who had already shown a disposition to religious contemplations, and upon whom her conversation had great influence. In Paris she had prayer-meetings, attended by distinguished personages, where she was seen in the back-ground of a suite of rooms, in the dress of a priestess, kneeling in prayer. It is very generally believed

that her conversations with Alexander were mainly instrumental in suggesting the idea of the holy alliance: it is certain that in her later sermons she held it up almost as a new covenant. In 1815 she went to Bâle, where a small community of devout mystics was already collected. Here a young clergyman of Geneva followed her, and preached in the prayer-meetings which the baroness held every evening. Women and girls went in numbers to these meetings, and gave liberally to the poor, often to a degree much beyond what they could afford. These meetings had a very bad moral effect. Cases were reported which excited great scandal, and a preacher named Fäsch finally denounced the priestess. The magistracy of Bâle obliged her to leave the city. She experienced the same treatment at Lörrach, Aaran, and other places; yet, according to the common course of things, the number of her followers increased, particularly among young females. At the same time, she carried on an extensive correspondence, and money was sent to her from great distances. In 1816, with her daughter, she went to reside not far from Bâle, in Baden. Here she assembled many poor people, great numbers of whom were vagabonds, whom she provided with food and lodgings without labour. These were very ready to profit by the kindness of the benevolent lady, who preached against the cold-heartedness of the rich as the source of all evil. The public peace was so much disturbed by these proceedings, that her place of residence was surrounded by soldiers, in 1817, and her disciples carried away to Lörrach. She wrote, in consequence, a remarkable letter to the minister at Carlsruhe, in which she spoke of the "desert of civilization" through which she was obliged to wander, and reminded him of the law of God, requiring the authorities to take care of the poor. She now travelled about, preaching in the open air, often surrounded by thousands of people, and giving bountifully to the poor. Wherever she arrived, she was under the surveillance of the police. In Leipsic, police officers were even placed at her door, so that nobody could be admitted to see her. At length the police transported her to the Russian frontier, where she received orders not to go to Moscow or to St. Petersburg. In 1824, she went with her daughter and her son-in-law to the Crimea, and died there the same year, December 13th., at Karafubasar. She appears to have been an amiable enthusiast, pouring out pious effusions, mingled with arrogant prophecies; and is one of the many instances where ardent zeal and good intention (for it is probable that she considered herself to be doing right) are by no means sufficient to render one capable of effecting a great reformation.

KULMAN, MADEMOISELLE.

THERE are now a number of public journals at St. Petersburg, devoted to literature and education, which afford facilities for the exercise of female talent, and one of the most frequent and popular contributors to these is the lady above named.

LABBE, LOUISE, (LA BELLE CORDIERE,)

Was born in Lyons, in 1525 or 1526. Her father, Pierre Chardin, surnamed Labbé, was a rope-maker or seller. He had her carefully instructed in the Greek, Latin, Spanish, and Italian languages, and also in riding and military exercises. She was fond of music, hunting, and war. Her boldness was increased by the example of the heroines of her own time. Before she was sixteen, she went to Perpignan, in the army of the young dauphin, where, under the name of Captain Loys, she exhibited great valour. Among the numerous admirers attracted by her beauty, her talents, and her courage, a young warrior, whose name is unknown, inspired her with a lasting passion.

Louise Labbé married Ennemond Perrin, a wealthy rope-seller, by which she was enabled to devote herself entirely to her literary tastes. Her house, near Lyons, became the resort of men of letters, and persons of distinction. In these societies, where Louise was the presiding genius, everything was collected that could gratify the understanding, delight the imagination, or captivate the senses. The charms, talents, and assemblies of *La belle Cordiére* excited jealousy and provoked scandal in the society of Lyons. Her writings, too, sometimes voluptuous, and sometimes satirical, afforded new provocation for censure, for which her conduct gave suspicion if not proof.

The most celebrated of her works is a fiction entitled "Debat de Folie et d'Amour;" it is dedicated to her illustrious friend Clemence de Bourges. This piece is full of wit, originality, and beauty. Erasmus and La Fontaine were both indebted to it; the first, for the idea of "The Praise of Folly," and the last, for "L'Amour et la Folie." In truth, La Fontaine's poem is only a versification of the prose story of Louise Labbé. Her elegies and sonnets are highly esteemed by the French.

We may find some excuse for her conduct in the character of the age, when gallantry was not considered dishonourable; and she herself was surrounded by a crowd of agreeable and distinguished, but licentious men. Her generosity, her taste for learning, and her acquirements, so extraordinary for the times, effaced this stain in the eyes of most of her contemporaries, as we learn from tributes of esteem paid her. The street in Lyons where her house was situated was called after her, and still bears the name of *La Belle Cordiére*. The charm of her conversation, her accomplishments, her talents, the verses which she composed and sung to the lute, contributed to fascinate her admirers to the end of her life. She died in 1566.

LABROUSE, CLOTILDE SUZETTE COURCELLES,

A CELEBRATED French visionary, was born May 8th., 1747, of respectable parents, in the town of Vauxains, in Perigord, in the department of Dordogne. From the age of four she displayed deep religious fervour, and her greatest happiness was in the performance of her religious duties, to which, notwithstanding the remonstrances of her mother, and the raillery of her young companions, she devoted the most of her time. From her earliest years she regarded herself as an especial instrument to make known the will of God.

She fasted, wore a girdle lined with sharp points, slept on the floor in winter, cut off her beautiful hair, and gave up music, of which she was very fond. She had offers of marriage from a young man of great piety and immense fortune, whom she liked, but refused to marry, as she said an internal voice commanded her to do, that she might not fail in the great mission which had devolved on her.

Her strongest desire was to travel to convert mankind, but this she was prevented from doing till 1779; she then escaped from her home, and arrived safely in Paris, where she passed some time under the protection of the Duchess de Bourbon. Here she was visited by all classes of people, and regarded as a prophetess. She predicted various events, and carried on a profound argument with the Abbé Maury, in which she came off victorious. Leaving Paris, where she had been very successful, she returned to Perigord, and went from there to Rome, to convert the pope and cardinals 'to the principles of liberty and equality; of the civil constitution of the clergy; and to persuade the pope to abdicate his temporal power." Suzette preached at the different places through which she passed; but when she reached Boulogne, in October, 1792, she was ordered by the pope's legate to leave the city. She took refuge in Viterbo; but the pope had her seized, and confined in the castle of San Angelo. She was not ill-treated, however, and when the Directory, in 1796, requested her liberation, she replied that she did not wish to leave Italy till 1800, when she had predicted that there would be a sign in heaven which would open the eyes of the pope himself. But when the French took Rome, in 1798, she returned to Paris, where she was surrounded by a number of disciples, although the year 1800 passed without the sign. Her followers, many of whom were learned men, remained steadfast, however, and Suzette continued to have visions till she was seventy-four. She died in 1821. Pontard, Bishop of Paris, remained faithful to her to the last.

LACOMBE, ROSE,

One of the terrible heroines or rather furies of the French revolution, born about 1768, was an actress of high reputation, and very beautiful. She was one of the leaders in that crowd of ferocious women who attacked the Hotel-de-Ville, and obliged the king and his family to return from Versailles to Paris. She founded a club of women, in which she was the chief speaker; and joined in the attack on the Tuilleries, in which she shewed such intrepidity, that the city of Marseilles decreed to her a civic crown. She entered with her whole soul into all the scenes of savage cruelty which disgraced those times. After having been the recognised leader and orator of the republican women for some time, she suddenly lost nearly all her influence by falling violently in love with, and endeavouring with her usual reckless impetuosity, to save, but in vain, a young nobleman who was imprisoned.

The latter part of her life was passed in a small shop, where she gained her livelihood by the sale of petty articles. The time or manner of her death is not known.

LAFAYETTE, MADAME,

belonged to the noble family of Noäilles, and was married, when

quite young, to General Lafayette. When, in 1793, he was imprisoned at Olmutz by the Austrians, she was confined in Paris and only saved from the guillotine by the death of Robespierre The first use she made of her freedom was to proceed to Vienna, where, through the compassion of Prince de Rossenberg, she succeeded in obtaining an audience of the emperor. She pleaded earnestly for the release of her husband on the grounds of common justice and humanity, and urged her strong desire to see him restored to his family. The emperor said it was out of his power to grant her request, but he was willing that she and her two daughters, (then about twelve and fifteen years of age,) should enliven the prisoner by taking up their abode with him. This indulgence was gratefully accepted, and the long-separated friends were restored to each other.

Madame Lafayette was deeply affected at the emaciated figure and pale countenance of her husband. She found him suffering under annoyances much worse than she had feared.

She wished to write to the emperor; but this was refused. She made applications for redress in other quarters, but received no answer, except, "Madame Lafayette has submitted to share the captivity of her husband. It is her own choice."

At length, her health, already impaired by sixteen months imprisonment in Paris, began to give way. She solicited permission to go to Vienna, to breathe pure air, and consult a physician. During two months she received no reply; but, at last, she was informed that the emperor permitted her to go out, upon condition that she never returned to the prison.

Being desired to signify her choice in writing, she wrote as follows:—

"I consider it a duty to my family and friends to desire the assistance necessary for my health; but they well know it cannot be accepted by me at the price attached to it. I cannot forget that while we were on the point of perishing, myself by the tyranny of Robespierre, and my husband by the physical and moral sufferings of captivity, I was not permitted to obtain any intelligence of him, nor to acquaint him that his children and myself were yet alive; and I shall not expose myself to the horrors of another separation. Whatever then may be the state of my health, and the inconveniences of this abode for my daughters, we will gratefully avail ourselves of his Imperial Majesty's generosity, in permitting us to partake this captivity in all its circumstances."

After this, Madame Lafayette, fearful of being separated from her husband, refrained from making any complaint; although the air of the prison was so fœtid, that the soldiers, who brought food, covered their faces when they opened the door.

She remained with him till he was set at freedom, after four years' captivity, by the intervention of Bonaparte. Madame Lafayette's health suffered so much from the close confinement, that she died soon after her release, in 1807.

LA FERTE IMBAULT, MARIA THERESA GEOFFRIN, MARCHIONESS DE,

Daughter of the celebrated Madame Geoffrin, was born at Paris in 1715. She married, in 1733, the Marquis de la Ferté, great-

grandson of the marshal of that name; and distinguished herself, not only by her literary talents, but also by her opposition to the philosophical party among the French literati of the last century, with whom her mother had been intimately connected. In 1771, the Marquis de Croismare, a man of wit, and a friend of Madame de la Ferté Imbault, founded the burlesque order of the Lanturelas, of which he appointed that lady the grand-mistress, while he was himself the grand-master. This whimsical institution gave rise to a great many songs and lively verses; and it attracted so much attention that Catharine the Second was accustomed to advise all the Russian nobles who visited Paris, to become Lanturelas, an honour which was sought by several sovereign princes. The Marchioness drew up a series of extracts from the writings of the ancient Pagan and Christian Philosophers, for the instruction of the grandchildren of Louis the Fifteenth; and she wrote a great number of letters to persons of rank and celebrity, which remain in manuscript in the hands of her husband's relations. She died at Paris, in 1791.

LAFITE, MARIE ELIZABETH DE,

Was born at Paris in 1750, and died at London in 1794. She wrote "Repsonses à Démêler ou Essai d'une Maniere d'éxercer l'attention;" "Entretieres, Drames, et Contes Moraux, à l'usage des Enfans." She also translated into French, some of the works of Wieland, Gellert, and Lavater.

LAMB, LADY CAROLINE,

Daughter of the Earl of Besborough, was born in 1785. The history of Lady Caroline Lamb is painfully interesting. She was united, before the age of twenty, to the Honourable William Lamb, (Lord Melbourne,) and was long the delight of the fashionable circles, from the singularity as well as the grace of her manners, her literary accomplishments, and personal attractions. On meeting with Lord Byron, she contracted an unfortunate attachment for the noble poet, which continued three years, and was the theme of much remark. The poet is said to have trifled with her feelings, and a rupture took place. For many years Lady Caroline led a life of comparative seclusion, principally at Brocket Hall. This was interrupted by a singular and somewhat romantic occurrence. Riding with Mr. Lamb, she met, just by the park-gates, the hearse which was conveying the remains of Lord Byron to Newstead Abbey. She was taken home insensible: an illness of length and severity succeeded. Some of her medical attendants imputed her fits, certainly of great incoherence and long continuance, to partial insanity. At this supposition she was invariably and bitterly indignant. Whatever be the cause, it is certain from that time her conduct and habits materially changed; and about three years before her death a separation took place between her and Mr. Lamb, who continued, however, frequently to visit, and, to the day of her death, to correspond with her. It is just to both parties to add, that Lady Caroline constantly spoke of her husband in the highest and most affectionate terms of admiration and respect. A romantic susceptibility of temperament and character seems to have been the bane of this unfortunate lady.

Lady Caroline Lamb was the authoress of three works of fiction,

which, from extrinsic circumstances, were highly popular in their day. The first, "Glenarvon," was published in 1816; and the hero was understood to shadow forth the character and sentiments of Lord Byron! It was a representation of the dangers attending a life of fashion. The second, "Graham Hamilton," depicted the difficulties and dangers inseparable, even in the most amiable minds, from weakness and irresolution of character. The third, "Ada Reis," (1823,) is a wild Eastern tale, the hero being introduced as the Don Juan of his day, a Georgian by birth, who, like Othello, is sold to slavery, but rises to honours and distinctions. In the end Ada is condemned. for various misdeeds, to eternal punishment!

LAMB, MARY,

The daughter of respectable parents, was born in London about 1766. She was subject to attacks of insanity, and in one of them, in 1796, brought on by over-exertion, and anxiety about her mother, then quite an aged person, she stabbed her mother to the heart, killing her instantly. After recovering from this attack, she resided with her brother Charles, the well-known author of "Essays of Elia," who devoted his whole life to her. They lived in or near London. In connection with her brother, Miss Lamb wrote two volumes of juvenile poetry; "Stories for Children, or Mrs. Leicester's School," and "Tales from Shakspere." Miss Lamb was remarkable for the sweetness of her disposition, the clearness of her understanding, and the gentle wisdom of all her acts and words. notwithstanding the distraction under which she suffered for weeks, and latterly for months, in every year. She survived her brother eleven years, dying May 20th., 1847. She was buried with him in Edmonton church-yard.

LAMBALLE, MARIE THERESE, LOUISE, OF SAVOY, CARIGNAN, PRINCESS DE,

Was born at Turin, September 8th., 1749, and married the Duke of Bourbon Penthièvre, by whom she was left a wealthy, young, beautiful, and amiable widow. When appointed intendant of the royal household of Marie Antoinette, she gained and deserved the confidence and warm affection of her mistress. On the unfortunate flight of the royal family to Varennes, Madame Lamballe escaped by another road from France to England, where she might have lived in safety; but she no sooner heard of the imprisonment of her royal friend, than she hastened back to Paris to soothe her miseries. This fidelity and devotion proved fatal to her. Dragged to the prison of La Force, she was tried before the bloody tribunal, September 3rd., 1792, and, when questioned about the queen, she answered with firmness and dignity. Some of the judges, moved by her heroism, youth, and beauty, wished to spare her; but as soon as she had left the place of her trial, she was seized by the mob and literally torn and cut to pieces. Her head was placed on a pike, and paraded by the diabolical monsters in view of the unfortunate queen and her family.

The character of the Princess de Lamballe was so perfect, that not even her enemies and assassins dared to asperse it.

LAMBERT, ANNE THERESE, MARQUISE DE,

Was daughter of a master of the accounts, and was born at Paris in 1647. She lost her father at three years old; and her mother then married the ingenious Bachaumont, who took great pleasure in cultivating his step-daughter's talents. She married Henri Lambert, Marquis of St. Bris, in 1666; but he died in 1688. After this, she had long and troublesome law-suits; but succeeding in them, she took a house in Paris, to which it was considered an honour to be admitted. All literary persons resorted to it for the sake of conversation, as hers was almost the only house free from the vice of gaming. She died in 1733, aged 86. Her works were printed in two volumes, and are marked by fine sense, taste, and spirit. The principal ones are, "Avis d'une Mère à son fils, et d'une Mère à sa fille." These are not mere dry didactic precepts, but the easy and graceful effusions of a noble and delicate mind.

LAMBERT, MISS.

"The Handbook of Needlework" has made this lady's name familiar to the learned and the unlearned; with many it is the only book they peruse, and to it they return again and again with ever-new interest. Garrick was said by Dr. Johnson to contribute to the gaiety of nations; Miss Lambert may be truly eulogised as adding to the pleasure of nations, and filling up the blanks in many a droning existence, animating the stupid to interest, and rousing the indolent to exertion. Pedantry may strive to undervalue her labours, but her readers are more numerous, from the palace to the cottage, than those of the most admired poetess or novelist. Her book has penetrated into regions where Mrs. Norton is unknown, and even time-honoured Miss Edgeworth ignored; not only in the drawing-rooms of London and Washington, but in the wild settlements of Oregon (we speak it advisedly) and in the burning cities of Hindoostan, "The Handbook of Needlework" is a favourite volume.

LAMBRUN, MARGARET,

Was a Scotchwoman, one of the retinue of Mary, Queen of Scots, as was also her husband, who died of grief on account of his queen's execution. Margaret Lambrun then resolved to avenge the death of both by assassinating Queen Elizabeth; she therefore dressed herself like a man, took the name of Anthony Sparke, and went to the court of the English queen, carrying with her a brace of pistols; one for the queen, and the other for herself. But, as she was pressing through the crowd to get near her majesty, who was then walking in her garden, she dropped one of her pistols. This being seen by the guards, she was seized, and brought before the queen, who wished to examine the prisoner herself. When Elizabeth demanded her name, country, and condition, Margaret replied with great firmness:

"Madam, though I appear in this habit, I am a woman; my name is Margaret Lambrun; I was several years in the service of Queen Mary, whom you have so unjustly put to death; and, by her death, you have caused that of my husband, who died of grief to see so innocent a queen perish so iniquitously. Now, as I had

the greatest love and affection for both these personages, I resolved, at the peril of my own life, to revenge their death by killing you, who are the cause of both. I confess to you, that I suffered many struggles within my breast, and have made all possible efforts to divert my resolution from so pernicious a design, but all in vain; I found myself necessitated to prove by experience the certain truth of that maxim, that neither reason nor force can hinder a woman from vengeance, when she is impelled thereto by love."

The queen heard this bold address with composure, and answered calmly: "You are then persuaded that, in this action, you have done your duty, and satisfied the demands which your love for your mistress and your spouse indispensably required from you; but what think you now is my duty to do to you?"

Margaret replied with the same unmoved hardiness: "I will tell you frankly my opinion, provided you let me know whether you put this question in the quality of a queen or in that of a judge?"

To which her majesty professing that of a queen: "Then," said Margaret, "your majesty ought to grant me a pardon."

"But what assurance can you give me," said the queen, "that you will not make the like attempt on some other occasion?"

"Madam," replied Lambrun, "a favour given under such restraint is no more a favour; and, in so doing, your majesty would act against me as a judge."

The queen turned to some of her council, and said, "I have been thirty years a queen, but do not remember to have had such a lecture ever read to me before;" and immediately granted an entire and unconditional pardon. Margaret Lambrun shewed her prudence by begging the queen to extend her generosity still farther, and grant her a safe conduct to the coast of France; with which request Elizabeth complied.

LAMIA,

The most celebrated female flute-player of antiquity, was regarded as a prodigy—from her beauty, wit, and skill in her profession. The honours she received, which are recorded by several authors, particularly by Plutarch and Athenæus, are sufficient testimonies of her great power over the passions of her hearers. Her claim to admiration from her personal charms, does not entirely depend upon the fidelity of historians, since an exquisite engraving of her head, upon amethyst, is preserved in a collection at Paris, which authenticates the account of her beauty.

As she was a great traveller, her reputation soon became very extensive. Her first journey from Athens, the place of her birth, was into Egypt, whither she was drawn by the fame of a flute-player of that country. Her genius and beauty procured for her the notice of Ptolemy, and she became his mistress; but in the conflict between Ptolemy and Demetrius Poliorcetes, for the Island of Cyprus, about B.C. 332, Ptolemy being defeated, his wives, domestics, and military stores fell into the hands of Demetrius.

The celebrated Lamia was among the captives on this occasion, and Demetrius, who was said to have conquered as many hearts as cities, conceived so ardent a passion for her, that from a sovereign he was transformed into a slave—though her beauty was on the decline, and Demetrius, the handsomest prince of his time, was much younger than herself.

At her instigation, he conferred such extraordinary benefits on the Athenians, that they rendered him divine honours; and, as an acknowledgment of the influence Lamia had exercised in their favour, they dedicated a temple to her, under the name of "Venus Damia."

LANDA, CATHARINE,

Was eminent for her beauty and learning. She wrote a letter in Latin to Peter Bembo, which, with his answer, is printed in that author's works. She died in 1526, at a very early age.

LANDON, LETITIA ELIZABETH,

Generally known as L. E. L., in consequence of having first published under her initials only, was born at Hans Place, Chelsea, in 1802. Her father, Mr. Landon, was a partner in the house of Adairs, army agents. When about seven years of age, Miss Landon's parents removed to Trevor Park, not far from East Barnet, where, amidst scenes vividly depicted in various passages in her later works, were passed many of the happiest days of her childhood. In the "Traits and Trials of Early Life," in "The History of a Child," she is supposed to have pourtrayed that of her own early years; but the account is part romance and part reality.

In 1815, when Miss Landon was about thirteen years of age, the family quitted Trevor Park; and after a twelvemonths' residence at Lewis Place, Fulham, Mr. Landon removed to Brompton, where a considerable part of his daughter's youth was passed, excepting a year or two spent with her grandmother in Sloane Street, and some occasional visits to her relations. Here, no sooner was she emancipated from the school-room, and allowed to pursue the bent of her own mind, than her poetical reveries were committed to paper; and through the encouraging kindness of Mr. Jerdan, the editor of the Literary Gazette, to whose judgment they were submitted, while still in her teens, the youthful writer had the pleasure of seeing some of her verses first appear in print, in the pages of that periodical, and visions of fame, perhaps, in some degree, comforted her for the reverses to which her family were then beginning to be subjected.

"The Fate of Adelaide," a romantic tale, and some minor poems, were published in 1821, when Miss Landon was nineteen; and the first of her principal poetical works was issued in 1824. In the summer of 1825, the "Troubadour" appeared, and several of her shorter poems.

Her father died about this time, and Miss Landon's literary exertions were directed to support her family and assist her brother.

Miss Landon has herself remarked, that "a history of the *how* and *where* works of imagination have been produced, would often be more extraordinary than the works themselves." A friend of hers observes, that "though a dilettante of literature would assign for the scene of her authorship a fairy-like boudoir, with rose-coloured and silver hangings, filled with all the luxuries of a fastidious taste," yet the reality was of a very different nature; for though her drawing-room was prettily furnished, it was her invariable habit to write in her bed-room,—"a homely-looking, although uncomfortable room, fronting the street, and barely furnished—with a simple white bed, at the foot of which was a small, old, oblong-

shaped sort of dressing-table, quite covered with a common worn writing-desk, heaped with papers, while some strewed the ground, the table being too small for aught besides the desk. A little high-backed cane chair, which gave you any idea but that of comfort, and a few books scattered about, completed the author's paraphernalia."

"Miss Landon was not strictly handsome, her eyes being the only good feature in her face; but her countenance was intellectual and piquant, and her figure slight and beautifully proportioned. Altogether, however, her clear complexion, dark hair and eyes, the vivacious expression with which the latter were lighted up when animated and in good health, combined with her kind and fascinating manners, to render her extremely attractive; so that the rustic expression of sentiment from the Ettrick Shepherd, when he was first introduced to her, 'I did nae think ye had been sae bonny,' was perhaps the feeling experienced by many when they first beheld L. E. L."

Such is the portrait of this fascinating writer, drawn by one of her biographers. William Howitt, in his notice of Miss Landon, gives a sweeter touch to the picture. "Your first impressions of her were—what a little, light, simple-looking girl! If you had not been aware of her being a popular poetess, you would have suspected her of nothing more than an agreeable, bright, and joyous young lady. This feeling in her own house, or among a few congenial people, was quickly followed by a feeling of the kind-heartedness and goodness about her. You felt that you could not be long with her without loving her."

In her later productions, Miss Landon greatly improved in the philosophy of her art. She addresses other feelings besides *love;* her style has more simplicity and strength, and the sentiment becomes elevated and *womanly*—for we hold that the loftiest, purest, and best qualities of our nature, the *moral feelings*, are peculiarly suitable, for their development and description, to the genius of woman. "The Lost Pleiad" and "The History of the Lyre," have many passages of true and simple feeling, united with an elevated moral sentiment, and that accurate knowledge of life, which shows the observing and reasoning mind in rapid progress.

In 1838, Miss Landon married George Maclean, Governor of Cape-Coast castle, and soon after sailed for Cape-Coast with her husband. She landed there in August, and was resuming, for the benefit of her family in this country, her literary engagements in her solitary African home, when one morning, after writing the previous night some cheerful and affectionate letters to her friends in England, she was (October 16th.) found dead in her room, with a bottle, which had contained prussic acid, in her hand. It was conjectured that she had undesignedly taken an over-dose of the fatal medicine, as a relief from spasms in the stomach, to which she was subject. Her last poems are superior in freedom, force, and originality, to her first. She is most distinguished for her poetical writings, though her tales and romances show great wit, vivacity, and knowledge of life. Her principal poetical works are "The Improvisatrice;" "The Troubadour;" "The Golden Violet;" "The Golden Bracelet;" and "The Vow of the Peacock." Besides these, she has written three novels, "Romance and Reality;" "Francesca Carrera;" and "Ethel Churchill;" and a volume of tales, entitled "Traits and

Trials," in which she is supposed to have depicted the history of her own childhood. She was a frequent contributor to many of the periodicals, and nearly all the annuals of the day. Many of her best poems were written for these publications, and may be found in "Literary Remains of L. E. L., with Memoirs of her Life." Edited by Laman Blanchard.

LANE, JANE,

A WOMAN of great spirit and sagacity, assisted in the escape of Charles the Second after the battle of Worcester. The royal fugitive, disguised in her father's livery, rode before her on horseback from Bentley Hall, in Staffordshire, to Mr. Norton's, near Bristol. Charles, on his restoration, rewarded her amply; and she married Sir Clement Fisher, Bart., of Packington Hall, in Warwickshire.

LANNOY, THE COUNTESS OF,

BY birth Countess of Loos Coswaren. She was born at the castle of Gray, in Brabant, in 1767. In 1788 she espoused the Count de Lannoy, and emigrated with him when the Low Countries were overrun by the French armies of the republic. Having lost all their property by confiscation, like many other families of rank, they were reduced to the utmost need in a strange land. All their resources lay in the energy and ability of the countess. She had always devoted herself to music for the gratification of her taste, and had even attempted composition; she now made it a profession, and gave instructions with success in the city of Berlin. She published several trios for the piano, violin, and violoncello; several songs, with an accompaniment for the harp and the piano; with other pieces of music for those instruments. In 1801, she was permitted to return to Belgium with her family, but was obliged to go through with a tedious lawsuit, which involved all her fortune. After several anxious years, the suit was lost, and she was obliged to take refuge at Paris, with her daughters, where, by resuming her musical labours, she obtained a scanty living. She died in 1822.

LAPIERRE, SOPHIE,

A PRETTY Parisian singer, was a member of the conspiracy, which was formed in 1795, to overthrow the Directory, and replace the authority in the hands of the people. Sophie, and several other women, were taken prisoners with the conspirators, and she confronted her judges with the greatest composure, and even levity. As, however, she could only be accused of singing republican songs, she was acquitted.

LASHFORD, JOAN,

DAUGHTER of Elizabeth Warne, by a former husband, was burned as a heretic by the Roman Catholics, during the reign of Queen Mary, in the year 1556. A number of other women, about the same time, sealed their faith with their blood. Joan Lashford was about twenty years of age when she thus suffered and died a martyr.

LAURA,

THE beloved of Petrarch, is better known by that title, than by her own name of Laura de Noyes. She was born at Avignon, and

married Hugo de Sade. Petrarch first saw her in 1327, and conceived a passion for her, which existed during her life; yet her chastity has never been called in question. Petrarch wrote three hundred and eighteen sonnets and eighty-eight songs, of which Laura was the subject. She died of the plague, in 1348, aged thirty-eight. She is said to have had a graceful figure, a sweet voice, a noble and distinguished appearance, and a countenance which inspired tenderness.

LAVALETTE, EMILIE, COUNTESS DE,

Niece of the Empress Josephine, married Marie Chamans Lavalette, aid-de-camp to Bonaparte. Her maiden name was Emilie Beauharnais. The manner in which the marriage was brought about is well described in the "Memoirs of Lavalette."

General Bonaparte, wishing to reward the bravery of his aid-de-camp, and being then restricted in his power, determined he should marry this niece of Madame Bonaparte. "I cannot make you a major," said Bonaparte, "I must therefore give you a wife. You shall marry Emilie Beauharnais. She is very handsome, and well educated."

Lavalette raised objections: he had no fortune, and was immediately to depart for Egypt with his chief; he urged that he might be killed there, or, which was perhaps his strongest objection, that the lady might not fancy him.

Bonaparte overruled all these objections, telling him that if he, Lavalette, was killed, his widow would have a pension, and might marry again advantageously; and concluded by saying, "The wedding shall take place in eight days. I will allow you a fortnight for the honeymoon. You must then come and join us at Toulon. Come, come, the thing is all settled. Tell the coachman to drive home."

Lavalette tells the story of his brief wooing; but it will be sufficient to say that he won the consent of the beautiful girl, who was then at boarding-school, and that a fortnight after their marriage he left his bride, and joined the expedition to Egypt. In eighteen months he returned, and was most affectionately welcomed by his wife, who presented to him their infant daughter; the happiness of the married pair was complete, and their affection for each other continued faithful and true during years of prosperity.

On the restoration of the Bourbons, the Count Lavalette was imprisoned and condemned to death. His wife tried every means to obtain his pardon, and, failing in this, she proposed to him, the night before his execution, to put on her dress, and imitating her walk and manner, holding his handkerchief to his face, as if he were weeping, to go out from the prison, and when once in the street, she had provided means for his safety. As they were about the same height, the deception succeeded, and Count Lavalette escaped to Belgium, but his wife was kept for six weeks in prison, and not allowed to see any one but her jailor. She passed twenty-five days without sleep, fearing at every moment that she might see her husband brought back a prisoner. This anxiety at length produced insanity, which continued, with some intervals of rationality, during her whole life. Lavalette left France in 1816; in 1822 he was allowed to return, and from that time till his death devoted himself to the care of his wife.

LEAH,

Eldest daughter of Laban the Syrian, who deceived Jacob into an intercourse, then termed marriage, with this unsought, unloved woman. She became mother of six sons, named as heads of six of the tribes of Israel. Among these was Levi, whose posterity inherited the priesthood, and Judah, the law-giver, from whom descended "Shiloh," or the Messiah. These were great privileges; yet dearly did Leah pay the penalty of her high estate, obtained by selfish artifice, in which modesty, truth, and sisterly affection, were all violated. Jacob, her husband, "hated her," and she knew it; knew, too, his heart was wholly given to his other wife—her beautiful, virtuous sister; what earthly punishment could have been so intensely grievous to Leah? As her name implies, "*tender-eyed*," she was probably affectionate, but unprincipled and of a weak mind, or she would never have taken the place of her sister, whom she knew Jacob had served seven years to gain. Leah loved her husband devotedly; but though she was submissive and tender, and bore him many sons, a great claim on his favour, yet he never appeared to have felt for her either esteem or affection.

Jacob had sought to unite himself with Rachel in the holy union of one man with one woman, which only is true marriage; but the artifice of Laban and the passion of Leah desecrated this union, and, by introducing polygamy into the family of the chosen Founder of the house of Israel, opened the way for the worst of evils to that nation, the voluptuousness and idolatry which finally destroyed it. A treacherous sister, a forward woman, an unloved wife, Leah has left a name unhonoured and unsung. She was married about B.C. 1753.

LEAPOR, MARY,

Was born in Northamptonshire, in 1712, her father having been many years gardener to a gentleman in that county. Her education was suitable to her humble rank, but her attainments far surpassed all expectation. Her modesty kept her merit concealed till it was too late for her to reap any temporal emoluments from her writings. She died in her twenty-fourth year, and, when on her death-bed, gave her father a collection of papers, containing original poems, which were afterwards published. Some of these poems are very good. She also wrote a tragedy entitled "The Unhappy Father."

LEE, ANNE,

Was born at Manchester, in 1736. She was the daughter of a blacksmith, and at an early age she became the wife of one of the same trade. She is distinguished as the person who introduced Shakerism into America, and she became the leader of the sect. Her first "testimony of salvation and eternal life," borne in 1770, was the injunction of celibacy as the perfection of human nature; and next, she claimed to be a divine person. From this time she was honoured with the title of "Mother Anne," while she styled herself "Anne the Word." Having been persecuted in England, she went to America, in 1774, with several members of the society, and formed the first community of Shakers, at Watervliet, near Albany, where she died, in 1784.

LEE, HANNAH F.

Is now a resident of Boston, Massachusetts, of which state she is a native. Her birth-place was Newburyport, where her father was an eminent physician. Mrs. Lee has for many years been a widow, and so situated as not to be influenced by pecuniary motives in devoting a part of her time to literature. She wrote from a full heart, sympathizing with those who suffered from lack of knowledge respecting the causes of their troubles. Her "Three Experiments of Living," published about 1838, was written during a season of commercial distress, when every one was complaining of "hard times." She embodied in this tale the thoughts suggested by scenes around her, without any idea of publication. The friends who read her manuscript insisted on its being printed, and one of them, the late John Pickering, Esq., well known in the literary and scientific world, gave the manuscript to the printer, and saw to its execution. The unparalled success of this work justified his opinion. Edition after edition was called for, (about thirty have been issued in America,) and we may say that in no country has a work teaching the morals of domestic life met with such success. It circulated widely from the English press, and was advertised in large letters in the bookstores at Dresden. The name of the author was for a long time unknown, as Mrs. Lee had never prefixed it to any publication.

Her next work was the "Old Painters," written with the earnest desire of benefiting youth by mingling instruction with amusement. Her succeeding works, "Luther and his Times," "Cranmer and his Times," and the "Huguenots in France and America," were written from the same motive. Mrs. Lee's first publication was entitled "Grace Seymour," a novel. Nearly the whole edition of this work was burnt in the great fire at New York, before many of the volumes had been bound and issued. She has never re-printed it, though some of her friends think it one of her best writings. Another little book, "Rosanna, or Scenes in Boston," was written by particular desire, to increase the funds of a charity school. As her name has not been prefixed to any of her books, it is impossible to enumerate all which have proceeded from her pen; we may, however, mention a volume of tales, and also several small tracts. One of these, "Rich Enough," was written to illustrate the insane desire of accumulating wealth which at that time prevailed. The "Contrast, or different modes of Education," "The World before You, or the Log Cabin," are titles of two of her other little books. In 1849, she published a small volume of "Stories from Life for the Young." Her first *known* publication was the appendix to Miss Hannah Adams' memoir of herself, edited by Dr. Joseph Tuckerman. Nearly all Mrs. Lee's works have been republished in this country.

In contrasting the genius of the sexes, we should always estimate the moral effect of mental power; the genius which causes or creates the highest amount of good to humanity should take the highest rank. The Hon. John Pickering, to whom allusion is made as the friend of Mrs. Lee, was a profound scholar, an eminent lawyer, a philologist of high attainments; and yet, probably, the greatest benefit his talents conferred on his country, was his aid and encouragement in developing the talents of Mrs. Lee

Her moral influence has had a power for good over domestic life, and on the formation of character, which incalculably outweighs all speculative philosophies. Great reverence is due to Mr. Pickering for his high estimation of woman's moral power.

LEE, MARY ELIZABETH,

A WRITER of prose and verse, was born at Charleston, South Carolina, on the 23rd. of March, 1813. She belonged to an old family which had always maintained a highly respectable rank in society. Mary at a very early period evinced the possession of a delicate and sensitive organization with large promise of talent. She was fortunate in early literary associations, which, in a considerable degree, were made to supply the want of a close and methodical education. She soon exhibited an eager appetite for books. For these she abandoned the usual amusements of childhood. Indeed, she never entertained them. The toy and the doll, so essential to juvenile happiness, contributed at no period to hers. Her pleasures were derived wholly from reading, and the conversation of those whose attachment to letters was decided. In this way she added daily to her intellectual resources, and stimulated, even to excess, the sole desire of her mind. Her memory was one of remarkable capacity, and she retained without an effort whatever commended itself to her imagination. She thus laid in rare stores for thought, which, as she advanced to maturity, were never left unemployed. Her faculty for the acquisition of languages, with or without a tutor, was singularly large; and, with a memory so retentive as that which she possessed, it was never exercised in vain. Until the age of ten, her education was entirely carried on at home. When, at this period, it was deemed advisable to enlarge her studies in accordance with the increasing developments of her mind, and she was sent to school, its exercises and excitements were found to prey upon her delicate constitution. The very emulation which such an institution almost necessarily provokes in an ardent and eager nature, was injurious to hers. Her health became impaired, and it was found necessary when she was but twelve years of age, to withdraw her once more to the placid sphere of domestic study. Here, then, and almost at this early period, she began the education of herself—that most valuable of all kinds of education, and the only one which makes school education of value. In the securities of home she pursued her voluntary tasks with equal industry and pleasure. Her application was sleepless, her acquisitions surprising. She succeeded in obtaining a considerable mastery over the French, Italian, and German languages, while perfecting herself, by constant attention, in all the graces of her own. In these exercises she naturally became a contributor to the periodical literature of the country. Her vein was at once direct and delicate; simple, unaffected and truthful, yet full of grace, sweetness, and beauty. Her tone was grave mostly, almost to solemnity, yet relieved and warmed by a fancy that, if never frolicsome, was at least usually cheerful.

Miss Lee's practice in verse, as is commonly the case, preceded her exercises in prose. At a later day she became as diligent in the latter as in the former province. Essays, sketches, tales, all proceeded rapidly from her pen, and were eagerly read in the annuals and magazines into which they found their way. Some-

times she ventured upon a critical paper for the reviews, and, through this medium, she has given us some just and thoughtful criticisms upon foreign writers. One volume, designed by her for the young, entitled "Social Evenings, or Historical Tales," was published by the Massachusetts School Library Association, and is stated to be one of the most popular of the collection. Its characteristics are simplicity, good sense, accuracy of statement, and compactness of detail, all carefully chosen and grouped in accordance with the leading purpose of the publication.

At a later period in life, her labours were continued amidst great suffering, and with a constant apprehension of a fatal termination. Her constitution, always delicate, was gradually yielding to her complaint, which was assisted in its progress by the intense activity of her mind. But this very activity, which helped her foe, was her principal solace. Of the tenacity with which she held to her employments, we may form some notion from a single fact. Her right hand having become paralyzed, she transferred the pen to the left, and acquired a new style of penmanship, which, entirely different from that which she wrote before, is yet singularly uniform, and even spirited and graceful. She bore her afflictions with a wonderful fortitude, a sweet, becoming cheerfulness, and a still unwearied exercise of her mental faculties, all concurring to illustrate the pure and noble Christian spirit, the cultivation of which had been carefully blended with that of her intellectual and moral nature.

After years of suffering, she expired peacefully and hopefully in the arms of her family, on the 23rd. of September, 1849, at the early age of thirty-six. A selection from her poetical writings has recently been made, and published in Charleston by Messrs. Walker and Richards, in a beautiful duodecimo of two hundred and twenty-four pages.

LEE, SARAH,

This lady, well known to naturalists as the biographer of Cuvier, and also to the public by her numerous works of travel and natural history, was the only daughter of John E. Wallis, Esq., of Colchester, where she was born in 1791. At the age of twenty-one, she married Mr. T. E. Bowdich, from whom she doubtless received that bias towards the study of nature which she afterwards manifested. She accompanied her husband in a mission to Ashantee, during which, it is said, "she achieved wonders by her devoted love and bravery." The account of this mission was published in 1819, and there is no doubt that she greatly assisted her husband in the preparation of that, as also of the following works which succeeded it—"Taxidermy, or the art of Collecting, Preparing, and Mounting Objects of Natural History," 1820; "An Analysis of the Natural Classification of Mammalia," 1821; "An Essay on the Superstitions, Customs, and Arts common to the Ancient Egyptians, Abyssinians, and Ashantees," 1821; and "Elements of Conchology," 1822

In 1823, Mr. Bowdich set out on another mission to Africa, accompanied by his devoted wife; from this he never returned; having died at Bathurst, near the mouth of the Gambia, in January, 1824. "The first solicitude of the bereaved widow," we are told, "was to arrange her husband's manuscripts for publication;"

and as early as March of the following year appeared a handsome quarto volume, copiously illustrated, and entitled "Excursions in Madeira and Porto Santo, during the autumn of 1823, while on his third voyage to Africa, by the late T. Edward Bowdich, Esq., conductor of the mission to Ashantee," etc.; the remainder of the title being occupied with the heads of the matter, added by the clever and indefatigable widow, to complete the narrative; which she did in such a manner as at once to give her a high position in the society of naturalists, and to gain for her general applause and sympathy.

While a widow, she spent some years in Paris, and was much in the society of Baron Cuvier and other illustrious French *savants*. On the death of the great naturalist, she repaid his many marks of kindness and esteem by a biographical memoir of some three hundred pages, being assisted in the work by some of the baron's most scientific and intimate friends. Previous to the publication of this work, she had issued her "History of British Fresh-Water Fishes," with illustrations drawn and coloured by her own hand; Cuvier, in his "Règne Animal," pronounced this to be *tres belles*.

Somewhere about 1830 she married Mr. Lee, and returned to England. From that time we find her name constantly on the publishing lists, chiefly as author of books for the young, founded on her travelling experiences, and natural history researches. Her "Elements of Natural History," and the volume on "Taxidermy," now in its sixth edition, are on the Privy Council List of Class Books, for national education; and, as a recognition of her services and ability, she was, two years before her death, which took place on the 23rd. of September, 1856, awarded a pension of fifty pounds per annum. In private life she is said to "have been beloved by all who knew her. Her talents she used invariably unselfishly; her spirit was oppressed with no pride of intellect or vanity."

LEE, SOPHIA.

This amiable and ingenious lady was born in London, in the year 1750. Her father, originally bred to the law, was an actor of merit, whose conduct gained him admission into the best circles, and who gave his children an excellent education. At an early age, the subject of this article exercised her pen in composition, and in 1780 produced the diverting comedy entitled the "Chapter of Accidents," which met with considerable success. With the profits of this play, on the death of her father, which took place the following year, she was enabled to open a school at Bath, which, aided by her sisters, she conducted for several years with great reputation. Her next performance, published in 1784, was the well-known novel entitled "The Recess, or a Tale of Other Times," the story of which is founded on the fate of two supposed daughters of Mary Queen of Scots, by a secret marriage with the Duke of Norfolk. It is ingeniously and pathetically wrought up, but some severe casuists have condemned the unfair liberty which it takes with some historical characters. This romance, which became very popular, was followed in 1787 by a ballad called "A Hermit's Tale, found in his Cell." In 1796, Miss Lee produced a tragedy called "Almeyda, Queen of Granada;" but although aided by the great talents of Mrs. Siddons, it did not

realise the expectations which her power of moving the passions in the "Recess" had created. In the succeeding year, Miss Harriet Lee published the first five volumes of her "Canterbury Tales," three stories in which were from the pen of her sister, and of these, one called "Krutzmar" was selected for the subject of a tragedy by Lord Byron. In 1803, having secured a handsome competence, she retired from teaching; soon after which appeared her "Life of a Lover," a novel written early in life. In 1807, a comedy by Miss Lee, termed the "Assignation," was unsuccessfully produced at Drury Lane, which drama terminated her literary career. She died at Clifton, near Bristol, March 13th., 1824.

LEELA,

Of Granada, a Moorish-Spaniard, who was celebrated for her learning. She died in the early part of the thirteenth century.

LEGGE, ELIZABETH,

Eldest daughter of Edward Legge, an ancestor of the Earl of Dartmouth, was born in 1580. She was particularly noted for her faculty of acquiring languages, having studied thoroughly the Latin, French, Spanish, and Irish tongues, besides cultivating her poetical genius. Unfortunately, these acquisitions soon proved nearly useless, as she lost her sight, indeed became totally blind, in consequence of severe study and midnight readings. She was never married, lived chiefly in Ireland, and died at the great age of 105.

LEIVA, MARIA VIRGINIA DI.

Horace remarks, in an often-quoted sally, that many heroes worthy of renown have existed, acted, and been forgotten, because there was no bard to cast his sacred light around their deeds. The interest awakened by the poet, is indeed universal and far-spreading. Who, for instance, does not feel more alive to the identity of Agamemnon—the very king noted by Homer—or of Andromache, or of Helen, than to the well-authenticated existence of many an actual prince or pretty woman, who, wanting the bard, is made known to us merely by chronological tablets? It is that sort of interest, inspired by being the subject of the pen of genius, that renders the Signora Di Leiva worthy a place in these sketches. Manzoni, in the best romance Italy has ever produced—we may say, one of the best romances to be found in any language—has given importance to the memory of an otherwise obscure gentlewoman. Those versed in Italian literature, need not be reminded of the interesting and strongly depicted account of the lady of Monza; but little is to be added to the episode of the "Promessi Sposi."

It must be stated, that the circumstances detailed in that work did not really happen at Monza, but in some obscure bourg, whose name cannot now be ascertained; the real name of the lady was Maria Virginia di Leiva. Her father, Antonio di Leiva, from an unjust ambition to endow his son with an excessive wealth, immured this unfortunate daughter in a convent, where she was forced to take the veil, without the smallest vocation or sentiment of religion. To recompense her for this sacrifice, uncommon privileges were extended to her; she was accountable to nobody for her time or actions, and this led to her ruin. A young nobleman, of dissolute

habits and abandoned life, found means to attract her attention from a neighbouring house—to gain her affections, and to seduce her. Thus far Manzoni:—but the work called the Monaca di Monza, by Rossini, which affects to give a detailed and continued life of this lady, is entirely incorrect and without real foundation. The true end of her history is, that the scandalous life she led, was brought by report to the ears of the Cardinal Borromeo, who quietly withdrew her from the scene of her errors, placed her in another monastery, under strict overseeing, and in fine, by tenderness and spiritual exhortations, awakened her torpid conscience, instructed her in religious truths, and brought about a sincere repentance. She became as eminent for the saintly piety of her latter days, as she had been offensive from her early licentiousness. Her seducer, after a series of fearful crimes, among which murder was to be reckoned, came to an untimely and violent death.

LENNGREN, ANNA MARIA,

A Swedish poetess, was born in 1754, and died in 1817. She was the daughter of Professor Malmstadt, of Upsala. Her "Visit to the Parsonage," "Portraits," and other writings, are charming pictures of domestic life. The Swedish Academy honoured her memory by a medal, on one side of which is her bust, and on the other a muse holding a lyre, with this inscription: "Quo minus gloriam potebat eo magis assecuta."

LENNOX, CHARLOTTE,

The friend of Johnson and Richardson, was born in 1720, at New York, of which city her father, Colonel Ramsay, was lieutenant-governor. She was sent to this country to be educated; married, was left a widow with one child, and resorted to her pen for subsistence Her latter days were clouded by poverty and sickness. Some of her works are, "The Female Quixote," "Henrietta, Sophia, and Euphemia," "Shakspere Illustrated," two plays, and various translations.

Dr. Johnson assisted her in drawing up proposals for an edition of her works, in three volumes, 4to., but it does not appear to have been published. Dr. Johnson had such an opinion of Mrs. Lennox, that on one occasion, not long before his death, he went so far as to pronounce her talents as a writer superior to those of Mrs. Carter, Miss Hannah More, and Miss Burney. She died January 4th., 1804.

LENORMAND, MADEMOISELLE,

Was born in Alençon. Being left an orphan at an early age. she was educated, together with her sister, in the convents of Alençon, and when of a suitable age, she was apprenticed to a milliner. She commenced her vocation by announcing that the superior of the convent of the Benedictines, where she was then living, would be deprived of her office, and she informed her companions of the name, age, and other particulars of the successor of the deprived abbess. For this prophecy, Mademoiselle Lenormand was obliged to undergo a penance; but the event verifying the truth of her predictions, her pretensions as a prophetess were confirmed. Alençon was, however, too confined a place for a spirit

like hers, and when she was fourteen she set out for Paris, with nothing but the clothes she wore, and six francs in her pocket. Her step-father, who was in Paris, obtained for her a situation in a shop, where she soon became a great favourite, and studied arithmetic, bookkeeping, and mathematics. After remaining there some time, Mademoiselle Lenormand removed to No. 5, Rue de Tournon, where she continued to exercise her profession, without incurring the censure of government. She attracted people of all ranks in life. The Princess de Lamballe, the Count de Provence, afterwards Louis the Eighteenth, Mirabeau, Murat, Robespierre, St. Just, Barrière, Madame Tallien, and even Madame de Stael, were among her frequent visitors. Josephine, wife of Napoleon, reposed the greatest confidence in her, and constantly sent to ask the result of any enterprise the emperor was about to undertake. She was several times on the point of imprisonment; at one time for foretelling the divorce of Josephine; at others, for prophesying the downfall of persons in power; but she always escaped. She bought lands and houses at Alençon, where she retired after the revolution of July, 1830. At this, her native place, she was unwilling to exercise her profession. She was a short, fat, and very plain woman, with remarkably bright piercing eyes. She left her property to her nephew, whom she adopted after her sister's death.

In 1827, she published "Mémoirs Historiques et Sécrets de l' Imperatrice Joséphine." She foretold that her own death would not take place till she was one hundred and twenty-four, that is, till near the close of the present century. In this she proved a false prophet, as she died before it was half expired.

LEONTIUM,

An Athenian courtezan, who lived about B. C. 350, became a convert to the philosophy of Epicurus. She married Metrodorus, one of the principal disciples of Epicurus, and had a son by him, whom Epicurus commended to the notice and regard of his executors. She wrote in defence of the Epicurean philosophy, against Theophrastus, one of the principal of the peripatetic sect. The book is said by Cicero to have been written in a polite and elegant style. From her love of letters, she was drawn by Theodorus the painter, in a posture of meditation.

LESCAILE, CATHARINE,

One of those learned and accomplished women who have been honoured with the appellation of the "Tenth Muse," was a native of Holland. Her poems were published in 1728. They consist principally of tragedies, which, although they violate the ordinary rules, show frequent marks of superior genius. She died in 1711.

LESLIE, ELIZA,

Is a native of Philadelphia, where she has resided the greater portion of her life. Her paternal ancestors were from Scotland; her great-grandfather, Robert Leslie, emigrated to the then colony of Maryland about the year 1745. The father of Miss Leslie removed to Philadelphia before she was born; but he had previously married, in Maryland, the granddaughter of a worthy Swede; and

thus Miss Leslie, who has been criticised as an English authoress, "has not," to quote her own words, "a drop of English blood in her veins." The mistake probably arose from the circumstance that, when she was a child, her father brought his family with him to London for a few years, and afterwards went to Portugal; and her brother, Charles Leslie, the distinguished artist, settled in London. This American family of Leslies are very talented, and, moreover, have won success, which genius does not always achieve. Miss Anne Leslie, a younger sister of Eliza, has succeeded, as an artist, beyond what females usually do; she has copied her brother's pictures with such truth and spirit, that her work is often mistaken for the original.

After the return of Mr. Leslie, Senior, to Philadelphia, he engaged in business, yet, being fond of books, he devoted much of his time, while abroad and in his own land, to mathematics and natural philosophy. These pursuits brought him, before he left America, into intimacy with Franklin, Jefferson, Rittenhouse, and other philosophers of the day; and his reminiscences of these distinguished men had, doubtless, an abiding influence on the mind of his young and gifted daughter, the bent of whose genius has always been towards the useful and practical.

Miss Leslie's first book, "Seventy-five Receipts," a little manual to assist ladies in their housekeeping, owed its appearance to this desire of being useful. Its success was so signal, that the publisher proposed to Miss Leslie the writing of a work for children. With much persuasion, she was prevailed on to undertake this, and produced several books for juvenile readers, which were very popular and useful. "The Mirror" was the first of the series, then followed "The Young American," "Atlantic Tales," "Stories for Emma," and "The American Girl's Book," published in 1832. Prior to this, Miss Leslie commenced writing for "Godey's Lady's Book," and her contributions were continued, with but slight intermissions, till 1850. She also contributed to other periodicals, and has been editor of monthlies and annuals. Her various papers have been, in part, collected and published, with the title of "Pencil Sketches, or Outlines of Character and Manners." The first volume was published in 1833, and contained "Mrs. Washington Potts," a prize tale, which has been very much praised. The second volume was published in 1835, and the third in 1837. During these years, she prepared a large work on Cookery, which has met with great favour; also, "The House Book," a useful manual for young housekeepers, and the "Ladies' New Receipt Book."

In 1841, "Althea Vernon" appeared; and in 1848 was published her longest and most finished fictitious narrative, "Amelia, or a Young Lady's Vicissitudes," in one volume. Miss Leslie has quick observation, a retentive memory, a sprightly fancy, and a persevering mind; she has also the great merit of being free from affectation; her purpose is always to be useful, to correct faults, expose follies, and wage war with what is perverse and contemptible. Her latest works are "The Behaviour Book" and the "Life of John Fitch," the first experimenter in steam navigation. For this she had abundant materials, as that unfortunate man of science was an intimate friend of her father's, who took a deep interest in his projects, afterwards realised by Fulton.

LEVI, JUSTIN DE,

Daughter of André Perotti, of Sasso Ferrato, a descendant of the illustrious house of Levi, was born at Cremona, in the fourteenth century, and was a successful writer of Italian poetry. She was a contemporary and correspondent of Petrarch. She addressed to him a sonnet, to which he replied by another. But, to avoid the appearance of rivalry with this celebrated poet, she determined to write only in French. She married Louis de Puytendre, a French gentleman, living on the borders of the Rhine, and was the ancestress of Clotilde de Surville.

LEWALD, FANNY,

Is a Prussian lady who has achieved a European reputation by her talents as a writer of tales and sketches of life and manners. Her delineations, if at times somewhat coarse, are drawn with a firm free hand. Her first novel, entitled "Clementina and Jenny," did not attract much attention; but her second, called "Diogena," to which was attached the *nom de plume* of Iduna Countess H.-H., as a sort of parody upon the name of the Countess Hahn-Hahn, then in the height of her popularity, achieved an immediate success. Although intended as a satirical sally, in the highly sentimental and romantic style of the novelist of Mecklenburg-Schwerin, yet the story had so much of deep and sustained interest, that it took a firm hold of the public mind, and was read and talked about as one of the most powerful and original works of the day. Being published anonymously, its authorship was a matter of dispute, and this, too, tended to increase its popularity.

In Mademoiselle Lewald's next work, "*Italienischcs Bilderbuch*," she avowed herself the author of "Diogena," and thus set conjecture to rest, and turned the eyes of the admirers of that work upon herself. Under the title of "The Italians at Home," there appeared in 1848, a translation of the above series of graphic and entertaining sketches. In 1849, came out a novel entitled "Prinz Louis Ferdinand," which had a slight foundation on facts in the life of a Prussian Prince. In 1850, after a season spent in England, she published her impressions of its scenery and people. This book was translated in 1854, and won regard for the author by its frank cordial spirit and sound discriminating sense.

LEWIS, ESTELLE ANNA,

Was born in Baltimore, Maryland. Her maiden name was Robinson; her father being a native of Cuba, descended from an English and Spanish parentage. She was married, when quite young, to Mr. S. D. Lewis, a lawyer of Brooklyn, Long Island, where she now resides. She began to write at an early age; but her first poetical effort that attracted much attention, was "The Ruins of Palenque," which appeared in "The New World." In 1844, she published a volume of poems, entitled "Records of the Heart," which was very favourably received. In 1846, there appeared in "The Democratic Review," a poem in three cantos, by Mrs. Lewis, entitled "The Broken Heart;" this, like her former poems, was much admired. In 1848, she published "The Child of the Sea, and other Poems," which, by some critics, has been con-

sidered her best work. It is her longest poem, and has passages of exceeding beauty and deep pathos; her power in delineating passion and describing character is very great, and her versification always harmonious and suited to the subject. All her poems show uncommon versality of imagination, a warm enthusiasm, and remarkable facility of expression.

LEZARDIERE, MADEMOISELLE,

Was a native of France. Without any encouragement she manifested an invincible taste for historical researches. In this she met with great opposition from her family. At a period when France, as a nation, was given up to most frivolous pursuits, when the court was occupied entirely by futile pleasures, to say no worse, it seemed monstrous, and inadmissible to common-place people, that a young girl should give up the world, and the usual routine of girlish life, to devote herself to musty manuscripts and severe study. Her perseverance, however, removed all obstacles, and she was at last indulged by her parents with the means of carrying out her views. She devoted the best years of her youth to the most laborious literary pursuits; living in solitude, unknown by the public, but encouraged by the approbation and sympathy of a few scientific men, among whom her principal friend was Malesherbes, the heroic advocate of Louis the Sixteenth. After twenty-five years of careful research, her work was printed anonymously, under the title of "Theory of the Political Laws of the French Monarchy." Alas! the book was printed in 1790, when the very word *monarchy* was an abomination. It was published after the Revolution, but the time was past; political science had also undergone a revolution, and the labours of a lifetime were lost. Augustin Thierry, unquestionably the best judge in the world of the subject of Mademoiselle Lézardière, since his own writings have formed an epoch in the manner of studying and treating such researches, gives her almost the preference over all the learned men who were her predecessors in this study. He speaks highly of her erudition and philosophic mode of reasoning; her theory he completely destroys, as he does those of all the foregoing *savants*, not excepting the great Montesquieu.

LICHTENAW, WILHELMINA, COUNTESS OF,

The celebrated friend of Frederick William the Second. Her father, whose name was Enke, travelled over the greater part of Europe, as a clever musician on the French horn, and was afterwards received into the royal musical chapel of Berlin. She had two sisters, the eldest of whom, on account of her splendid figure, was engaged at the Italian opera. Count Matuschki eloped with her to Venice, and married her, after which they returned to Berlin, where they lived in a brilliant style, their house becoming the resort of the fashionable world. Her sister, Wilhelmina, when ten years of age, lived with her. The hereditary prince, Frederick William, who visited the house of Count Matuschki, thus accidentally made her acquaintance. She was then thirteen. Her beauty inspired the prince with an enthusiastic love; and when, on some occasion, the two sisters had quarrelled, he considered it most proper to have her sent back to the house of her father.

However, his growing passion did not suffer him to stop here; he conducted her to Potsdam, to one of his confidants, procured her a governess and the most skilful masters, and came every day himself, to contribute, by his own instruction, to her mental development. Their mutual attachment was pure and disinterested; but when also in Wilhelmina's bosom a strong passion awoke for her amiable benefactor, she was no longer able to resist his protestations of unchangeable love. Notwithstanding, the prince followed other transient inclinations; and, not to be disturbed by Wilhelmina's presence, placed her, under pretext of perfecting her mind and accomplishments, under the guardianship of her sister, (the countess,) in Paris. When six months had elapsed, he decided himself entirely in her favour; yet, for the sake of outward propriety, a marriage was feigned with a certain Retz. After the death of Frederic the First, she was elevated to a higher but more difficult position. To avoid envy and jealousy, was impossible; neither could she live in the same good intelligence with all parties of the court, who differed greatly in their views. In the year 1792 she travelled with the king to Vienna, where she was present at the coronation of Francis the Second; three years later, she visited Italy, and on her return, received the diploma, which gave her the title of Countess Lichtenaw. On her arrival in Berlin, she was introduced as such to the queen; at the same time she received for her establishment five hundred thousand crowns, and the estates to which she had a claim by her title. Besides, she possessed a house in Berlin, (an inheritance of her deceased son, Count von der Mark,) and a beautiful villa in Charlottenburg. Her situation, as well as the king's favour, lasted until his death, in 1797. But as soon as Frederic William had closed his eyes for ever, the scene changed. She was forthwith arrested at Potsdam, and, for four months, strongly secured; during which time her papers were examined, and she herself minutely interrogated. Although no discovery could be made to accuse her of a state crime, she was sent to Fort Glagow, and her property confiscated. Not until after an imprisonment of three years, and an unconditional renunciation of her entire property, was she released, and obtained an annuity of four thousand crowns. In 1811 her estates were partly restored, but the annuity was withdrawn. She afterwards lived in retirement, and died in 1820.

As to the bad influence which, according to the statements of her enemies and misinformed persons, this woman is said to have exercised over the monarch, and, through him, over the Prussian state, and the abuse which she made of her power for the destruction of worthy and the advancement of unworthy statesmen, there is no foundation whatever. Men of undoubted character speak of her with the highest esteem; and she is praised by those who intimately knew her, as a woman of deep sensibility, rare good-nature, correct judgment, and unfeigned self-sacrificing interest in those whom she loved, It is an acknowledged fact, that she never sought distinction or wealth for herself, nor for her nearest relations. Her parents died poor; her youngest sister was married to a merchant; and her two brothers, of whom the one was high-forester, and the other equerry, had never more than a competency to live on, and lost even that during the unfortunate period of the French war.

LINCOLN, ELIZABETH, COUNTESS OF,

Was one of the daughters and co-heiresses of Sir John Knevet, of Charlton, in Wiltshire, and was married to Thomas, Earl of Lincoln, about 1602, by whom she had seven sons and nine daughters. She published, in 1628, a small but valuable tract, called "The Countess of Lincoln's Nursery." It was addressed to her daughter-in-law, the Countess of Lincoln, and is a well-written essay on the advantages of mothers nursing their own children.

LIND, JENNY.

This incomparable singer, whose maiden name we have chosen to retain, as it is that under which she obtained her world-wide reputation, was born in the city of Stockholm, in the parish of St. Clara, October 21st., 1821. "Her parents," says Dr. Baird, in his "Sketch of the Life and Character" of this renowned songstress, "though not in affluent circumstances, are (for they still live to rejoice in the wonderful success of their beloved daughter) much respected by all who know them. Her father is a member of the legal profession. Her mother for many years kept a boarding-school for girls. By a former marriage, she had a daughter, who died before reaching adult age. Jenny Lind is her only child by second marriage. Both parents are Protestants, and are members of one of the churches in Stockholm. In the same church, the subject of this notice made her first communion, according to the practice of the Lutheran church, the National Church of Sweden, and of all other Scandinavian countries. Of the same church she has continued a member since her fifteenth or sixteenth year.

From childhood she displayed a remarkable talent for music, and was encouraged by her friends to cultivate her extraordinary powers. In her ninth or tenth year, she attracted the attention of an old teacher of music, named Croelius, who proved to be a true friend. He secured for her the friendship of Count Pucke, the administrator of the Royal theatre in Stockholm, who admitted her to the musical school attached to that theatre, where she made rapid progress. At the early age of fifteen, she commenced singing in public, and became a great favourite with the music-loving people of that city. But it was not long before her voice failed, and she had to give up the stage. Years of disappointment passed away, during which she aided her mother in her school. At length her voice began to return, and her hopes revived.

The good old Croelius now advocated her going to Paris, where she spent portions of 1841-2, enjoying the tuition of Garcia, the greatest musical teacher in that city. Her efforts were unceasing to master thoroughly the principles of the science, and to improve and perfect her voice.

Those who suppose she owes all to nature, know but little of the immense labour which she bestowed for many years upon the acquisition of the principles of music, and the perfecting of her voice, which recovered in time all its early sweetness and beauty, and acquired its present astonishing flexibility and strength.

In the winter of 1843-4, she commenced in Berlin her wonderful career as a public singer, and soon acquired great celebrity in Germany. In the summer of 1844, she returned to Stockholm, where she was received with unbounded demonstrations of affection and of

honour. And without going into a minute account of her musical tours on the Continent, it is sufficient to say, that after having repeatedly visited Vienna, Berlin, Copenhagen, Stockholm, and other cities in the Teutonic portions of the Continent, she appeared in England in the spring of 1847. During that summer and two succeeding ones, she sang in London, and most of the chief places in Great Britain and Ireland. Everywhere her triumph was complete. Each succeeding year her popularity became, if possible, greater.

At first, and for several years, Miss Lind sang in the theatres, —in the great operas of Meyerbeer, Donizetti, Verdi, Mozart, Mendlessohn, Rossini, etc.,—and was scarcely more distinguished for her singing than her acting. Since the year 1849, she has preferred to sing in concerts, avoiding theatrical performances—for which she has long had an increasing repugnance—and laying her strength upon the choice *morceaux* of the best operas, such as the Sonnambula, Norma, Der Freyschutz, Camp of Silesia, La Figlia del Regimento, Ernani, Don Giovanni, etc. This course enables her to introduce the beautiful national songs of Sweden, in which her inimitable powers appear to as great advantage as in the most scientific pieces; and also to control with more ease her own movements, and command with more certainty the company which she would prefer. It is probable that this course she will exclusively pursue, as long as she continues to sing in public. These concerts, regulated as she will have them regulated, together with some of the best Oratorios, evidently furnish what her purity of heart and of life prefers and demands; nor can she desire greater success than she has hitherto found.

Early in the year 1850, Miss Lind made an engagement with Mr. Barnum, to visit the New World, and allow the people of the great republic the enjoyment of listening to her voice. Miss Lind was to sing one hundred and fifty nights, under Mr. Barnum's direction, for which she was to receive one hundred and fifty thousand dollars, and half the actual profits of every concert, in addition to this stated salary of one thousand dollars per night. Moreover, Miss Lind was accompanied by a female friend, a secretary, and two servants; a composer and pianist, M. Benedict, at a salary of twenty five thousand dollars, was provided to assist her, and the *barytone* Giovanni Belleti, was also engaged, at a salary of twelve thousand five hundred dollars: all expenses of the voyage from Europe, travelling and personal in America, of this whole party, were to be defrayed by Mr. Barnum.

Miss Lind reached New York, September 2nd., 1850. Her first appearance before an American audience was at Castle Garden, September 11th.; about five thousand persons were present; the receipts amounted to nearly thirty thousand dollars, of which about ten thousand belonged to Miss Lind, as her portion of the net profits. Of course, Mr. Barnum obtained an equal amount.

It is not possible to give here a sketch of her artistic progress through the United States; she visited Boston, Philadelphia, Baltimore, Washington, Richmond, Charleston; thence went to Havannah; and returned in February, 1851, to New Orleans, where her triumphs of song exceeded, if possible, any she had before attained. One predominant trait in Miss Lind's character is her benevolence, and this, as some insinuate, has contributed greatly to her popularity. It is strange other great artists do not "affect this virtue if they

have it not," if it would so surely lead to fortune. The truth is, the sweet singer has shown, from the opening of her career, the same thoughtfulness for the poor and unfortunate. Miss Bremer, in her brief notice of Miss Lind, says that on the return of this gifted and noble girl, from her first successful tour in Germany, she sent, through the papers of Stockholm, an address to the public, stating that, "as she once more had the happiness to be in her native land, she would be glad to sing again to her countrymen, and that the income of the opera, in which she was for the season to appear, would be devoted to raise a fund for a school where *elèves* for the theatre would be educated to virtue and knowledge." Christian Andersen, one of the most distinguished men in Sweden, in his reminiscences tells a similar tale of Jenny Lind. He says, "she is happy, belonging no longer to the world. Yet she loves art with her whole soul. She feels her vocation. Her noble and pious disposition cannot be spoiled by homage. On one occasion only, in my hearing, did she express joy and self-consciousness in her talent. It was during her last stay at Copenhagen. Every evening she appeared either at the concert or in opera. She heard of a society, the object of which was to take unfortunate children out of the hands of their parents, by whom they were compelled to beg or steal, and place them in better circumstances. Benevolent people subscribed annually for their support, yet the means for this excellent purpose were but small. 'I have an evening disengaged,' said she, 'I will give a performance for these poor children, but we must have double prices.' Such a performance was given, and returned large proceeds. When she heard the amount, her countenance lit up, and tears filled her eyes. 'It is *beautiful*,' said she, 'that I can sing so.' "

It is stated that, while performing in Germany, she gave away no less a sum than thirty thousand florins; and the Rev. Dr. Baird, whom we have before quoted, says, "it is said, on what we believe to be good authority, that during Miss Lind's visits to England, nearly sixty thousand pounds sterling were secured for objects of charity in this country by her efforts."

While in America she distributed to charitable societies, in the various cities she has visited, probably not less than fifty thousand dollars; the whole profits of her first concert, namely ten thousand dollars, she gave to be thus distributed in the city of New York. Yet she has a nobler, because more necessary work of charity planned. Having already made a liberal, though not extravagant provision for her own future support, as well as for the support of her honoured parents, who reside in Sweden, she is now desirous of appropriating the avails of her visit to America, to promote education among the poor of her native land.

But let us complete our outline of the history of "the Swedish Nightingale," as she has been well called. In 1852, after her ninety-fifth concert, she prematurely concluded her engagement with Mr. Barnum, as an article in it enabled her to do, and sacrificing some thirty thousand dollars by this proceeding, continued the series of concerts on her own account; soon after rumours were heard of her marriage with Otto Goldschmidt, a German pianist of some European celebrity; and these rumours were confirmed when in 1852, she passed through England on her way to Germany. Since that period she has only made her public appearance at a few concerts at Vienna,

Hamburg, etc., until 1856, when she again delighted the people of England, at a series of concerts given at Exeter Hall, by her admirable execution of the finest pieces of sacred and other standard music. Speaking of these performances, a recent writer says, "To define the qualities of her genius, in which each individual might perceive some different charm, would be a rash attempt. Apart from those attractions which are purely vocal, her intensity of feeling, which displays itself in a simple earnestness, entirely removed from the passionate fervour of the south, is perhaps the key to her influence over the feelings of others. This is confirmed by the delicate refinement of her artistic taste, and a certain general charm which is all her own. These things combine to make up a great gift which has been nobly used, for the benefit as well as the pleasure of thousands."

LINWOOD, MARY.

This lady, so celebrated for her exhibition of needlework, well deserves a place in this collection of remarkable female characters. She was born at Leicester, in the year 1756, and first appeared as a public exhibitor of her works of art, as they really were, in 1794, in the Hanover-Square Rooms, from whence they were removed to those in Leicester-Square, which they continued to occupy for so long a period. To shew the time and labour bestowed upon these pictures, we may mention that the latest and one of the largest of them, namely, the judgment of Cain, occupied the artist ten years. Miss Lambert, in her "Handbook of Needle-work," tells us that the works of this accomplished artist are executed with fine crewels, dyed under her own superintendence, on a thick kind of tammy woven expressly for her use; they were entirely drawn and embroidered by herself, no back-ground or other unimportant parts being put in by a less skilful hand; the only assistance she received, if it may be called such, was in the threading of her needles. No needle-work, either of ancient or modern times, ever surpassed the celebrated productions of Miss Linwood. Her exhibition consisted altogether of sixty-four pieces; she commenced the first piece when thirteen years of age, and completed the last at the age of seventy-eight; for her finest piece, "The Salvator Mundi," after Carlo Dolci, she is said to have refused the sum of three thousand guineas.

Miss Linwood died in 1846, at the ripe age of ninety. The "Leicester Mercury," relating the circumstance of her death, says, "Her end was approached with exemplary resignation and patience. By her death, many poor families will miss the hand of succour; her benevolence of disposition having led her to minister of her substance to the necessities of the poor and destitute in her neighbourhood."

LIOBA,

A relation of St. Boniface, the intrepid apostle of Northern Europe, was placed by him at the head of a convent which he had founded for women, in the midst of the barbarous tribes of Germany, not far from the monastery of Fulda. She was a very learned woman for that age, and was thoroughly acquainted with the writings of the Fathers, ecclesiastical law, and theology. The Bible was almost always in her hands, and even during her sleep she had it read to her. All her life Lioba was considered a

saint. She was the only woman who was ever allowed to enter the monastery of Fulda. When St. Boniface was massacred at Friesland, he requested to be buried near Lioba; "I wish," said he, "to wait with her for the day of resurrection. Those who have laboured together for Christ, ought together to receive their reward."

LIVIA,

Daughter of Livius Drusus Calidianus, married Tiberius Claudius Nero, by whom she had two sons, Drusus and the Emperor Tiberius. Her husband was attached to the cause of Antony; and as he fled from the danger with which he was threatened by Octavianus, afterwards the Emperor Augustus, Livia was seen by Octavianus, who immediately resolved to marry her. He divorced his wife Scribonia, and, with the approbation of the augurs, married Livia. She enjoyed, from this moment, the entire confidence of Augustus, and gained a complete ascendency over his mind by an implicit obedience to his will—by never expressing a desire to learn his secrets—and by seeming ignorant of his infidelities. Her children by Drusus she persuaded Augustus to adopt as her own; and after the death of Drusus the eldest son, Augustus appointed Tiberius his successor. The respect and love of Augustus for Livia ended only with his life. As he lay dying, he turned his gaze on her, drew her in the grasp of death towards him, and said, "Livia, be happy, and remember how we have loved."

Livia has been accused of having involved in one common ruin the heirs and nearest relations of Augustus, and also of poisoning her husband that her son might receive the kingdom sooner; but these accusations seem to be unfounded. By her husband's will she was instituted co-heiress with Tiberius, adopted as his daughter, and directed to assume the name of Livia Augusta. On the deification of Augustus, she became the priestess of the new god.

Tiberius, her son, and the successor to Augustus, treated her with great neglect and ingratitude, and allowed her no share in the government. She died A.D. 29; and Tiberius would not allow any public or private honours to be paid to her memory. Tacitus speaks of her as being strictly moral, but says she was "an imperious mother, a compliant wife, a match for her husband in art, and her son in dissimulation." But if she was "strictly moral," she must have been far worthier than her son or her husband.

LLOYD, MARY,

Was the daughter of George Michael Moser, and distinguished herself so much as an admirable artist in flower-painting, that she was elected a member of the Royal Academy at London. After her marriage. she practised her art solely for amusement. She died in 1819.

LOGAN, MARTHA,

A great florist, was the daughter of Robert Daniel, of South Carolina. In her fifteenth year she married George Logan, and died in 1779, aged seventy-seven. At the age of seventy, she wrote a treatise "On Gardening."

LOGES, MARIE BRUNEAU,

Was one of the most illustrious women in France in the seven-

teenth century. She was zealous for the reformed religion, and was highly esteemed by Malherbe and Balzac, and all the greatest wits and princes of her time. She died in 1641, and left nine children by her husband, Charles de Rechignèvoisen, Lord des Loges, at one time gentleman in ordinary of the king's bed-chamber.

LOHMAN, JOHANNA FREDERICA,

Was born in 1749, at Wittemberg. She was the daughter of the Professor of Law, J. D. Richter. She married the auditor Lohman in Schoenbeck, by Magdeburg. She lived at first in Leipzic, then in Magdeburg, and after the death of her husband again in Leipzi where she died, in 1811. Most of her works were publish anonymously. She wrote "The Jacobin," in 1794; "Clara of Wahburg," in 1796; "Carelessness and its Consequences," in 1805.

LOHMAN, EMELIE F. SOPHIE,

Daughter of the above-mentioned lady, was born in 1784, at Schoenbeck, and died, in 1830, at Leipzic. She was a very prolific writer. Some of her best works are, "Winter Evenings," 1811; "Life and Poetry," 1820; and "New Tales," 1823.

LOIS AND EUNICE,

Mother and daughter, were Jewish women, and early believers in the Christian faith; they resided at Lystra, a city of Lycaonia. Eunice was the mother of Timothy, who was the first bishop of the Ephesians, and the favourite convert and friend of the apostle Paul. As the husband of Eunice was a Greek, the religious education of Timothy must have been entirely the work of his mother and grandmother. This is proved by what Paul says in his epistle to Timothy regarding the "unfeigned faith" of these two noble women. He judged the piety of this gifted young man by the measure of excellence they possessed; and if Timothy came up to this standard of the female soul, Paul was satisfied. Thus was the piety of woman held up as the pattern for the best of men, by the sternest and most masculine mind among the apostles. See Acts, chap. xvi., and 2 Timothy, chap. i.

LONDONDERRY, MARCHIONESS OF,

By birth Harriet Vane, has written an elaborate description of her travels and adventures, entitled, "Visit to the Courts of Vienna, Constantinople," etc., published in 1844. It is fortunate for literature that ladies of rank take an interest and a share in its productions.

LONGUEVILLE, DUCHESS DE,

Sister of the great Condé, was the daughter of Henry, Prince de Condé, and of Marguerite de Montmorenci. She married Henry d'Orleans, Duke de Longueville, who, though brave, intelligent, and virtuous, preferred a quiet and retired life; and soon withdrew from the wars of the Fronde, in which his wife had induced him to take an active part to his own estate. The duchess, whose character was very different, embraced with warm ardour the views of that party, whose heroine she soon, from her high birth, beauty, and intrepidity, became. Her influence and charms were of great

use to the Frondeurs, by inducing the celebrated Turenne and the Duke de la Rochefoucauld to join them. Turenne, however, soon returned to his allegiance to the king; but the duke remained faithful to the last, "*à ses beaux yeux.*"

After the amicable termination of the civil war, the duchess was received into the favour of Louis the Thirteenth, and from that time devoted herself to literature, and united with her illustrious brothers, the great Condé, and the Prince de Condé, in encouraging rising genius. On the death of the Duke de Longueville, she left the court, and consecrated the remainder of her days to the most austere penitence. She had a house built at Port-Royal aux Champs, where, although she renounced "the pomps and vanities of the world," she still retained her love for society, and the conversation of intelligent persons. The recluses at Port-Royal were all people who had acquired a high reputation while they lived in the world. Human glory followed them to their hermitage, all the more because they disdained it.

The Duchess de Longueville died April 15th., 1679, at the age of sixty-one. She left no children.

LOQUEYSSIE, MADAME DE,

A GERMAN artist residing in Dresden, has acquired great celebrity in her profession. She is an excellent copyist. In particular she counterfeits rather than copies Correggio's Magdalene so beautifully that she is paid one hundred guineas for each copy. In this department of art women are fitted to excel.

LOSA, ISABELLA,

A NATIVE of Cordova, Spain, was so illustrious for her knowledge of Greek, Latin, and Hebrew, that she was honoured with the degree of D.D. When she became a widow, she took the habit of St. Clair, went to Italy, and founded there the hospital of Loretto, where she ended her days, in acts of devotion and benevolence, March 5th., 1546, aged seventy-three.

LOUDON, JANE,

WHOSE reputation is founded chiefly on works of utility, is the daughter of Thomas Webb, Esq., of Ritwell House, near Birmingham, who, in consequence of over-speculation, became embarassed in his circumstances. Miss Webb, possessing literary talents, resolved to turn them to good account; and, in 1827, published her first work, a novel entitled "The Mummy," in which she embodied ideas of scientific progress and discovery, that now read like prophecies. Among other foreshadowings of things that were to be, was a steam plough, and this attracting the attention of Mr. John C. Loudon, whose numerous and valuable works on gardening, agriculture, etc., are so well known, led to an acquaintance, which terminated in a matrimonial connection. After her marriage, Mrs. Loudon devoted her talents entirely to those branches of literature connected with her husband's favourite pursuits. "The Ladies' Flower Garden," "The Ladies' Country Companion," "Gardening for Ladies," "The Ladies' Companion to the Flower Garden," and several works of a similar character, have become standard books of reference, and attained a large circulation. It should be men-

tioned that the daughter of this lady, Miss Agnes Loudon, appears to inherit her mother's taste and talent. She has written several juvenile works of great excellence. Mrs. Loudon is now a widow, and in receipt of a pension of a hundred pounds per annum, from the civil list, which she has deservedly gained.

LOUISA,

Of Savoy, Countess of Angoulême, wife of Charles, Duke of Orleans, and mother of Francis the First, who succeeded to the throne of France in 1515. Immediately on his accession, he raised Angoulême into a duchy from motives of filial affection. Louisa had been eminently beautiful, and even then, time had diminished her charms but little, while the gifts of nature were carefully improved and embellished by cultivation. Gifted with strong talents, and a mind active, vigorous, penetrating, and decisive, she aimed at the acquisition of power, but, unhappily for the nation, her virtues were overbalanced by her vices; her passions were strong and impetuous, and to their gratification she sacrificed all a woman should hold dear; vain, avaricious, intriguing, jealous, and implacable, she thwarted the best concerted plans of her son, and occasioned the greatest distress to the nation.

After she had by her misconduct occasioned her son Francis to lose that valuable part of his possessions, the Duchy of Milan, and provoked a coalition against him of the Kings of England and France and the Duke of Bourbon, she became, it appeared, sensible of her errors.

Francis was at first successful in repelling the confederate princes, which encouraged him to attempt, in person, the recovery of the Milanese; in vain did his mother and his wisest ministers dissuade him from it; he departed, leaving the duchess regent of the kingdom. After the battle of Pavia, at which he had lost his army and his liberty, he addressed the following note to his mother:—"Madame, all is lost except our honour." The captivity of the king and the loss of a flourishing army, added to a discontent prevailing throughout the kingdom, seemed to threaten a general insurrection. In this trying emergency, the magnanimity of Louisa was eminently displayed, and the kingdom, which her passions had endangered, her abilities were exerted to save. She assembled, at Lyons, the princes of the blood, the governors of the provinces, and the notables of the realm, who generously resolved to ransom immediately the officers and soldiers taken at Pavia. The army and garrisons were recruited, and enabled to repel the Imperialists, while Louisa conciliated the favour of the King of England, whom she disengaged from the confederacy; and to her mediation Francis acknowledged himself indebted for his liberty, which he recovered in March, 1526. The terms of his liberation by the emperor were so exorbitant that he never intended to fulfil them, and the Pope absolved him from his oath.

Consequently, hostilities continued, till Margaret of Austria and the Duchess of Angoulême met at Cambray, and settled the terms of pacification, whence the peace was called the "Ladies' Peace." Louisa died, 1571. In obedience to her counsels, Francis completed, after her death, her favourite project of annexing the Duchy of Brittany to the crown.

LOUISA AUGUSTA WILHELMINA AMELIA,

Queen of Prussia, daughter of Charles, Duke of Mecklenburg-Strelitz, was born at Hanover, where her father was commandant, March 10th., 1776. In 1793, she and her sister were presented at Frankfort to the King of Prussia. The prince-royal was struck with her beauty, and married her, December 24th., 1793. It was a union of mutual affection. Her husband became king, November 16th., 1797; and she fulfilled all the duties of this high station so admirably, as well as those of wife and mother, that she was almost worshipped by the people, as well as by her husband and those immediately around her. In 1806, when Prussia was suffering severely from the burdens of war, this good queen, by her solicitude for others, even while oppressed with heavy cares and sorrows of her own, was the theme of general praise. Her beauty, her grace, her benevolent and lofty character, attracted the hearts of all, and her goodness won the confidence of the nation. She died in 1810.

LOUIS, MADAME,

The wife of an architect of celebrity, was distinguished for her abilities in music. She composed an opera called "Fleur d'Epine," which was performed at the Italian Opera at Paris in 1776, and received much commendation from the musical critics. At the revolution, her husband being banished, she emigrated with him, and passed the remainder of her life in obscurity. She published several sonatas, ariettes, and some works of a scientific class upon music.

LOUVENCOURT, MARIE DE,

Was born at Paris in 1680. Graceful and intellectual, she was the ornament of both gay and literary society. She had a fine voice, and sang and played exquisitely. Several of her songs have been set to music by the most celebrated composers of her time. She lived unmarried, and died in 1712.

LOWE, MISS,

Is daughter of the Dean of Essex. In 1840, she published a volume entitled "Poems, chiefly Dramatic," in which she displays unusual powers of lofty and harmonious versification; it is evident that her studies and the bent of her mind have both led her to drink deep from the rugged but ever fresh and invigorating fountain of the ancient classics. Her style somewhat resembles Milton's.

LUCAR, ELIZABETH,

Daughter of Paul Witterpool, was born in London in 1510. She was liberally educated, and excelled in all kinds of needle-work, writing, music, mathematics, and the languages. She was a religious woman, and died in 1537.

LUCCHESINI, GUIDICCIONI LAURA,

Lived at Sienna in 1601, and was of the same family as John Guidiccioni, one of the first Italian poets of the time. She was distinguished for her poetical taste and talents. Her writings were principally lyrics; but she also composed three pastorals to be set to music.

LUCRETIA.

This celebrated female was the daughter of Lucretius, and the wife of Collatinus, an officer of rank, who, at the siege of Ardes, in the course of conversation, unfortunately boasted of the virtues she possessed. Several other young men likewise expressed an entire confidence in the chastity and virtue of their wives. A wager was the consequence of this conversation; and it was agreed that Sextus, the son of Tarquin, should go to Rome, for the purpose of seeing how the different females were employed. Upon his arrival at the capital, he found all the other ladies occupied in paying visits, or receiving different guests; but, when he went to the house of Collatinus, Lucretia was bewailing the absence of her husband and directing her household affairs. As Sextus was distantly related to Collatinus, and son of the monarch who reigned upon the throne, Lucretia entertained him with that elegance and hospitality due to a man of such elevated rank.

How he repaid these attentions is known to all readers of Roman history. The death of the chaste Lucretia by her own hand, the terrible vengeance executed on the ravisher and his family by her relations; and the consequent overthrow of the kingly power in Rome, and establishment of the republic, have been too often dwelt on by the historian and the poet to need repeating here. Suffice it, that an inscription is said to have been seen at Rome, in the diocese of Viterbo, composed by Collatinus, in honour of Lucretia, to the following purport:—"Collatinus Tarquinius, to his most dear and incomparable wife, honour of chastity, glory of women. She who was most dear to me, lived two-and-twenty years, three months, and six days."

LUCY, ST.,

A virgin martyr, born at Syracuse. She refused to marry a young man who addressed her, because she had determined to devote herself to religion, and, to prevent his importunities, she gave her whole fortune to the poor. Enraged at this, the young man accused her, before Paschasius the heathen judge, of professing Christianity, and Lucy was put to death by him, in 305.

LUMLEY, JOANNA, LADY,

Eldest daughter of Henry Fitz-Allan, Earl Arundel, married Lord John Lumley. She was very learned, and translated from the Greek three of the orations of Isocrates, of which the MS. is still preserved in the Westminster Library. She also translated the Iphigenia of Euripides. Her death occurred in 1620.

LUSSAN, MARGARET DE,

A writer very much admired in France for a number of romances which she produced, was the daughter of a coachman belonging to Cardinal Fleury, and was born about 1682. The celebrated Huet observed her early talents, assisted her in her education, and advised her to the style of writing in which she afterwards excelled. She had no personal beauty, but possessed many noble and generous qualities of mind and heart. She supported herself chiefly by her pen; and her works would probably have been more perfect, if she had not been obliged to write so much. Her best

productions are "Histoire de la Comtesse de Gondez;" "Anecdotes de la Cour de Philippe Auguste;" "Les Vieillées de Thessalie;" "Memoirs Secret de la Cour de France, sous Charles VIII.;" "Anecdotes de la Cour de François I.;" &c. Some works were published under her name, which are now known to have been written by other persons, with whom she shared the profits.

LYNCH, ANNE CHARLOTTE,

Was born at Bennington, Vermont. Her father, who died when she was a child, was one of the United Irishmen, and implicated in the same unfortunate rebellion with Robert Emmett. He was banished from Ireland, and, with several of his fellow-sufferers, went to America, where he married the daughter of an officer in the Revolutionary army. After her father's death, Miss Lynch removed with her widowed mother to New York, where she has since resided. Her poetical talents were developed early, and her first efforts attracted favourable attention; all her subsequent writings show the continual progress, both in grace of expression and power and depth of thought, that mark an original mind. Her effusions, both in prose and poetry, have generally appeared in the popular periodicals and annuals of the day. In 1849, she collected some of her poems in a volume, which was illustrated by several of the best American artists, and altogether was a most favourable specimen of the female literature of that country. Her writings are as remarkable for their purity and high-toned morality as for their feminine grace and feeling. Her kindly and social sympathies, and the love of communion with superior minds, felt by all intellectual people, have induced her to make her mother's house the gathering-place for the literati or distinguished persons in New York, thus filling, with graceful hospitality, a position still left unoccupied in other American cities, and adding one more to the numerous attractions of the metropolis of the empire state.

LYNN, ELIZA,

Was born in the year 1828, at Crosthwaite, in Cumberland, of which place her father, the late Rev. James Lynn, D.D., was vicar. Her mother, whom she had the misfortune to lose when quite an infant, was the daughter of Dr. Goodenough, Bishop of Carlisle. Dr. Lynn, holding church preferments which rendered a change of residence occasionally necessary, the early years of his daughter were passed alternately amid the wild picturesque scenery of the lake district, and the more rich and fertile vales of Kent, Gad's Hill, near Rochester, being her abode in the latter county. She was quiet and contemplative as a child, and when her opportunities of study and research had opened to her the rich stores of ancient history, she appeared to live almost wholly on the past; hence her power of realizing and depicting so vividly as she has done, in "Azeth, the Egyptian," and "Amymone, a Romance of the days of Pericles"—the outer and inner life of by-gone times. The first of these well-sustained stories of the antique world was published in 1846; they have taken their place with Croley's "Salathiel," Bulwer's "Last Days of Pompeii," and become part of our standard literature. Miss Lynn is also the author of "Realities," a story of the present day; and numerous tales, essays, etc., contributed to the various leading periodicals.

LYSER, CAROLINE LEONHARDT,

Was born in 1814, in Zittau, and removed in 1832 to Dresden, where she was married to the author and painter, John Peter Lyser. In 1839, she made her début at Nuremberg as an improvisatrice, where she was received with enthusiastic applause; she afterwards appeared with the same success in many other large cities of Germany. She wrote "The Chaplet of Songs" in 1834, "Characteristics for German Women and Girls" in 1838, "Master Durer," a drama, in 1840, and many novelettes. In 1850, she published an annual, called "The Gift of Autumn." None of her works have been translated into English; but in Germany her songs are very popular.

MACAULAY, CATHARINE,

A CELEBRATED female historian and politician, was the youngest daughter of John Sawbridge, Esq., of Ollantigh, in Kent. Catharine was born about the year 1733. During her infancy her mother died, and left her and an elder sister to be brought up by a governess, who, it appears, was very unfit for such a responsible task. The two sisters seem to have been left almost wholly to the guidance of their own feelings and instincts. Catharine, at an early age, found constant access to her father's large library, and rummaged and read whatever she fancied. Her first favourites were the periodicals, the Spectator, Rambler, Guardian, etc.; next, history attracted her mind; and at length Rollin's spirited account of the Roman republic struck on the master chord of her noble nature, and made her a republican and a writer of history.

She took the name by which she is best known from her first husband, Dr. George Macaulay, a London physician, to whom she was married in 1760. It was soon after this date that she commenced authoress, by the publication of her "History of England from the accession of James the First to the elevation of the House of Hanover," the first volume of which, in 4to., appeared in 1763, and the fifth and last, which however only brought the narrative down to the Restoration, in 1771. The work also went through more than one edition in 8vo. On its first publication it attracted considerable attention, principally from the double piquancy of the sex and the avowed republicanism of the writer; but, notwithstanding some occasional liveliness of remark, and its notice of a good many facts omitted by most of our other historians; yet, as its spirit was purely republican, its advancement to a standard work was rendered impossible in England. The style is nervous and animated, although sometimes loose and inaccurate, and the reflections of the author are often acute and sagacious, always noble and benevolent. The five volumes of the History were followed, in 1778, by another, entitled "The History of England from the Revolution to the present time, in a series of Letters to the Rev. Dr. Wilson, Rector of St. Stephen's, Walbrook, and prebendary of Westminster," 4to., Bath. The six letters of which this volume consists come down to the termination of the administration of Sir Robert Walpole, in 1742.

In 1785, Mrs. Macaulay visited the United States, and travelled

through the greater part of the country, where she was very kindly received. She terminated her journey by a visit to General Washington, with whom she corresponded for the remainder of her life. She resided after her return principally at Binfield, in Berkshire.

In 1788, or according to another account, in 1785, Mrs. Macaulay, having lost her first husband, married a Mr. Graham, of whom all that is told is that he was so many years her junior as to expose the lady to much irreverent remark. She also wrote several pamphlets, both during the progress of her great work, and after its completion. Of these the catalogue-makers have preserved the following titles:—"Remarks on Hobbe's Rudiments of Government and Society," 1767; enlarged and republished in 1769, with the more striking title of "Loose Remarks on some of Mr. Hobbe's Positions;" "Observations on a pamphlet (Burke's) entitled Thoughts on the Causes of the present Discontents," 1770; "An Address to the People of England, Scotland, and Ireland, on the present Important Crisis of Affairs, 1775;" "A Treatise on the Immutability of Moral Truth," called in a second much enlarged edition, "Letters on Education," 1790; and "Observations on the Reflections of the Right Hon. E. Burke on the Revolution in France, in a Letter to the Right Hon. the Earl of Stanhope," 1791.

This excellent woman died June 23rd., 1791. Her friend, Mrs. Arnold, in her account of the private character of Mrs. Macaulay, says, "As a wife, a mother, a friend, neighbour, and the mistress of a family, she was irreproachable and exemplary. My sentiments of this amiable woman are derived from a long and intimate acquaintance with her various excellencies; and I have observed her in different points of view. I have seen her exalted on the dangerous pinnacle of wordly prosperity, surrounded by flattering friends, and an admiring world; I have seen her marked out by party prejudice as an object of dislike and ridicule; I have seen her bowed down by bodily pain and weakness; but never did I see her forget the urbanity of a gentlewoman, her conscious dignity as a rational creature, or a fervent aspiration after the highest degree of attainable perfection. I have seen her humble herself in the presence of her Almighty Father; and, with a contrite heart, acknowledging her sins and imploring His forgiveness; I have seen her languishing on the bed of sickness, enduring pain with the patience of a Christian, and with the firm belief, that the light afflictions of this life are but for a moment, and that the fashion of the world will pass away, and give place to a system of durable happiness."

Dr. Wilson, Prebendary of Westminster, was an enthusiastic admirer of hers, and erected a statue to her, as a patroness of liberty, in the church at Walbrook; but on the death of Dr. Wilson, this mark of homage was removed by his successor.

MACDONALD, FLORA,

Was the daughter of Mr. Macdonald, of Milton, in South Uist, one of the Hebrides. She was born in 1720, and, after her father's death, resided in the Isle of Skye with her mother and stepfather, Hugh Macdonel, of Arnadale. After the disastrous defeat of Culloden, when Prince Charles Edward, a hunted fugitive, was seeking concealment in the Western Isles, Flora was on a visit to her brother, in South Uist, where, as it happened, the prince lay hid. The circumstances which induced this young and beautiful girl to

become the companion of the prince's wanderings, and the sharer of his dangers and almost unexampled hardships, have never been clearly explained. The most probable account, and no doubt the true, is, that her stepfather, Hugh Macdonel, though in command of a company of royal militia, was in secret so well disposed towards the cause of the Stuarts, that he was induced to allow his step-daughter to aid in the prince's escape, and to write privately to him by a trusty messenger, making him the offer. Flora was conducted to the prince at midnight, where in a lonely hut they concerted measures for his escape. The isles were overrun with soldiers; the prince's pursuers had traced him to South Uist, and thirty thousand pounds were offered for his apprehension. It was therefore necessary to be prompt, wary, and courageous in the attempt, all of which qualities Flora brought to the undertaking. After passing through numerous adventures, concealed in rocks and caves, and exposed to imminent danger, they succeeded in leaving the isle; the prince dressed as a female, and personating the character of Betty Burke, an Irish woman in attendance upon Miss Macdonald. On approaching Syke, the boat was fired upon by the soldiers on shore, and Flora, though the bullets fell thick around her, positively refused the prince's request to lie down in the boat for shelter, unless he would consent to do so also, and he was obliged to yield to her importunities to ensure her safety. They succeeded in effecting a landing in Skye. Here, Flora was called upon to exercise all her skill, fortitude, and courage, in behalf of the prince; and many interesting anecdotes of the romantic incidents connected with her efforts to conceal and aid him in his escape, are on record. She conducted him in safety to Portaree, where arrangements were made to convey him to a neighbouring island, and parted from him after receiving his warmest assurances of gratitude and regard. Twenty days after they parted the prince escaped to France, but before half that period had elapsed Flora was arrested, and carried on board a vessel of war, where she was confined five months. She was then conveyed to London, and detained under surveillance for eight months. In July, 1747, she was finally set at liberty, by the provisions of the Act of Indemnity. While in London Flora was visited by persons of the highest distinction, and on her departure she was presented with fifteen hundred pounds, which had been subscribed by the Jacobite ladies of the metropolis. In 1750, Flora became the wife of Alexander Macdonald, of Kingsburgh. A few years after, in consequence of the embarrassment of their affairs, they were compelled to emigrate to America, where they settled upon an estate which they purchased in North Carolina. On the breaking out of the revolutionary war, Macdonald sided with the royalist party, and after the independence was secured, they returned to Skye. Here Flora died, at the advanced age of seventy. By her particular request her body was enclosed and buried in one of the sheets that had been used by the unfortunate prince during the night he rested at Kingsburgh, and which she had preserved, unwashed, for that purpose. Flora Macdonald was the mother of seven children, all of whom were an honour to her name. Dr. Johnson, in his "Tour to the Hebrides," gives an interesting account of his interview with this heroine of Scottish history, whose name will ever be closely associated with that of "Prince Charley."

MACOMBER, ELEANOR,

Was born in 1801, at Lake Pleasant, Hamilton County, New York. Here her childhood and youth were passed until she removed to Albany, where she first formed that determination to which she adhered so nobly through all obstacles, of devoting her life to Him who had given up His for us. In 1830 she was sent out by the Missionary Board of the Baptist denomination as teacher among the Ojibwas at Saulte de Ste Marie, in Michigan. Here she continued for nearly four years, when, her health failing, she returned to her friends. In 1836 she connected herself with the Karen mission, Burmah, and went out to Maulmain in the latter part of the same year. After her arrival she was stationed at Dong-Yahn, about thirty-five miles from Maulmain. Here she lived and laboured almost alone, doing the great work which was assigned her. In the midst of discouragements she fainted not, but performed labours and endured afflictions almost incredible. When she arrived at the scene of her future labours, she found vice and sin reigning triumphant. On every hand intemperance and sensuality were observable. She immediately commenced in their midst the worship of God. On the Sabbath the people were drawn together to hear the story of the cross, and during the week her house was thrown open for morning and evening prayers. By her perseverance she soon collected a small school, and, in less than a year, a church of natives, numbering more than twenty persons, was formed and placed under the care of the Rev. Mr. Stephens. Intemperance, sensuality, and other vices gradually disappeared, and the Christian virtues took their place.

The idea of a weak, friendless, and lone woman trusting herself among a drunken and sensual people, and there, with no husband, father, or brother, establishing public worship, opening her house for prayer and praise, and gathering schools in the midst of wild and unlettered natives, is one full of moral grandeur. Intelligent, active, and laborious, Miss Macomber was not content with teaching all who came to her; she went out to the surrounding tribes, attended by only one or two converts, and, fording rivers, crossing ravines, climbing high hills and mountains, she everywhere carried the doctrines of salvation. Even the heathen heart was touched by this spectacle, and this estimable woman was respected and loved by those who hated the Gospel she taught.

Miss Macomber died April 16th., 1840, of the jungle fever, at Maulmain, where she had been carried for the purpose of obtaining medical aid. Her death was deeply lamented by the natives; even those who did not love the Saviour mourned the loss of His servant, whose kindness and hospitality they had experienced, and followed her to the grave with wails of sorrow.

MADISON, MRS.,

Was the daughter of Mr. and Mrs. Payne, of Virginia, members of the Society of Friends, who manumitted their slaves soon after their marriage, and removed to Pennsylvania. Miss Dolly Payne was educated in Philadelphia, and, when very young, married Mr. Todd, a lawyer in that city, who soon left her a widow, with one son. In 1794, Mrs. Todd became the wife of Mr. James Madison,

and went to live on his estates in Virginia, till he was appointed secretary of state, in 1801, when they removed to Washington, where Mrs. Madison won the admiration of all by the charms of her elegant hospitality. Mrs. Madison also presided at the White House, in the absence of Mr. Jefferson's daughters, and her frank and cordial manners gave a peculiar charm to the frequent parties there assembled. But there were individuals who never visited at the president's, nor met at the other ministerial houses, whom Mrs. Madison won, by the sweet influence of her conciliatory disposition, to join her evening circle, and sit at her husband's table—always covered with the profusion of Virginia hospitality, but not always in the style of European elegance.

In 1809 Mr. Madison was elected President of the United States, which high office he administered for eight years. During all this period, which included the most stormy times of the republic, when the war with Great Britain and other important questions, arrayed a most violent opposition to the government, and party animosity was bitter and vindictive; yet always in the presence of Mrs. Madison, the spirit of discord was hushed; the leaders of opposite parties would stand around her, smiling and courteous to each other, as though in the sunshine of her benevolence all were friends. Mr. Madison was, in manner, cold, reserved, and lofty; his integrity of character was respected by all; but the popularity he enjoyed was won by the mildness and gentle virtues of his wife; she ruled over the hearts of all who knew her. It is said that she never forgot a name she had once heard, nor a face she had once seen, nor the personal circumstances connected with every individual of her acquaintance. Hence her quick recognition of persons; her recurrence to the peculiar interests of each left the gratifying impression that each one was an object of especial regard.

In 1817, Mr. Madison's second term of office having expired, he retired to his paternal estate, in Virginia. Montpelier, as this place was called, had a large and commodious mansion, designed more for comfort and haspitality than show, where the mother of Mr. Madison had always resided. One wing of the house was appropriated to her, and she had there her separate establishment and her old servants, and maintained all the old customs of the last century. By only opening a door the observer passed from the elegancies, refinements, and gayeties of modern life, into all that was venerable, respectable, and dignified in by-gone days. It was considered a high favour and distinction by the great and the gay who thronged to visit Mr. and Mrs. Madison at Montpelier, if they were permitted to pay the homage of their respects to his reverend mother.

In 1836 Mr. Madison died. He had lived twenty years in retirement, and had found, in the society of his wife, and in her unremitting attention to him, when enfeebled by age and infirmity, that she was the best gift of God; or, as he expressed it, "his connexion with her was the happiest event of his life."

After his decease, Mrs. Madison removed to the city of Washington, where she continued to be held in the highest respect till her death, which occurred July 22nd., 1849. Her funeral was attended by a very large concourse; the highest officers of the government united with the people in this testimonial of regard to the honoured and beloved Mrs. Madison.

MÆROE,

A WOMAN famed among the ancients for her extraordinary learning, and particularly remembered for her hymn to Neptune. She was a native of Greece; but her birth-place is not known.

MAINE, ANNE, LOUISE, BENEDICTE DE BOURBON, DUCHESS DE,

GRAND-DAUGHTER of the great Condé, was born in 1676; and was married, in 1692, to Louis Augustus de Bourbon, Duke du Maine, son of Louis the Fourteenth, and Madame de Montespan. Through the influence of Madame de Maintenon, the children of Madame de Montespan were legitimized; and she wrung from the old king, on his death-bed, a testament in favour of the duke Du Maine. This having been revealed to the Duke of Orleans, he took steps, before the opening of the will, to have his claim to the regency, as first prince of the blood, acknowledged, and the will was set aside. A strong and dangerous party, opposed to the power of the regent, immediately sprung up, of which the Duchess du Maine was the acknowledged chief. Her rank, talents, and ambition, rendered her influence formidable; and had she only been able to impart her own active and energetic spirit to her husband, the Duke of Orleans would not have obtained the regency without a struggle. She held her little court at Sceaux, and, under the mask of pleasure and devotion to literature, she carried on political intrigues.

Madame du Maine had received an excellent classical education. Her wit was light and brilliant, and conversation singularly felicitous. She was bold, active, vehement, but deficient in moral courage. Her temper was fickle, selfish, and violent; and, small as she was in person, she had the reputation of beating her husband, who, grave, learned, and deformed in person, had no latent energies to arouse. The weakness of du Maine encouraged the princes of the blood to protest against the edicts by which the legitimized children of Louis the Fourteenth had been rendered their equals in rank. Madame du Maine answered this attack by a long and learned memorial, in which the rights of these princes were set forth; but without avail. The legitimized princes were deprived of their right of succession to the crown. Bent upon revenge, Madame du Maine's projects were favoured by the state of the country. She carried on intrigues with Spain and with the disaffected Bretons, and moved every engine within her reach to bring the regent into disrepute and overturn his power. A plot was formed, having many ramifications, its chief objects being the deposition of the regent, and the aggrandizement of the Duke du Maine. The plot, however, was prematurely discovered. The duke and duchess were arrested, and the duchess was imprisoned in the castle of Dijon, where, after a tedious confinement, she became so heartily weary as to make her submission to the regent. She was liberated, and her husband was released at the same time. They resumed their former mode of existence, and the little court at Sceaux was soon as gay as ever, though it was never again so brilliant as formerly.

The political part of Madame du Maine ended with her captivity. Her literary influence, though circumstances caused it to decline, was more real and lasting than her political power. If she gave

no new impulse to genius, she assisted its development, and had enough taste to feel the superiority of Voltaire. Her most extraordinary quality appears to have been her conversational style.

MAINTENON, MADAME DE,

An extraordinary woman, who, from a low condition, was elevated to the honour of becoming the wife of Louis the Fourteenth, was descended from the ancient family of d'Aubigné, her proper name being Frances d'Aubigné. M. d'Aubigné, her grandfather, was a Protestant, and a man of great merit and high standing; but his son, Constance d'Aubigné, the father of Mabame de Maintenon, was a man of most infamous character, and actually murdered his first wife. He married afterwards the daughter of Peter de Cardillac, lord of Lane, at Bordeaux, December 27th., 1627. Going to Paris soon after his second marriage, he was, for some very great offence, thrown into prison. Madame d'Aubigné in vain solicited his pardon. Cardinal Richelieu told her, that "to take such a husband from her, was to do her a friendly office." Madame d'Aubigné shut herself up in prison with him, and there her two eldest sons were born. She then obtained leave to have her husband removed to the prison at Niort, that they might be near their relations. In that prison her only daughter, Madame de Maintenon, was born, November 27th., 1635. Her aunt, Madame Villette, took compassion on the poor infant, and gave it to the care of her daughter's nurse.

M. d'Aubigné was at length released, on condition that he should become a Roman Catholic; and, in 1639, he embarked for America with his family. He died at Martinico in 1646, leaving his wife in the greatest poverty. She returned to France, leaving her daughter in the hands of the principal creditor, as a pledge for the payment of her debts; but he soon sent her to France after her mother, who, being unable to support her, her aunt Villette offered her a home, which she thankfully accepted. But Madame Villette was a Protestant, and instructed her niece in the peculiar tenets of that faith. This alarmed another relation of Frances d'Aubigné's, Madame de Neuillaut, a Catholic, who solicited and obtained an order from the court, to take her out of the hands of Madame Villette; and, by means of threats, artifices, and hardships, she at length made a convert of her.

In 1651, Madame de Neuillaut took her to Paris, where, meeting the famous wit, the abbé Scarron, she married him, notwithstanding his being infirm and deformed; preferring this to the dependent state she was in. She lived with him many years; and Voltaire says that these were undoubtedly the happiest part of her life. Her beauty, but still more her wit, though her modesty and good sense preserved her from all frivolity, caused her society to be eagerly sought by all the best company in Paris, and she became highly distinguished. Her husband's death in 1660 reduced her to the same indigent state as before; and her friends used every effort to prevail on the court to continue to her the pension which Scarron had enjoyed. So many petitions were sent in, beginning "The widow Scarron most humbly prays," that the king exclaimed with irritation, "Must I always be tormented with the widow Scarron?" At last, however, he settled a much larger pension on her, as a mark of esteem for her talent.

In 1671, the birth of the Duke of Maine, the son of Louis the

Fourteenth and Madame de Montespan, who was then a year old, had not yet been made public. The child had a lame foot, and the physician advised that he should be sent to the waters of Barége. This trust was committed to Madame Scarron, as a safe person; and from this time she had the charge of the Duke of Maine's education. The letters she wrote to the king on this subject charmed him, and were the origin of her fortune. Louis gave her the lands and name of Maintenon in 1679, which was the only estate she ever had, though afterwards in a position that afforded her an opportunity of acquiring an immense property.

Her elevation, however, was to her only a retreat. Shut up in her rooms, which were on the same floor with the king, she confined herself to the society of two or three ladies, whom she saw but seldom. The king came to her apartment every day, and continued there till after midnight. Here he did business with his ministers, while Madame de Maintenon employed herself with reading or needle-work, carefully avoiding all interference in state affairs, but studying more how to please him who governed, than to govern. she made but little use of her influence over the king, either to enable her to confer benefits or do injuries.

About the end of 1685, Louis married Madame de Maintenon. She was then fifty years of age, and the king forty-eight. This union was kept a profound secret, and she enjoyed very little public distinction in consequence of her elevation. But after the king began to lead this retired life with Madame de Maintenon, the court grew every day more serious; and the monotony of her life was so great, that she once exclaimed to her brother, "I can bear this no longer; I wish I were dead!"

The convent of St. Cyr was built by her at the end of the park of Versailles, in 1686. She gave the form to this establishment, assisted in making the rules, and was herself superior of the convent, where she often went to dissipate her ennui and melancholy.

The king died, September 2nd., 1715; after which event, Madame de Maintenon retired wholly to St. Cyr, and spent the remainder of her days in acts of devotion. Louis the Fourteenth made no certain provision for her, but recommended her to the Duke of Orleans, who bestowed on her a pension of eighty thousand livres, which was all she would accept. She died, April 15th., 1719.

In 1756, the letters of Madame de Maintenon were published in nine volunes, at Amsterdam; but with many arbitrary changes. Another, and more complete edition, was published in 1812. In 1848, "A History of Madame de Maintenon, etc., by M. le Duc de Noailles," appeared in Paris. This last work gives a highly favourable portrait of the character of Madame de Maintenon. Her talents no one ever questioned; and none, save the enemies of virtue, have doubted hers.

MAKEDA,

Or, as she is called by the Arabians, Balkis, Queen of Sheba famous for her visit to Solomon, was probably Queen of Abyssinia, or of that part of Arabia Felix which was inhabited by the Sabeans, where women were admitted to govern. Josephus says that she reigned over Egypt and Ethiopia. According to the Abyssinian historians, Balkis was a pagan when she undertook the journey; but, struck by the grandeur and wisdom of Solomon,

she became a convert to the true religion. They also state that she had a son by Solomon, named David by his father, but called Menilek, that is, *another self*, by his mother. This son was sent to the court of Solomon to be educated, and returned to his own country accompanied by many doctors of the law, who introduced the Jewish religion into Abyssinia, where it continued till the introduction of Christianity.

The compilers of the "Universal History" are of opinion, and so is Mr. Bruce, that the Queen of Sheba was really sovereign of Ethiopia. They say that Ethiopia is more to the south of Judea than the territory of Saba, in Arabia Felix; consequently had a better claim than that country to be the dominions of the princess whom our Saviour calls "the Queen of the South." One thing is certain—a queen came from a far country to "hear the wisdom of Solomon;" while there is no record that any king sought to be instructed in the truths of his philosophy, or to be enlightened by his wisdom. Why was this, unless the mind of the woman were more in harmony with this wisdom than were the minds of ordinary men? So it should be, if our theory of the intuitive faculty of woman's soul be true; for Solomon's wisdom was thus intuitive—the gift of God, not the result of patient reflection and logical reasoning. The mind of the queen was undoubtedly gifted with that refined sensibility for the high subjects discussed which stood to her in place of the learning of the schools. And as she came to prove Solomon with "hard questions," she might have been also a scholar. She has left proof of her genius and delicate tact in her beautiful address before presenting her offering to the wise king. (See I. Kings, chapter x.)

MALATESTI, BATTISTA,

Of Urbino. This very erudite lady was the daughter of Guido di Montefeltro, Lord of Urbino. She was a pupil of Leonardo Bruni. She understood Latin, and was so expert in philosophy that she was able to hold public theses. As a widow, she maintained a fair and wise government of her dominions, until having reached a very advanced age, she retired into the convent of St. Clara, where she finished her life in pious tranquility. She died in 1460.

MALEGUZZI-VALERI, VERONICA,

A learned lady, born at Reggio. She supported in public, in a very satisfactory manner, two theses on the liberal arts, which have been published; besides writing "Innocence Recognised," a drama. She died, 1690, in the convent of Modena, where she had retired.

MALEPIERRA, OLYMPIA,

A Venetian lady of noble birth, who wrote poems of some merit, published at Naples, and died in 1559.

MALESCOTTE, MARGHERITA,

Of Sienna, has left some poems in the collection of Bergalli. She enjoyed considerable reputation among the learned of her day, and died in 1720.

MALIBRAN, MARIA FELICITE,

Daughter of a singer and composer of music of some celebrity, of the name of Garcia, was born at Paris, March 24th., 1808. When scarcely five, she commenced her musical education at Naples, under the best masters. She sang in public, for the first time, in 1824, and so successfully as to give promise of attaining a very high order of excellence in her art. In 1825 she accompanied her father to England, where a sudden indisposition of Madame Pasta led to her performance, at a short notice, of the part of Rosina, in the Barber of Seville. The highly satisfactory manner in which she acquitted herself, secured to her an engagement for the season in London; and she sang afterwards in Manchester, Liverpool, and York. Her father, having been induced to go to the United States, took his daughter with him, as the prima donna of his operatic corps. There her success was unbounded, and she qualified herself by the most assiduous study, for competing, on her return to Europe, with the most celebrated singers of the time.

In March, 1826, she married at New York, a French merchant of the name of Malibran, more than double her own age, but who was thought very wealthy. Soon after the marriage he became a bankrupt; and the cold and selfish reliance he placed on her musical powers, as a means of re-establishing his ruined fortunes, so offended the feelings of his wife, that she left him, and went to France in September, 1827.

After two years of a most brilliant career in Paris and the departments, she accompanied Lablache on a professional tour through Italy. Her winters were afterwards passed in Paris, and her summers in excursions in different directions. In 1835, the French court pronounced her marriage with M. Malibran to have been *ab initio* null and void, not having been contracted before an authority regarded as competent by the French law. In 1836, she married M. de Bériot, the celebrated violinist, and went with him to Brussels to reside. In consequence of an injury received by a fall from a horse a few weeks after her marriage, her health began to decline; and, having come to England during the summer, she was suddenly attacked by a nervous fever, after singing at a musical festival at Manchester, contrary to the advice of her physicians. Her enfeebled constitution was unable to resist the progress of the disease, and she died, September 23rd., 1836, at the age of twenty-eight.

MANDANE,

Daughter of Astyages and wife of Cambyses, receives her highest honour from being the mother of Cyrus the Great. Herodotus asserts that the birthright and glory of Cyrus came from his mother, and that his father was a man of obscure birth. This is partly confirmed by history, which records that Astyages, who was King of Media, dreamed that from the womb of his daughter Mandane, then married to Cambyses, King of Persia, there sprung up a vine which spread over all Asia. Cyrus was such a son as must have gladdened his mother's heart; and we must believe his mother was worthy of him. She lived B.C. 599.

MANLEY, MRS.,

The author of "The Atalantis," was the daughter of Sir Roger

Manley, and born in Guernsey, where her father was governor. She became an orphan early, and was deceived into a false marriage by a relation of the same name, to whose care Sir Roger had bequeathed her. He brought her to London, but soon deserted her, and she passed three years in solitude. Then the Duchess of Cleveland, mistress of Charles the Second, took her under her protection; but, being a very fickle woman, she grew tired of Mrs. Manley in a few months, who returned again to her solitary mode of life.

Her first tragedy, called "The Royal Mischief," was acted in 1696, and brought her great applause and admiration, which proved fatal to her virtue. She then wrote "The New Atalantis," in which she spoke freely of many exalted persons; several of the characters in the book being only satires on those who brought about the revolution which placed William and Mary on the throne of Great Britain.

To shield the printer and publisher of these volumes, against whom a warrant was issued, Mrs. Manley voluntarily presented herself before the court of King's-bench as the unassisted author of the "Atalantis." She was confined for a short time, but admitted to bail, and finally discharged. She lived for some time after in high reputation as a wit, and in great gayety. She wrote several dramas, and was also employed in writing for Queen Anne's ministry under the direction, it is supposed, of Dean Swift. She died, July 11th., 1724.

MANZONI, GIUSTI FRANCESCA.

This erudite lady was as highly esteemed for her virtue and prudence as for her extraordinary intellect and the fertility of her imagination. Her death, which happened in 1743, was universally lamented. She was a member of the academy of the Filodossi of Milan. The subjoined is a list of her works:—"An Epistle in Verse to the Empress Maria Theresa;" "Ester," a tragedy; "Abigalle," a sacred drama; "Debora," an oratorio; "Gedeone," an oratorio; "Sagrifizio d'Abramo;" "Translation of Ovid's Tristitia."

MARA, GERTRUDE ELIZABETH,

Daughter of Mr. Schmäling, city musician in Cassel, was born about 1749. When she was seven, she played very well on the violin, and when she was fourteen, she appeared as a singer. Frederic the Great of Prussia, notwithstanding his prejudice against German performers, invited her to Potsdam, in 1770, and gave her an appointment immediately. In 1774, she married Mara, a violoncello player, a very extravagant man, and he involved her so much in debt, that, in 1786, Frederic withdrew her appointment from her, and she went to Vienna, Paris, and London, where she was received with great enthusiasm. In 1808 she went to Russia, and while at Moscow she married Florio, her companion since her separation from Mara. By the burning of Moscow she lost most of her property. She passed the latter part of her life, which was very long, at Reval, where she died, in 1833. She possessed extraordinary compass of voice, extending with great ease over three octaves.

MARATTI, ZAPPI FAUSTINA,

Of Rome. Her poems appear to have contributed to the improvement of style which took place in the Italian poetry when she

wrote. They are filled with the tender affection of a devoted wife and mother. She was the daughter of the famous painter Maratti. She died in 1740.

MARCET, JANE,

An Englishwoman, deservedly distinguished for her great scientfic acquirements, and for the use to which she has devoted her extraordinary talents and learning. "With that apologetic air which modest science is wont to assume in her communications with ignorance," Mrs. Marcet offered her first work, "Conversations on Chemistry," to the English public, about the year 1810. No work on science in the English language, we might almost say in the world, has been more useful in imparting its knowledge. Its clear elucidation, and its admirably simple method, have undoubtedly contributed, in a great degree, to render chemistry popular.

Mrs. Marcet soon issued another of her excellent works, "Conversations on Natural Philosophy;" which was followed by "Conversations on Political Economy," in 1827; and soon after appeared her "Conversations in Botany." All these possess great merit, and have become text-books in the schools of the United States, as well as in this country. It is curious to notice the way in which American *men* have availed themselves of these treasures of intellect without remuneration, or even acknowledgments to the author. Taking these books, and merely giving on the title-page, "By the author of Conversations," &c., they have added "Adapted to the use of Schools," and paraded their own names in full, without an intimation there, or in the preface, that these scientific text-books were the productions of a *lady!* "Give her of the fruit of her hands, and let her own works praise her in the gates," is the command of God respecting woman. In regard to the subject of our sketch, this just tribute has been wholly withheld; yet few scientific writers have so well merited the praise and gratitude of all who read the English language.

Mrs. Marcet's "Conversations on Political Economy" gave the author more decided claims to a highly cultivated and philosophical mind than either of her other works; but the doctrines discussed have yielded to so many mutations and modifications, that her theory in her own country, and especially in America, now receives nothing more than a partial recognition. Still, the praise is due to Mrs. Marcet of being the first writer who made "political economy" popular. Before her work appeared, the science was hidden from the public mind in the huge tomes of dull and dignified authors; now it is a study in our common schools.

Mrs. Marcet's style is an admirable vehicle for her ideas—clear, vigorous, excellent English; in short, "proper words in their proper places." Her latest work is "Conversations on Land and Water."

MAREZOLL, LOUISE,

Has written some interesting works; the best, perhaps, is a "History of the Swiss Revolution," which has been noticed with commendations by the German critics. She was also for several years editor of a periodical—"The Women's Journal," which met with much success.

MARGARET,

DAUGHTER of Francis the First of France, married Emanuel Philibert, Duke of Savoy, and died highly respected, September 14th., 1574, aged fifty-one.

MARGARET,

DAUGHTER of Raymond Berenger, count of Provence, married St. Louis, King of France, in 1254, and attended him during his wars in the Holy Land with the Saracens; when, on his captivity, she behaved with heroic intrepidity in the defence of Damietta. She died at Paris in 1285, aged seventy-six.

MARGARET,

SISTER of Edgar Atheling, grandson of Edmund Ironsides, King of England, fled to Scotland on the invasion of William the Conqueror, and married Malcolm, King of that country. She was a very amiable and benevolent princess. Her sons, Edgar, Alexander, and David, successively filled the throne of Scotland; and her daughter Matilda married Henry the First. She died November 16th., 1093, aged forty-seven.

MARGARET,

THE Semiramis of the North, third daughter of Waldemar, King of Denmark, was born in 1353. At the age of six she was contracted to Haguin, king of Norway; but the Swedes, of whom his father was king, insisted on his renouncing the alliance; and to oblige them, he consented to demand Elizabeth of Holstein in marriage, whom he espoused by proxy. But, on her voyage to Norway, a storm drove her off the coast of Denmark, where she was detained by Waldemar, until his daughter was married to Haguin in 1366.

Waldemar died in 1375, leaving only two daughters, of whom Margaret was the younger. Olaus, the son of Margaret, was at that time king of Norway; and as the grandson of Magnus, who had however been deposed, he had some claims on the crown of Sweden. The eldest daughter, Ingeburga, wife of Henry, Duke of Mecklenburg, had also a son; but the right of succession was then confused and uncertain, and Margaret contrived that the election should be decided in favour of her son, then eleven years old, who was placed on the throne, under her guidance as regent. Haguin died soon after; and Olaus died in 1387, at the age of twenty-two; with him the male line was extinct, and custom had not yet authorized the election of a woman. Henry of Mecklenburg omitted nothing that could advance his pretensions; but Margaret's genius, and well-placed liberality, won over the bishops and clergy, which was in effect gaining the greater part of the people, and she was unanimously elected Queen of Denmark.

But her ambition grasped at the crown of Norway also; she sent deputies to solicit the states, gained over the chief people by money, and found means to render herself mistress of the army and garrisons; so that, had the nation been otherwise disposed, she would in the end have succeeded; but they readily yielded to her wishes. The Norwegians, perceiving that the succession was in danger of being extinct, entreated her to secure it by an advantageous marriage; but she received the proposal coldly. To satisfy, however, their

desire, she consented to appoint a successor; but fixed on one so young, that she would have full time to satisfy her ambition before he could be of age to take any share in the government; yet he was the true heir, and grandson of her sister.

She recommended herself so strongly to the Swedes, who were oppressed by their king, Albert, who had gone to war with her, that they renounced their allegiance to that prince, and made her a solemn offer of their crown, thinking that her good sense would set bounds to her ambition, and prevent any encroachment on their rights. She accepted the offer, marched to their assistance, defeated Albert, who was deposed, in 1388, after a war of seven years. She then imprisoned him another seven years, till he made a solemn renunciation of his crown, and retired to the dominions of his brother, the Duke of Mecklenburg. Margaret then assumed the reins of government in Sweden, and was distinguished by the appellation of the Semiramis of the North.

In 1395, she associated with her in the three elective kingdoms, her great-nephew Eric, Duke of Pomerania. She governed with absolute authority; and when reminded of her oaths by the nobility, who added, "they had the records of them," she replied, "I advise you to keep them carefully; as I shall keep the castles and cities of my kingdom, and all the rights belonging to my dignity."

At the treaty of Calmar, concluded in 1397, she endeavoured to make the union of the three kingdoms perpetual, and introduced Eric separately to all the deputies. She represented to them, with eloquence and address, the advantages that would accrue from the consolidation of the three nations into one kingdom; that it would put an end to the frequent wars which desolated them, and render them entirely masters of the commerce of the Baltic; keep in awe the Hanse-towns, grown powerful by the divisions of her people; and acquire for them all the advantages resulting from a perfect conformity of laws, customs, and interests. The majesty of her person, the strength of her arguments and her eloquence, gained over the deputies. They approved and established a fundamental law, which was received by the three nations, and solemnly confirmed by oath. This was the celebrated law called the union of Calmar, which only served to show how impotent are human wishes, though conceived with wisdom and forwarded by address.

Margaret is charged with only one political error, that of suffering Olaus to grant the important duchy of Keswick to the house of Holstein, whose enmity they thus wished to do away, but which proved a thorn in her side till the death of the duke; when she, by her vigorous measures, forced his successors to hold their possessions as a fief from Denmark.

Distinguished at the same time for moderation, solid judgment, enterprising and persevering ambition, Margaret receives different characters from Danish and Swedish historians. The latter were prejudiced against her, because she abridged the power of the nobles and favoured the clergy; but she was exceeded by none in prudence, policy, and true magnanimity. She died suddenly, in 1412, at the age of fifty-nine.

Though merciful, she made the wisest regulations for strict justice, and to prevent offenders being screened from punishment. Private oppressions and abuses she did away, and decreed that assistance should be given to all who were shipwrecked on her coasts; for

which acts of humanity she provided rewards by law. She exerted all her power to repress piracies; and by her regulations laid the foundations for future commerce. It was in her reign that we first meet with the mention of the copper mines of Sweden. In fact, she equalled the most famous politicians, Her father, perceiving while she was yet a child her surprising elevation of soul and mental resources, said that nature had been deceived in forming her, and instead of a woman had made a hero.

MARGARET,

Countess of the Tyrol and Duchess of Carinthia. Her father Henry succeeded to the throne of Bohemia, at the death of Winzeslaus the Third, but was expelled from it by John of Luxemburg. Henry preserved the title of king and retired to the castle of the Tyrol, where, in 1318, was born the Princess Margaret. This sole heiress of the Tyrol and of Carinthia soon became the aim of the houses of Austria, Bavaria, and Luxemburg. King John of Bohemia, with finesse superior to the others, ingratiated himself with the Count of Tyrol, who agreed to betroth the Countess Margaret, then seven years old, to his son John, yet an infant. The union did not take place till the year 1338, when Margaret had reached the age of twenty.

This princess, who was of a light and frivolous disposition, open to flattery, and easily swayed by the designing, had an invincible repugnance to her husband, who, to the petulence of a beardless boy, joined the haughtiness of a sovereign. The ambition of the house of Bavaria took advantage of these circumstances, and secret negotiations were opened with Margaret. Her marriage with John was cancelled, and the emperor proposed one of his sons as his successor. Some suspicions entering the mind of John, he proceeded to harsh measures with his wife, causing her to be guarded in a tower of the castle of the Tyrol. This was a very imprudent step; for it excited her subjects to such indignation, that the emissaries of Bavaria found it an easy matter to excite a revolt. John was himself driven from the country, and Margaret fell into the hands of the emperor.

Ludovic, Margrave of Brandenburg, was selected to become the new spouse of Margaret. His handsome person, pleasing manners, and military reputation, easily reconciled her to the decree. But he manifested extreme repugnance to wed a princess who was without intrinsic merit, who was lawfully married to another, and who was related to him within the permitted degrees of consanguinity. His father silenced all these scruples; the dower of Margaret, in his eyes, neutralized every objection. He used his imperial power to annul her first marriage, and proceeded to unite her with Ludovic.

In the year 1361, Ludovic died suddenly, and many attributed his death to poison; some even hinted that Margaret was implicated; but there exist no proofs of such an atrocity. The death of their only son, Mainard, in the flower of his age, has also been ascribed by some to his mother's malice. But the most authentic historians are far from attributing to her such revolting wickedness. What can really be proved is her want of capacity, which was shown in the mistakes she made when, for a short time, the powers of government were concentrated in her hands. Rodolph, who, by many manœuvres and intrigues, had captivated the favours of Margaret,

had, in the life-time of Ludovic, obtained from her a settlement investing him with the inheritance of the Tyrol in case of her husband and son dying without heirs. He, taking advantage of her weakness, induced her to abdicate her sovereignty in his favour; painting the troubles that invest a throne, and the life of pleasure and ease she would lead in a court that was then the first in Europe. She had an appointed revenue of six thousand gold marks, and four princely residences. When all was concluded, she proceeded with the widow of Mainard to the court of Vienna, where she was received with most distinguished attention. She passed six years of tranquility, if insignificant pleasures deserve that term, and died in 1369. She was buried in the convent of St. Croce, near Baden.

MARGARET, DUCHESS OF PARMA,

Was the natural daughter of Charles the Fifth of Germany, and Margaret of Gest. She was born in 1522, and married, first, Alexander de Medici, and afterwards Octavio Farnese, Duke of Parma and Piacenza. Her half-brother, Philip the Second of Spain, appointed her, in 1559, to the government of the Netherlands, where she endeavoured to restore tranquility; and she might have succeeded, if the Duke of Alva had not been sent with such great power that nothing was left to her but the title. Indignant at this, Margaret returned to her husband in Italy, and died at Ortona, 1586. She left one son, Alexander Farnese, Duke of Parma.

MARGARET LOUISA OF LORRAINE,

Daughter of Henry, Duke of Guise, married in 1605, at the instance of Henry the Fourth, who was in love with her, and wished to fix her at court, Francis de Bourbon, Prince of Conti. They however left the court immediately on marrying. The prince died in 1617, and Louisa devoted herself to the belles-lettres. She was one of Cardinal Richelieu's enemies, and he banished her to Eu, where she died in 1631. She was suspected of having married the Marshal of Bassompierre for her second husband. She wrote the amours of Henry the Fourth, under the of title "Les Amours du Gr. Alexandre."

MARGARET OF ANJOU,

Queen-consort of England, was daughter of Regnier, or René, titular King of Sicily, Naples, and Jerusalem, descended from the Counts of Anjou, and brother of Charles the Fifth of France. Brought up in the petty court of Anjou, her natural strength of mind was not enfeebled by indulgence, and she was considered the most accomplished princess of her time, when she was selected by Cardinal Beaufort for the wife of Henry the Sixth. She was married in 1445, when only sixteen, to share with a weak prince a throne disturbed by rancorous and contending factions. She naturally threw herself into that party which had favoured her marriage, of which the Earl of Suffolk was the chief; and when the destruction of Humphrey, Duke of Gloucester, was effected by their machinations, she was generally suspected of being privy to his murder. The surrender of the province of Maine, in France, to the king of that country, who was Margaret's uncle, in consequence of a secret article in the marriage treaty, aggravated the

odium under which Margaret and Suffolk laboured; and the sacrifice of that nobleman, which followed, is said to have cost her more tears than are usually shed on the loss of a political ally.

Her son was born in 1453, while the national discontents were rising to a crisis. She was soon after called upon to exert all the vigour of her character in resisting the Yorkists, who had defeated the royal army at St. Albans. Though Henry the Sixth was taken prisoner, she raised troops, and defended the royal cause with so much spirit, that she effected a favourable compromise, and restored her husband to the sovereignty. The war, however, was renewed, and at the battle of Northampton, the Lancasterians were totally routed, and Henry again taken prisoner. Margaret, with her son, fled to Durham, and thence to Scotland. Returning into the north of England, she interested the nobles there in her cause, and collected a powerful army. With this she met the Duke of York at Wakefield, and totally defeated him. The duke was killed in this battle, and, by the order of Margaret, his head was struck off, and, crowned with a paper diadem, was placed on the gates of York. His youngest son, Rutland, was killed in cold blood by the furious Clifford; several prisoners of distinction were put to death, and an example given of the cruelties which marked the progress of this unnatural war.

In 1461, the queen defeated the Earl of Warwick, partizan of Edward, son of the Duke of York, at the second battle of St. Albans, in which she recovered the person of the king, now a passive agent in the hands of friends and foes. She displayed her fierce and cruel disposition, by ordering Lord Bonville to be executed, to whose care Henry had been entrusted by the Yorkists, and to whom the powerless king had promised pardon. The approach of Edward with a superior force, obliged her again to retreat to the north, and that prince was elevated to the throne by the Londoners, and the lords of the Yorkists.

Margaret's influence, and the licentiousness in which her troops were indulged, increased the Lancasterian party to sixty thousand men. It was met at Towton, in Yorkshire, by Edward and Warwick, at the head of forty thousand men, and a battle was fought, March, 1461, which was the bloodiest of these destructive wars. The Lancasterians were defeated, and Margaret and Henry, who had remained at York, hastily retreated to Scotland. After soliciting aid in vain from that country, she went over to France for the same purpose: and by offering to deliver Calais to the French, should Henry be restored to the crown, she obtained the succour of two thousand men, with which she landed in Scotland. Joined by some of her partizans, and a band of freebooters, she made an incursion into the north of England, and proceeded to Hexham. She was there met and defeated by a force under Lord Montacute.

The unfortunate queen fled with her son into a forest, where she was seized by a band of robbers, who took her jewels, and treated her with great indignity. While they were quarrelling about the booty, Margaret escaped, and fled wearied and terrified into the depths of the forest. Seeing a man coming towards her with a drawn sword, she summoned up all her courage, and going to meet him, "Here, friend," said she, "I commit to your protection the son of your king." Struck by the nobleness and dignity of her manner, and charmed with the confidence reposed in him

the man, though a robber, devoted himself to her service. He concealed the queen and her son for some time in the woods, and then led them to the coast, whence they escaped to Flanders.

Margaret went to her father's court, where she remained several years, while her husband was imprisoned in the Tower of London. In 1470, the rebellion of the Earl of Warwick against Edward, and his subsequent arrival in France, produced an alliance between him and the exiled queen. It was agreed that Warwick should endeavour to restore the house of Lancaster, and that Edward, the son of Margaret and Henry, should marry his daughter Anne, which alliance took place in France. Warwick landed in England, and Edward was forced to escape to Flanders. Margaret was preparing to second his efforts; but on the very day on which she landed at Weymouth, the battle of Barnet, April 14th., 1471, terminated the life of Warwick, and the hopes of the confederacy. Margaret, with her son, took refuge in the sanctuary of Beaulieu, in Hampshire, intending to return to France; but being encouraged by the increase of her party, she advanced to Tewksbury, where she was met by Edward, who totally defeated her, and took her and her son prisoners, the latter of whom was cruelly put to death. Margaret was confined in the Tower, where her husband died about the same time. Louis the Eleventh ransomed her, and she returned again to her father's protection.

The home to which the loving René welcomed his forlorn daughter, was a castle on the River Mayence; the scenery was beautiful, and the king had a gallery of paintings and sculpture, which he took delight in adorning with his own paintings; he had also ornamented the walls of his garden with heraldic designs carved in marble. It was in such pursuits that René, a true Provençal sovereign, found alleviations for his afflictions. But Margaret's temperament was of too stormy a nature to admit of the slightest alleviation of her griefs. She passed her whole time in bitter regrets, or unavailing sorrows. This intensity of suffering affected her constitution. The agonies and agitations she had undergone seemed to turn her blood into gall: her eyes were sunken and hollow, her skin was disfigured by a dry, scaly leprosy, until this princess, who had been a miracle of beauty, such as the world seldom beholds, became a spectacle of horror.

Her errors and her misfortunes were the result of the circumstances by which she was surrounded; her talents and virtues were of a lofty stamp; had she been married to a stronger-minded man, she would no doubt have been a better and a happier woman.

MARGARET OF FRANCE,

Queen of Navarre, daughter of Henry the Second of France and Catharine de Medicis, was born in 1552. Brantôme says, "If ever there was a perfect beauty born, it was the Queen of Navarre, who eclipsed the women who were thought charming in her absence." She walked extremely well, and was considered the most graceful dancer in Europe. She gave early proofs of genius, and was a brilliant assemblage of talents and faults, of virtues and vices. This may, in a great measure, be attributed to her education in the most polished, yet most corrupt court in Europe. Margaret was demanded in marriage, both by the Emperor of Germany and the King of Portugal; but, in 1572, she was married to Henry, Prince

of Bearn, afterwards Henry the Fourth of France. Nothing could equal the magnificence of this marriage; which was succeeded by the horrors of the massacre of St. Bartholomew. Though Margaret was a strict Roman Catholic, she was not entrusted with the secrets of that horrible day. She was alarmed with suspicions, which her mother would not explain to her, and terrified by a gentleman, who, covered with wounds, and pursued by four archers, burst into her chamber before she had risen in the morning. She saved his life, and by her prayers and tears, obtained from her mother grace for two of her husband's suite. Henry himself escaped the fate prepared for him, and Margaret refused to suffer her marriage to be cancelled.

In 1573, when the Polish Ambassadors came to create her brother, the Duke of Anjou, king of that country, Margaret, as a daughter of France, received them. The Bishop of Cracow made his harangue in Latin, which she answered so eloquently, that they heard her with astonishment. She accompanied the Duke d'Anjou as far as Blamont, and during this journey she discovered a plot of her husband and her next brother, who was become Duke d'Anjou, to revenge the massacre, which she revealed to her mother, on condition that no one should be executed. The princes were imprisoned; but the death of Charles the Ninth, in 1577, set them at liberty.

The King of Navarre, continually occupied by new beauties, cared little for the reputation of his wife; yet, when he stole from the court, he commended his interests to her, in a letter he left for her. But Margaret was then confined to her apartments, and her confidants were treated with the greatest severity. Catharine, however, prevented her brother from pushing matters to extremity with her, and by her assistance she obtained a short peace. Margaret then demanded permission to retire to her husband in Guienne; but Henry the Third refused to allow his sister to live with a heretic.

At length open war was commenced against the Protestants, and Margaret withdrew into the Low Countries, to prepare the people in favour of her brother, the Duke d'Alençon, who meditated the conquest of them by the Spaniards. There are curious details of this journey in her memoirs. On her return, she stopped at La Fere, in Picardy, which belonged to her, where she learned that, for the sixth time, peace was made in 1577. The Duke d'Alençon came to Picardy, and was delighted with the pleasures that reigned in the little court of Margaret. She soon returned to France, and lived with her husband at Pau, in Bearn, where religious toleration was almost denied her by the Protestants; and Henry showed her little kindness; yet the tenderness with which she nursed him during an illness, re-established friendship between them, from 1577 to 1580, when the war again broke out. She wished to effect another reconciliation, but could only obtain the neutrality of Nerac, where she resided.

After the war, Henry the Third, wishing to draw the King of Navarre, and Margaret's favourite brother, the Duke d'Anjou, to court, wrote to Margaret to come to him. Discontented with the conduct of her husband, she gladly complied, and went in 1582; yet so much was her brother irritated by her affection for the Duke d'Anjou, that he treated her very unkindly. Some time after a courier, whom he had sent to Rome with important dispatches,

being murdered and robbed by four cavaliers, he suspected his sister of being concerned in the plot, and publicly reproached her for her irregularities, saying everything that was bitter and taunting. Margaret kept a profound silence, but left Paris the next morning, saying, that there never had been two princesses as unfortunate as herself and Mary of Scotland. On the journey she was stopped by an insolent captain of the guards, who obliged her to unmask, and interrogated the ladies who were with her. Her husband received her at Nerac, and resented the cruel treatment she had experienced from her brother; but her conduct, and the new intrigues in which she was constantly engaged, widened the breach between them. When her husband was excommunicated, she left him, and went to Agen, and thence from place to place, experiencing many dangers and difficulties.

Her charms made a conquest of the Marquis de Carnillac, who had taken her prisoner; but though he insured her a place of refuge in the castle of Usson, she had the misery of seeing her friends cut to pieces in the plains below; and though the fortress was impregnable, it was assailed by famine, and she was forced to sell her jewels, and but for her sister-in-law, Eleanor of Austria, she must have perished. The Duke d'Anjou, who would have protected her, was dead; and though, on the accession of her husband to the throne of France, in 1589, she might have returned to court, on condition of consenting to a divorce, she never would do so during the life of Gabrielle d'Estrées.

After the death of the mistress, Margaret herself solicited Clement the Eighth to forward the divorce, and, in 1600, Henry was married to Marie de Medicis. Margaret, in the mean time, did some acts of kindness for the king, and was permitted to return to court, after an absence of twenty-two years. She even assisted at the coronation of Marie de Medicis, where etiquette obliged her to walk after Henry's sister. She consoled herself by pleasures for the loss of honours; and though Henry the Fourth begged her to be more prudent, and not to turn night into day and day into night, she paid but little attention to his advice.

Margaret passed her last years in devotion, study, and pleasure. She gave the tenth of her revenues to the poor, but she did not pay her debts. The memoirs she has left, which finish at the time of her re-appearance at court, prove the elegant facility of her pen; and her poetry, some of which has been preserved, equals that of the best poets of her time. She was very fond of the society of learned men.

"Margaret," said Catharine de Medicis, "is a living proof of the injustice of the Salic law; with her talents, she might have equalled the greatest kings."

"The last of the house of Valois," says Mezeray, "she inherited their spirit; she never gave to any one, without apologizing for the smallness of the gift. She was the refuge of men of letters, had always some of them at her table, and improved so much by their conversation, that she spoke and wrote better than any woman of her time." She appears to have been good-natured and benevolent; wanting in fidelity, not in complaisance to her husband; as, at his request, she rose early one morning, to attend to one of his mistresses who was ill. How could Henry reproach her for infidelities, while living himself a life of the most scandalous licentiousness! If

Margaret had had a more affectionate and faithful husband, she would doubtless have been a true and affectionate wife. This does not justify her errors, but it accounts for them. She died in 1615, aged sixty-three.

MARGARET OF SCOTLAND,

The first wife of Louis the Eleventh of France, died in 1445, at the age of twenty-six, before her husband had ascended the throne. Margaret was devoted to literature, and, while she lived, patronized men of learning and genius. Her admiration for the poet Alain Chartier is said to have induced her to kiss his lips, as he sat asleep one day in a chair. Her attendants being astonished at this act of condescension, the princess replied that "she did not kiss the man, but the lips which had given utterance to so many exquisite thoughts." She excited in the gloomy and ferocious Louis the Eleventh, a taste for science and literature, which lasted long after her death. She left no children. Her death is said to have been caused by the calumnies circulated against her; of which, however, she was proved innocent.

MARGARET OF VALOIS,

Queen of Navarre, and sister to Francis the First of France, was born at Angoulême, in 1492; being the daughter of Charles of Orleans, Duke of Angoulême, and Louisa of Savoy. In 1509, she married Charles, the last Duke of Alençon, who died at Lyons, after the battle of Pavia, in 1525. The widow went to Madrid, to attend her brother, who had been taken prisoner in that battle by the Spaniards, and was then ill. She was of the greatest service to her brother, obliging Charles and his ministers, by her firmness, to treat him as his rank required. His love equalled her merits, and he warmly promoted her marriage with Henry d'Albret, king of Navarre The offspring of this union was Joan d'Albret, mother of Henry the Fourth.

Margaret filled the part of a queen with exemplary goodness, encouraging arts, learning, and agriculture, and everything that could contribute to the prosperity of the kingdom. She died in 1549, of a cold, caught while making observations on a comet. During her life, she inclined to the Protestant faith, but the Roman Catholics say that she was reconverted before she died.

She wrote well in prose and verse, and was called the Tenth Muse; and the Margaret, or pearl, surpassing all the pearls of the East. Some of her works are, "Heptameron, or Novels of the Queen of Navarre;" "Les Marguerites de la Marguerite des Princesses," a collection of her productions, formed by John de la Haye, her valet-de-chambre. A long poem of hers was entitled, "The Triumph of the Lamb;" and another, "The Complaints of a Prisoner."

MARGARET, ST.,

A virgin, who is said to have suffered a martyrdom at Antioch, in 275. She is not mentioned by the ancient martyrologists, and she did not become famous till the eleventh century. A festival is held in honour of her memory on the 20th. of July. The orientals reverence her under the name of St. Pelagia, or St. Marina, and the western church under that of St. Geruma, or St. Margaret.

MARGARETTA OF SAXONY,

Was born in the year 1416, and was the daughter of Ernst, Archduke of Austria, and Cimburgia, his wife. In 1431, she married Frederick the Mild, of Saxony, and brought to her husband a dower of twenty-nine thousand ducats, which was then considered so great a sum, that the chronielers mention it as something very extraordinary. She was the mother of eight children, two of whom, Ernst and Albert, are particularly mentioned, on account of an incident which nearly cost them their lives. Margaretta had proved herself so wise a counsellor in state affairs, that her husband not only accorded her the right (which she also exercised) of coining legal money, but also, to assist in governing the state. She contributed much, by her wise counsels, to put an end to the bloody wars between the brothers. After these wars were over, she drew upon herself and her husband the hatred of Kuntz von Kaufunger, a brave but wicked knight, who, thinking himself aggrieved, resolved to avenge himself upon his patrons. During the temporary absence of Frederick, Kuntz penetrated, with two companions, into the castle, and kidnapped the two princes. As soon as Margaretta discovered that her enemy had carried off her children, she ordered the alarm-bells to be rung throughout the country, and sent out armed men in pursuit of the robbers. They were discovered in a wood near Grunhair, and captured by a collier; who, when he was requested to name his reward, asked only permission to have the privilege to make as much charcoal, free of expense, as he and his family could attend to. When, in the year 1467, her husband died, she assumed the reins of government, and proved herself truly a mother to her subjects. She was the first sovereign who provided public rooms where the poor could have an opportunity to warm themselves, during the severe winter months. Margaretta died, February 12th., 1486, in her seventieth year, after she had lived a widow for more than twenty-two years.

MARIA,

Wife of Zenis, who governed Ætolia, as deputy under Pharnabazus, a satrap of Persia, about B.C. 409. Having lost her husband, she waited on the satrap, and entreated to be entrusted with the power which had been enjoyed by Zenis, which she promised to wield with the same zeal and fidelity. Her desire being granted, she effectually fulfilled her engagements, and acted on all occasions with consummate courage and prudence. She not only defended the places committed to her charge, but conquered others; and, besides paying punctually the customary tribute to Pharnabazus, sent him magnificent presents. She commanded her troops in person, and preserved the strictest discipline in her army. Pharnabazus held her in the highest esteem.

At length, her son-in-law, Midias, mortified by the reproach of having suffered a woman to reign in his place, gained admittance privately to her apartments, and murdered both her and her son.

MARIA, ALEXANDROWNA,

Is the name by which the present empress is known to the Russian people, and by which she will be distinguished in the

historic records of her country; originally it was Maximilienne Wilhelmina Augusta Sophia Maria, or more commonly the Princess Mary of Oldenburg, whose extreme affability of demeanour, and kindliness of disposition, during her days of maidenhood, completely won the affections of the good people of Darmstadt. At the age of sixteen, this beautiful, and, as it appears, unsophisticated girl was seen by the Cesarewitch Alexander, when on his travels to various European courts, like Cœlebs, in search of a wife. This was in the year 1840, or thereabout; the prince at once became enamoured of the Hessian beauty, and within a year they were married; the princess, as we have intimated, changing her name to one more in accordance with Russian state etiquette, and her altered circumstances.

It is a matter of history that this illustrious lady, who has rendered herself no less beloved by the Russian people, than she was by those of her German fatherland, ascended the throne with her husband, Alexander the Second, on the death of the Emperor Nicholas, in 1855. She is said to be sincerely desirous of maintaining the peace now so happily established, and of assisting by all means in her power the efforts of those who would enlighten and civilize the many dark places of that mighty empire, over which her husband is called to rule.

The present Empress of Russia was born on the 8th. of August, 1824; she is the daughter of Louis the Second, the late Grand-duke of Hesse, and was married to the Emperor Alexander, on the 16th. of April, 1841: she is the mother of five children, three sons and two daughters. Her elder brother is the present reigning Duke of Hesse, and is said to have recently seconded his sister's efforts to bring about a restoration of peace.

MARIA ANTOINETTA AMELIA,

Duchess of Saxe Gotha, daughter of Ulric of Saxe Meiningen, was born in 1572. Her talents as a performer on the piano, and as a composer, would have been creditable to a professed artist. Several of her canzoni, and also variations for the piano, have been published; but her most important work is a symphony in ten parts. She died towards the beginning of this century.

MARIA CHRISTINA,

Queen Dowager and ex-regent of Spain, daughter of Francisco Genari, King of Naples, was born in 1806. She was of the Bourbon line of princes, consequently a distant relation of Ferdinand the Seventh, King of Spain, to whom she was married, December, 1829. Ferdinand was then forty-five years of age, coarse, vulgar, and sensual; he had been married three times, and had treated each of his successive wives with the grossest abuse,—one was even supposed to have died by poison, administered by his hand; his constitution was exhausted by a dissolute life, and his mind, always inferior, had become nearly fatuous. Christina was in the beautiful bloom of youth and health, with a vigorous, though ill-regulated mind, and very captivating manners. It was not possible she could either love or esteem Ferdinand; but who had ever taught her these feelings were required towards her husband? Ambition and policy are the governing motives of royal (and,

usually, of aristocratic) marriages. Shall we condemn Christina because she followed the rule of her order? Let us be just; though she doubtless married Ferdinand from selfish motives, she was a much better wife than he deserved, and her influence in annulling the absurd Salic law has been of advantage to the Spanish nation; because had Don Carlos, a fanatic monk, succeeded his brother Ferdinand, the awful horrors of religious despotism and persecutions, worse, far worse, even than their civil wars, would have deluged the country in blood, and stifled the last sigh of freedom.

The reputation of Christina had spread through the kingdom long before her arrival; and on her appearance in Madrid, her youth, beauty, and affability realized the most sanguine expectations, and filled all Spain with enthusiasm. She studied from the first to make herself popular, and succeeded; she flattered the prejudices of the people, conformed to their usages, and adopted their dress. All this, aided by a countenance beaming with benevolence, and a charming smile which always played about her lips, soon caught the hearts of her subjects.

During her marriage with Ferdinand, she became the mother of two daughters, Isabella the Second, born October 10, 1830, and Louisa, now wife of the Duke de Montpensier, born January 30, 1832. Through the influence of the queen, Ferdinand was induced, in March, 1830, to revoke the Salic law. The effect of this measure being to deprive the king's brother, Don Carlos, of the succession in favour of Isabella, gave rise to many intrigues during the latter part of Ferdinand's life, and after his death caused a dreadful civil war. During the illness of the king, in the last three years of his life, he appointed the queen regent of the kingdom, and on his death, in September, 1833, he left the regency, during the minority of Isabella, to Christina.

The death of the king was the signal for a war, which burst out at once in all parts of Spain. The country was almost equally divided between the adherents of Don Carlos, called Carlists, and the supporters of Isabella the Second, called Christinos, from the regent. After changing her ministers several times, Christina attempted to govern the kingdom without sharing her authority with any representative assembly. Finding herself unsuccessful in this, she appointed two ministers successively, who were to give a more popular form to the government. But the dissatisfaction still continuing, Maria Christina was forced, by a military insurrection at La Granja, where she was residing, on the 13th. of April, 1836, to issue a decree, pledging herself to adopt the constitution of 1812, with such modifications as the Cortes might agree to. But afterwards, when the Cortes enacted the law of the "ayuntamientos," limiting the powers of the municipalities of the kingdom, it met with so much opposition, that it was found impossible to execute it. Maria Christina, in her perplexity, confided to Espartero, who was exceedingly popular, the formation of a new ministry. Espartero required her consent to the repeal of the obnoxious law, the dissolution of the existing Cortes, and the removal from her person of certain individuals. Unwilling to comply with these conditions, and unable otherwise to carry on the government longer, she resigned the regency, and retired into France, in October, 1840, with her husband, who had been originally a

private in the king's guard, and who, even during the king's life, Christina had received into her confidence, and bestowed on him wealth and rank. Her two children are by some writers said to have been by this man,

Christina's political intrigues have ever, as it appears, been directed towards lessening the power and influence of England at the Court of Madrid, and drawing that Court into closer alliance with the French; whether she was right or wrong it is not for us to discuss. She is evidently a woman of vigorous mind and acute intellect. That her daughter Isabella was placed and has been thus long sustained on the Spanish throne, must be in a great measure attributed to her influence; and although she has not succeeded in setting at rest the civil broils which have so long distracted her unhappy country, yet injudicious, immoral, and even profligate as her conduct has on many occasions been, yet we must confess that the Queen Mother of Spain appears to have had the interests of the nation warmly at heart, and to have done her best to advance their interests.

MARIA II. DA GLORIA DONA,

Princess de Beira and Queen of Portugal, was born in Rio de Janeiro, South America, May 3rd., 1819. Her father, Dom Pedro, was the Emperor of Brazil, and on the death of his father, John the Second, became nominally King of Portugal also, though that country was governed by the Infanta Isabella as regent. In May, 1826, Dom Pedro abdicated the Portuguese throne in favour of his daughter Maria, (he remaining king during her minority,) on condition of her marrying her uncle, Dom Miguel; but he being a fanatic in religion, and a violent enemy to the constitution Dom Pedro had granted, in short, a bigot and a tyrant, endeavoured, with the aid of Spain, to seize the throne, and reign absolute King of Portugal. Dom Pedro invoked the assistance of England in favour of his daughter, the young Maria, and after alternate victories and defeats, the Portuguese nation finally received Dona Maria as their queen in 1833.

Her father, who was regent, died in 1834; but previous to his decease, caused his daughter to be declared of age, though she was then only fifteen years old. He had selected the Dukes of Palmella and Terceira to be the leading members of her cabinet. But the young queen soon disagreed with these faithful supporters of her cause in the contest which had only so shortly before been brought to a close, and the Marshal Saldanha, who had placed himself at the head of the more liberal party, became prime minister. It was hoped that this step would tend to render the new government popular with the mass of the people, and to allay the party disputes which had begun to agitate the kingdom. The event was different from what was anticipated. No sooner did Saldanha undertake to control the violence of his friends, than he lost his own popularity, and the agitation in the community became more violent than before. A short time after her accession to the throne, Dona Maria had married the Duke Augustus, of Leuchtenberg, who died in March, 1835. In April, 1836, she was married again to the Duke Ferdinand, of Saxe-Coburg-Cohary. The latter did not make a favourable impression on the Portuguese; and the rejection of the queen's nomination of him to the Cortes, as commander-in-

chief of the army, was the occasion of two successive dissolutions of that body, which, in their turn, contributed to aggravate the prevailing discontent. An insurrection at length broke out on the 9th. of September, 1836, and the greater portion of the troops passing over to the side of the insurgents, the queen was constrained to dismiss her ministers, and to abrogate the existing constitution of government in favour of that of the year 1822. From November 4th., of this year, the government was entirely controlled by the National Guard of Lisbon, and the clubs. The "chartists," or adherents of the constitutional charter of Dom Pedro, under Saldanha and the Duke of Terceira, organized their forces in the north of the kingdom, and threatened the capital. They were obliged to capitulate on the 20th. of September, 1837. In the meanwhile, the extraordinary Cortes were assembled to form a new constitution, and they performed their task in a moderate and compromising spirit. Retaining the modes of election, and other democratic elements of the constitution of 1822, they conceded to the queen an unqualified veto in all matters of legislation. A difficulty next arose with England; a new Cortes was chosen, favourable to the views of the more moderate party, and the threatened storm passed over. A difference with Spain, which occurred soon after, was accommodated through the mediation of the British government. The reconciliation of the pope with the Court of Lisbon, as well as the acknowledgment of Dona Maria as Queen of Portugal by Russia, Prussia, and Austria, in 1841, were events that contributed to give stability to her throne.

In the commencement of 1842, the *moderados*, or moderate party, made an attempt to re-establish the constitution of Dom Pedro, abrogated in 1836, and succeeded, through the co-operation of the troops stationed at Lisbon, on the 10th. of February, 1842. A new administration was immediately formed, having at its head the Duke of Terceira and Costa Cabral. It aimed to strengthen the alliance of Portugal with England, and to repair the disordered condition of the public finances. The economy that has been observed in the public expenditure, and the imposition of additional taxation, caused several attempts to effect the overthrow of the administration, but they were unsuccessful. An insurrection broke out in February, 1844, in a regiment stationed at Torres Novas, and was not finally suppressed till the end of April, in the same year. Yet, notwithstanding these tumults, Portugal is, on the whole, progressive, and the people are improving. These beneficial changes may be owing more to the good-nature of the queen than to her great abilities; but she evidently desires to promote the happiness of her people; she is not a bigot; and the contrast between her character and that of Dom Miguel, should lead the Portuguese to thank Providence that Dona Maria is their sovereign. She is amiable and exemplary in her domestic relations, an affectionate wife, and tender mother to a large family of children, as the following list, which does not include the youngest, will show. The names of her children are Dom Pedro de Alcantara, heir of the throne, born September 16, 1837; Dom Luis Felipe, Duke of Oporto, born 1838; Dom Joao, Duke of Beja, born 1842; Dom Fernando, born 1846; Dom Augusto, born 1847. Dona Maria and Dona Antonia, the former born in 1843, and the latter in 1845, are the daughters of this queen of the land of Camoens.

MARIA LOUISA LEOPOLDINE CAROLINE,

Archduchess of Austria, Duchess of Parma, was the eldest daughter of Francis the First, Emperor of Austria, by his second marriage, with Maria Theresa, daughter of the King of Naples. She was born in 1791, and April 1st., 1810, married Napoleon. Her son was born March 20th., 1811. When Napoleon left Paris to meet the allied army, he made her regent of the empire. On the 29th. of March, 1814, she was obliged to leave Paris; Napoleon abdicated his authority April 11th., and Maria Louisa went to meet her father at Rambouillet, who would not allow her to follow her husband, but sent her, with her son, to Schönbrunn. When Napoleon returned from Elba, he wrote to his wife to join him, but his letters remained unanswered. In 1816 she entered upon the administration of the duchies of Parma, Piacienza, and Guastalla, secured to her by the treaty of Fontainebleau. While there she privately married her master of the horse, Colonel Neipperg, by whom she had several children. She was apparently amiable, but weak, self-indulgent, and surrounded by artful advisers, who kept her in the thraldom of sensuous pleasures till she lost the moral dignity of woman. What signified her royal blood and high station! She lived unhonoured, and died unwept.

MARIA, THERESA,

Archduchess of Austria, Queen of Hungary and Bohemia, and Empress of Germany, born in 1717, was the eldest daughter of Charles the Sixth of Austria, Emperor of Germany. In 1724, Charles, by his will, known as the Pragmatic Sanction, regulated the order of succession in the house of Austria, declaring that in default of male issue, his eldest daughter should be heiress of all the Austrian dominions, and her children after her. The Pragmatic Sanction was guaranteed by the diet of the empire, and by all the German princes, and by several powers of Europe, but not by the Bourbons. In 1736, Maria Theresa married Francis of Lorraine, who, in 1737, became Grand-duke of Tuscany; and in 1739, Francis, with his consort, repaired to Florence.

Upon the death of Charles the Sixth, in 1740, the ruling powers of Prussia, Bavaria, Saxony, France, Spain, and Sardinia, agreed to dismember the Austrian monarchy, to portions of which each laid claim. Maria Theresa, however, went immediately to Vienna, and took possession of Austria, Bohemia, and her other German states; she then repaired to Presburg, took the oaths to the constitution of Hungary, and was solemnly proclaimed queen of that kingdom in 1741. Frederic of Prussia offered the young queen his friendship on condition of her giving up to him Silesia, which she resolutely refused, and he then invaded that province. The Elector of Bavaria, assisted by the French, also invaded Austria, and pushed his troops as far as Vienna. Maria Theresa took refuge in Presburg, where she convoked the Hungarian diet; and appearing in the midst of them with her infant son in her arms, she made a heart-stirring appeal to their loyalty. The Hungarian nobles, drawing their swords, unanimously exclaimed, "Moriamur pro Rege nostro, Maria Theresa!" "We will die for our queen, Maria Theresa." And they raised an army and drove the French and Bavarians out of the hereditary states. What would have been

their reflections could those brave loyal Hungarians have foreseen that, in a little over a century, a descendant of this idolized queen would trample on their rights, overthrow their constitution, massacre the nobles and patriots, and ravage and lay waste their beautiful land! Well would it be for men to keep always in mind the warning of the royal psalmist, "Put not your trust in princes."

In the meantime, Charles Albert, Elector of Bavaria, was chosen Emperor of Germany, by the diet assembled at Frankfort, under the name of Charles the Seventh.

Frederic of Prussia soon made peace with Maria Theresa, who was obliged to surrender Silesia to him. In 1745, Charles the Seventh died, and Francis, Maria Theresa's husband, was elected emperor. In 1748, the peace of Aix-la-Chapelle terminated the war of the Austrian succession, and Maria Theresa was left in possession of all her hereditary dominions, except Silesia. In 1756 began the Seven Years' war between France, Austria, and Russia, on the one side, and Prussia on the other. It ended in 1763, leaving Austria and Prussia with the same boundaries as before. In 1765, Maria Theresa lost her husband, for whom she wore mourning till her death. Her son Joseph was elected emperor. She however retained the administration of the government.

The only act of her political life with which she can be reproached is her participation in the first partition of Poland; and this she did very unwillingly, only when she was told that Russia and Prussia would not regard her disapproval, and that her refusal would endanger her own dominions.

The improvements Maria Theresa made in her dominions were many and important. She abolished torture, also the rural and personal services the peasants of Bohemia owed to their feudal superiors. She founded or enlarged in different parts of her extensive dominions several academies for the improvement of the arts and sciences; instituted numerous seminaries for the education of all ranks of people; reformed the public schools, and ordered prizes to be distributed among the students who made the greatest progress in learning, or were distinguished for propriety of behaviour, or purity of morals. She established prizes for those who excelled in different branches of manufacture, in geometry, mining, smelting metals, and even spinning. She particularly turned her attention to agriculture, which, on a medal struck by her order, was entitled the "Art which nourishes all other arts;" and founded a society of agriculture at Milan, with bounties to the peasants who obtained the best crops. She took away the pernicious rights which the convents and churches enjoyed of affording sanctuary to all criminals without distinction, and in many other ways evinced her regard for the welfare of the people. She was a pious and sincere Roman Catholic, but not a blind devotee, and could discriminate between the temporal and spiritual jurisdiction. She put a check on the power of the Inquisition, which was finally abolished during the reign of her sons. She possessed the strong affections of her Belgian subjects; and never was Lombardy so prosperous or tranquil as under her reign. The population increased from 900,000 to 1,130,000. During her forty years' reign she showed an undeviating love of justice, truth, and clemency; and her whole conduct was characterized by a regard for propriety and self-respect.

Maria Theresa was the mother of sixteen children, all born within

twenty years. There is every reason to suppose that her naturally warm affection, and her strong sense, would have rendered her, in a private station, an admirable, an exemplary parent; and it was not her fault, but rather her misfortune, that she was placed in a situation where the most sacred duties and feelings of her sex became merely secondary. While her numerous family were in their infancy, the empress was constantly and exclusively occupied in the public duties and cares of her high station; the affairs of government demanded almost every moment of her time. The court physician, Von Swietar, waited on her each morning at her *levée*, and brought her a minute report of the health of the princes and princesses. If one of them was indisposed, the mother, laying aside all other cares, immediately hastened to their apartment. They all spoke and wrote Italian with elegance and facility. Her children were brought up with extreme simplicity. They were not allowed to indulge in personal pride or caprice; their benevolent feelings were cultivated both by precept and example.

Maria Theresa had long been accustomed to look death in the face; and when the hour of trial came, her resignation, her fortitude, and her humble trust in heaven never failed her. Her agonies during the last ten days of her life, were terrible, but never drew from her a single expression of complaint or impatience. She was only apprehensive that her reason and her physical strength might fail her together. She was once heard to say, "God grant that these sufferings may soon terminate, for otherwise, I know not if I can much longer endure them."

After receiving the last sacraments, she summoned all her family to her presence, and solemnly recommended them to the care of the Emperor Joseph, her eldest son. "My son," said she, "as you are the heir to all my worldly possessions, I cannot dispose of them; but my children are still, as they have ever been, my *own*. I bequeath them to you; be to them a father. I shall die contented if you promise to take that office upon you." She then turned to her son Maximilian and her daughters, blessed them individually, in the tenderest terms, and exhorted them to obey and honour their elder brother as their father and sovereign. After repeated fits of agony and suffocation, endured to the last, with the same invariable serenity and patience, death, at length, released her, and she expired on the 29th. of November, 1780, in her sixty fourth year. She was undoubtedly the greatest and best ruler who ever swayed the imperial sceptre of Austria; while, as a woman, she was one of the most amiable and exemplary who lived in the eighteenth century.

MARIAMNE,

Daughter of Alexander and wife of Herod the Great, Tetrarch or King of Judæa, and mother of Alexander and Aristobulus, and of two daughters; was a woman of great beauty, intelligence, and powers of conversation. Her husband was so much in love with her that he never opposed her or denied her anything, but on two occasions. When he left her on dangerous errands, he gave orders with persons high in his confidence, that she should not be allowed to survive him. Mariamne was informed of these orders, and conceived such a dislike to her husband, that on his return she could not avoid his perceiving it; nor would her pride allow

her to conceal her feelings, but she openly reproached Herod with his barbarous commands. His mother and his sister Salome used every means to irritate him against his wife, and suborned the king's cup-bearer to accuse Mariamne of an attempt to poison her husband; she was also accused of infidelity to him. Herod, furious at these charges, had her tried for the attempt to poison him, and she was condemned and executed. Mariamne met death with the greatest firmness, without even changing colour; but after her execution, which took place about B.C. 28, Herod's remorse and grief were so great, that he became for a time insane.

MARIE ANTOINETTE JOSEPHE JEANNE DE LORRAINE,

Archduchess of Austria and Queen of France, daughter of the Emperor Francis the First and Maria Theresa, was born at Vienna, November 2nd., 1755. She was carefully educated, and possessed an uncommon share of grace and beauty. Her hand was demanded by Louis the Fifteenth for his grandson, the dauphin, afterwards Louis the Sixteenth, to whom she was married in 1770, before she had attained her fifteenth year. A lamentable accident, which occurred during the festivities given by the city of Paris to celebrate the marriage, was looked upon as a sinister omen, which subsequent events having confirmed, has acquired undue importance. Owing to the injudicious arrangements for the exhibition of fireworks, a great number of people were thrown down and trodden to death, more than three hundred persons having been killed or wounded. In 1774 Louis the Sixteenth ascended the throne; in 1778 the queen became, for the first time, a mother. During the first years of her residence in France, Marie Antoinette was the idol of the people. After the birth of her second son, when, according to usage, she went to church to return thanks, the populace wished to remove the horses from her carriage, and draw her through the streets; and when she alighted and walked, to gratify them, they flung themselves upon their knees, and rent the air with acclamations. Four years from this period, all was changed. The acts of kindness and benevolence which the queen had exhibited; her grace, beauty, and claims upon the nation as a woman and a foreigner, were all forgotten. Circumstances remote in their origin had brought about, in France, a state of feeling fast ripening to a fearful issue. The queen could no longer do with impunity what had been done by her predecessors. The extravagance and thoughtlessness of youth, and a neglect of the strict formality of court etiquette, injured her reputation. She became a mark for censure, and finally an object of hatred to the people, who accused her of the most improbable crimes. An extraordinary occurrence added fuel to the flame of calumny. The Countess de la Motte, a clever but corrupt woman, by a vile intrigue in which she made the Cardinal de Rohan her tool, purchased, in the queen's name, a magnificent diamond necklace, valued at an enormous sum. She imposed upon the cardinal by a feigned correspondence with the queen, and forged her signature to certain bills; obtained possession of the necklace, and sold it in England. The plot exploded. The queen, indignant at the cardinal, demanded a public investigation. The affair produced the greatest scandal throughout France, connecting as it did the name of the queen with such disgraceful proceedings; and though obviously the victim of an intrigue, she received as much censure as if she had been guilty. Accused of

being an Austrian at heart, and an enemy to France, every evil in the state was now attributed to her, and the Parisians soon exhibited their hatred in acts of open violence. In May, 1789, the States-General met. In October the populace proceeded with violence to Versailles, broke into the castle, murdered several of the body-guard, and forced themselves into the queen's apartments. When questioned by the officers of justice as to what she had seen on that memorable day, she replied, "I have seen all, I have heard all, I have forgotten all."

She accompanied the king in his flight to Varennes, in 1791, and endured with him with unexampled fortitude and magnanimity the insults which now followed in quick succession. In April, 1792, she accompanied the king from the Tuilleries, where they had been for some time detained close prisoners, to the Legislative Assembly, where he was arraigned. Transferred to the Temple, she endured, with the members of the royal family, every variety of privation and indignity. On the 21st. of January, 1793, the king perished on the scaffold; the dauphin was forcibly torn from her, and given in charge to a miserable wretch, a cobbler called Simon, who designedly did everything in his power to degrade and brutalize the innocent child.

On the 2nd. of August, Marie Antoinette was removed to the Conciergerie, to await her trial in a damp and squalid cell. On the 14th. of October, she appeared before the revolutionary tribunal. During the trial, which lasted seventy-three hours, she preserved all her dignity and composure. Her replies to the infamous charges which were preferred against her were simple, noble, and laconic. When all the accusations had been heard, she was asked if she had anything to say. She replied, "I was a queen, and you took away my crown; a wife, and you killed my husband; a mother, and you deprived me of my children. My blood alone remains: take it, but do not make me suffer long." At four o'clock, on the morning of the 16th., she was condemned to death by an unanimous vote. She heard her sentence with admirable dignity and self-possession. At half-past twelve, on the same day, she ascended the scaffold. Scarcely any traces remained of the dazzling loveliness which had once charmed all hearts; her hair had long since become blanched by grief, and her eyes were almost sightless with continued weeping. She knelt and prayed for a few minutes in a low tone, then rose and calmly delivered herself to the executioner. Thus perished, in her thirty-seventh year, the wife of the greatest monarch in Europe, a daughter of the heroic Maria Theresa, a victim to the circumstances of birth and position. No fouler crime ever stained the annals of savage life, than the murder of this unfortunate queen, by a people calling themselves the most civilized nation in the world.

Marie Antoinette had four children. Marie Therese Charlotte, the companion of her parents in captivity, born 1778. In 1795 she was exchanged for the deputies whom Dumouriez had surrendered to Austria, and resided in Vienna till 1799, when she was married by Louis the Eighteenth to his nephew, eldest son of Charles the Tenth. Napoleon said of her, that "she was the only man of her family." The dauphin, Louis, born in 1781, and died in 1789. Charles Louis, born in 1785; the unfortunate prince who shared his parent's imprisonment for a time, and died in 1795, a victim to

the ill-treatment of the ferocious Simon; and a daughter who died in infancy.

MARINA, DONA,

Celebrated for her faithfulness to the Spaniards, and for the assistance which she afforded them in the conquest of Mexico, was born at Painalla, in the province of Coatzacualco, on the south-eastern borders of the Mexican empire. Her father, a rich and powerful Cacique, died when she was very young. Her mother married again; and, wishing to give her daughter's inheritance to her son by the second marriage, she cruelly sold her to some travelling merchants, and announcing her death, performed a mock-funeral to deceive those around her. These merchants sold the Indian maiden to the Cacique of Tabasco; and when the Tabascans surrendered to Cortés, she was one of twenty female slaves who were sent to him as propitiatory offerings. Speaking two of the Mexican dialects, Marina was a valuable acquisition to Cortés as interpreter, which value increased tenfold, when with remarkable rapidity she acquired the Spanish language. Cortés knew how to value her services; he made her his secretary, and, finally won by her charms, his mistress. She had a son by him, Don Martin Cortés, commendador of the military order of St. James, who afterwards rose to high consideration; but finally falling under suspicion of treasonable practises against the government, was, in 1568, shamefully subjected to the torture in the very capital which his father had acquired for the Castilian crown!

Prescott, to whose admirable work, "The Conquest of Mexico,' we are chiefly indebted for this memoir, describes Marina as follows: —"She is said to have possessed uncommon personal attractions; and her open, expressive features, indicated her generous temper. She always remained faithful to the countrymen of her adoption; and her knowledge of the language and customs of the Mexicans, and often of their designs, enabled her to extricate the Spaniards, more than once, from the most embarrassing and perilous situations. She had her errors, as we have seen; but they should be rather charged to the defects of her early education, and to the evil influence of him to whom, in the darkness of her spirit, she looked with simple confidence for the light to guide her. All agree that she was full of excellent qualities; and the important services which she rendered the Spaniards have made her memory deservedly dear to them; while the name of Malinche—the name by which she is known in Mexico—was pronounced with kindness by the conquered races, with whose misfortunes she showed an invariable sympathy."

Cortés finally gave Marina away in marriage to a Spanish knight, Don Juan Xamarillo. She had estates assigned her, where she probably passed the remainder of her life. Marina is represented as having met and recognised her mother after a long lapse of time, when passing through her native province. Her mother was greatly terrified, fearing that Cortés would severely punish her; but Marina embraced her, and allayed her fears, saying, "that she was sure she knew not what she did when she sold her to the traders, and that she forgave her." She is said to have given her mother all the jewels and ornaments about her person, and to have assured her of her happiness since she had cast off the yoke of heathen bondage, and adopted the Christian faith.

MARINELLI, LUCREZIA,

Of Venice, was born in 1571. Her talents were surprisingly versatile. She was learned in church history, understood and practised the art of sculpture, was skilled in music, and besides left many literary productions, lives of several saints, a treatise entitled "The Excellence of Women and the Defects of Men;" an epic poem; several epistles to the Duchess d'Este; and many other pieces of poetry, both sacred and profane. She died in 1653.

MARKHAM, MRS.,

As her cognomen is placed on the title-page of many books, though some assert it is fictitious. This writer has, however, laboured with much success for the improvement of the young. Three generations have had the benefit of her little "Histories of France," and of "England," where the leading facts are produced, divested of philosophic comments so dry and useless to children. Her other works are judiciously prepared, and all have been successful. Many editions have been published in the United States.

MARLBOROUGH, SARAH, DUCHESS OF,

Was the daughter of Mr. Jennings, a country gentleman of respectable lineage and good estate. She was born on the 26th. of May, 1660, at Holywell, a suburb of St. Albans. Her elder sister, Frances, afterwards Duchess of Tyrconnel, was maid of honour to the Duchess of York; and Sarah, when quite a child, was introduced at court, and became the playfellow of the Princess Anne, who was several years younger than herself. Sarah succeeded her sister as maid of honour to the Duchess of York; which, however, did not prevent her having constant intercourse with the princess, who lived under the same roof with her father, and who at that early age showed the greatest preference for her.

In 1677, Sarah Jennings married, clandestinely, the handsome Colonel Churchill, favourite gentleman of the Duke of York. Both parties being poor, it was an imprudent match; but the Duchess of York, whom they made the confidant of their attachment, stood their friend, and offered her powerful assistance. She gave her attendant a handsome donation, and appointed her to a place of trust about her person. The young couple followed the fortunes of the Duke of York for some years, while he was a sort of honourable exile from the court; but when the establishment of the Princess Anne was formed, she being now married, Mrs. Churchill, secretly mistrusting the durability of the fortunes of her early benefactress, expressed an ardent wish to become one of the ladies of the Princess Anne, who requested her father's permission to that effect, and received his consent. The early regard evinced by the Princess Anne for Mrs. Churchill, soon ripened into a romantic attachment; she lost sight of the difference in their rank, and treated her as an equal, desiring a like return. When apart, they corresponded constantly under the names, chosen by the princess, of Mrs. Morley and Mrs. Freeman.

No two persons could be less alike than the princess and Sarah Churchill; the former was quiet, somewhat phlegmatic, easy and gentle, extremely well bred, fond of ceremony, and averse to mental exertion; the latter, resolute, bold, inclined to violence, prompt,

unwearied and haughty. Swift, who was, however, her bitter enemy, describes her as the victim of "three furies which reigned in her breast, sordid avarice, disdainful pride, and ungovernable rage." The Duchess of Marlborough's strongest characteristic appears to have been a most powerful will. Much is said of the ascendency which a strong mind acquires over a weak one; but in many instances where this is thought to be the case, the influence arises from strength of will, and not from mental superiority. In the present instance, this was not altogether so; for the Duchess of Marlborough was undoubtedly greatly superior to Queen Anne in mind, but if her sense and discretion had been properly exercised, in controlling that indomitable will, which foamed and raged at everything which obstructed her path or interfered with her opinions, her influence might have been as lasting as it was once powerful

On the accession of James the Second, Churchill was created a baron; but, attaching himself to the Protestant cause, when the Prince of Orange landed, he deserted his old master and joined the prince; Lady Churchill meanwhile aiding the Princess Anne in her flight and abandonment of the king her father. On the accession of William and Mary, 1692, to the throne, Churchill was rewarded for his zeal by the earldom of Marlborough, and the appointment of commander-in-chief of the English army in the Low Country. Afterwards, falling into disgrace with the king and queen, Lord and Lady Marlborough were dismissed the court. Princess Anne espoused the cause of her favourite, and retired also; but, upon the death of Queen Mary, they were restored to favour. The accession of Anne to the throne on the death of William, placed Lady Marlborough in the position which her ambitious spirit coveted; she knew her own value and that of her gallant husband. She knew that Anne not only loved but feared her; that she would require her aid, and have recourse to her on all occasions of difficulty; and she felt equal to every emergency. A perusal of the letters of the queen to Lady Marlborough at this period, is sufficient evidence of the subjection in which she (the queen) was held by her imperious favourite; the humility which they express are unworthy of her as a sovereign and as a woman. That Anne was already beginning to writhe under this intolerable yoke, there can be no doubt. From the commencement of her reign, a difference in politics between herself and her favourite was manifested. Lady Marlborough had a strong leaning to the whig side, while the queen was always attached to the tory party; and dissensions soon arose as to the ministers who were to surround the throne. Since the advancement of Lord Marlborough, his lady had lost much of the caressing devotion which she had hitherto manifested for the queen; and exhibited to her some of that overbearing arrogance with which she treated the rest of her contemporaries. It is not astonishing that the queen, under these circumstances, should have sought for sympathy in one near her person who had suffered from the same overbearing temper. Abigail Hill, a poor relation of Lady Marlborough's, whom she had placed about the queen as bed-chamber woman, was the prudent and careful recipient of her mistress's vexations, and gradually acquired such influence with her as eventually to supersede her powerful relative as favourite. Much has been said of the ingratitude of Mrs. Masham to her early benefactress As there is no evidence that she had recourse to improper or

dishonourable means to ingratiate herself with the queen, this charge cannot be substantiated. The queen's favour was a voluntary gift. Lady Marlborough alienated her mistress by her own arbitrary temper; and the queen only exercised the privilege which every gentlewoman should possess, of selecting her own friends and servants. Meanwhile, the brilliant successes of Lord Marlborough obliged the queen to suppress her estranged feelings towards his wife, and bound her more closely to the interests of his family. In 1702, Lord Marlborough was created a duke; and in 1705, after the battle of Blenheim, the royal manors of Woodstock and Wootton were bestowed upon him, and the palace of Blenheim was erected by the nation at an enormous cost.

The Duchess of Marlborough's favour waned rapidly. She began to suspect Mrs. Hill, and remonstrated angrily with the queen on the subject, as if regard and affection were ever won back by reproaches! The secret marriage of Abigail Hill with Mr. Masham, a page of the court, which the queen attended privately, finally produced an open rupture. After a protracted attempt to regain her influence, during which period the queen had to listen to much "plain speaking" from the angry duchess, she was forced to resign her posts at court, and with her, the different members of her family, who filled nearly all the situations of dignity and emolument about the queen.

The duchess followed her husband abroad soon after her dismissal, where they remained till the death of Queen Anne. George the First restored the Duke of Marlborough at once to his station of captain-general of the land forces, and gave him other appointments; but he never regained his former political importance. The Duchess of Marlborough was the mother of five children; her only son died at the age of seventeen, of that then fatal disease, the small-pox. Her four daughters, who inherited their mother's beauty, married men of distinction, two of whom only survived her. Lady Godolphin, the oldest, succeeded to the title of the Duchess of Marlborough.

The duchess survived her husband twenty-three years. Her great wealth brought her many suitors, to one of whom, the Duke of Somerset, she made the celebrated reply, "that she could not permit an emperor to succeed in that heart which had been devoted to John, Duke of Marlborough."

In her eighty-second year she published her vindication against all the attacks that in the course of her long life had been made against her. She also left voluminous papers to serve for the memoirs of her husband, as well as many documents since used in compiling her own life. Much of the latter part of her life was spent in wrangling and quarrelling with her descendants, with some of whom she was at open war. She is said to have revenged herself upon her grand-daughter, Lady Anne Egerton, by painting the face of her portrait black, and inscribing beneath it, "She is blacker within."

The Duchess of Marlborough, in a corrupt age, and possessed of singular beauty, was of unblemished reputation. She had many high and noble qualities. She was truthful and honourable, and esteemed those qualities in others. Her attachment to her husband was worthy of its object, and of the love he bore her. A touching anecdote of the duke's unfading love for her is upon record, as

related by herself. "She had very beautiful hair, and none of her charms were so highly prized by the duke as these tresses. One day, upon his offending her, she cropped them short, and laid them in an ante-chamber through which he must pass to her room. To her great disappointment, he passed and repassed calmly enough to provoke a saint, without appearing conscious of the deed. When she sought her hair, however, where she had laid it, it had vanished. Nothing more ever transpired upon the subject until the duke's death, when she found her beautiful ringlets carefully laid by in a cabinet where he kept whatever he held most precious. At this part of the story the duchess always fell a crying." The Duchess of Marlborough died in October, 1744, at the age of eighty-four, leaving an enormous fortune.

MARLEY, LOUISE FRANCOISE DE, MARCHIONESS DE VIELBOURG,

Was a French lady of eminence for her extensive learning and great virtues. She lived about 1615.

MARON, THERESA, DE,

A SISTER of the celebrated Raphael Mengs, was born at Auszig, in Bohemia. From her earliest youth she excelled in enamel, miniature, and crayon paintings; and she retained her talents in full vigour till her death, at the age of eighty, in 1806. She married the Cavalier Maron, an Italian artist of merit.

MARQUETS, ANNE DE,

Was born of noble and rich parents, and was carefully instructed in belle-lettres, and in her religious duties. She became a nun in a convent of the order of St. Dominic, at Poissy, where she devoted the poetic talents for which she was distinguished, to the service of religion. Her poems show great but enlightened zeal. Ronsard, and other celebrated contemporary poets, have spoken very highly of her. She reached an advanced age, but lost her sight some time before her death, which took place in 1558. She bequeathed to Sister Marie de Fortia, a nun in the same convent, three hundred and eighty sonnets of a religious nature.

MARS, MADEMOISELLE HYPPOLITE BOUTET

Was an eminent French actress, who was born in 1778, and made her first appearance in public in 1793: so decided was her success, that she was soon engaged at the Théatre Français.

Her father, Monvel, who was an actor of great celebrity, in giving her instructions, had the good taste and judgment not to make her a mere creature of art. On the contrary, he taught her that much ought to be left to the inspiration of natural feelings, and that art ought only to second, not to supersede nature. Her original cast of parts consisted of those which the French term *ingénues*—parts in which youthful innocence and simplicity are represented. These she performed for many years with extraordinary applause. At length she resolved to shine in a diametrically opposite kind of acting—that of the higher class of coquettes. In accomplishing this, she had to encounter a violent opposition from

Mademoiselle Leverd, who was already in possession of this department; for, in France, each actor has exclusive right to a certain line of character. Mademoiselle Mars succeeded, however, in breaking through this rule—a great triumph for her; and in the coquette she was fully as charming and successful as in personating the child of nature. She pleased foreigners as well as her own countrymen. Mr. Alison, the son of the historian, spoke of her as being "probably as perfect an actress in comedy as ever appeared on any stage. She has (he continues) united every advantage of countenance, and voice, and figure, which it is possible to conceive." Mademoiselle Mars was very beautiful, and retained her charms till a late period in life. This beauty gave, no doubt, additional power to her genius, and assisted her in establishing her sway over the theatrical world. At Lyons she was crowned publicly in the theatre with a garland of flowers, and a *fête* was celebrated in honour of her by the public bodies and authorities of the city. Her last performance at the theatre was at Paris, in April, 1841; and she died in that city in 1848, aged seventy years.

MARSH, ANNE,

Was born in Staffordshire. Her father, James Caldwell, Esq., was Recorder of the borough of Newcastle-under-Line, and also Deputy Lieutenant of the county of Stafford. He was not a magistrate, because, being in principle a dissenter, he refused to qualify by an oath of adherence to the Established Church of England; yet he was highly esteemed, and was a man of remarkable abilities. His fourth daughter was Anne Caldwell, now Mrs. Marsh, who, in talents and character, strikingly resembles her father, and does honour to the careful education he bestowed upon her.

The parental care and tenderness Mrs. Marsh had experienced, may have had some influence on the manner of her first appearance in authorship. She took, as is well known, the pseudonyme of "An Old Man;" but she is by no means to be confounded with those authoresses who, of late, have abdicated the feminine appellation, together with the delicacy and decorum which are its appropriate boast. Her first production, "Two Old Men's Tales," was published in 1834, and was followed in 1836, by "Tales of the Woods and Fields;" both works were simple in construction and affecting in their catastrophes, and both deeply moved the public heart to sympathize with these sad creations of genius. The power of the writer was universally acknowledged; though the influence of such works on morals was regretted by the class who believe these representations of volcanic passion are never salutary. Her next work was "The Triumphs of Time;" followed, at short intervals, by "Mount Sorel," "Emily Wyndham," "Norman Bridge," and "Angela,"—her *best* work, on the whole, and one of which any female writer might be proud. "Mordaunt Hall," which has been highly esteemed, succeeded; then "The Wilmingtons," and "Lettice Arnold," a sweet, simple story; also "The Second Part of the Previsions of Lady Evelyn," "Ravenscliffe," "Castle Avon," "Aubrey," and "The Heiress of Haughton." And, moreover, Mrs. Marsh has written "The History of the Protestant Reformation in France," and "Tales of the First Revolution," translated and altered from the French.

The author of the first of this series of imaginative works was,

of course, supposed to belong to the masculine gender; but the truth was not long concealed. Mrs. Marsh's writings are most essentially feminine; none but a woman could have penned them. That gushing spring of tenderness was never placed in a man's bosom; or, if it were, it would have been dried up by passion, or frozen by mingling with the selfish current of out-of-door life, long before the age of book-making had arrived. Mrs. Marsh has a peculiar gift of the pathetic; for the most part, it is difficult to read her stories without tears. You may criticise these stories; you may point out incongruities, errors of style and of language; yet they have a mastery over your feelings; they cause emotions which you cannot control—and this is the power of genius, ay, genius itself. Her tender epithets and prodigal use of "pet names" may be censured; few writers could so constantly indulge themselves in this way without taking the fatal "step" into the "ridiculous," which is never to be redeemed. But no candid reader can ever accuse Mrs. Marsh of affectation; she writes spontaneously, and it is evident she throws herself into the situations she describes, and pours out the overflowings of a mind of deep sensibility and tenderness.

Without cramming the reader with "morality in doses," Mrs. Marsh never lets an occasion pass for enforcing truth and virtue; her works are pervaded by a spirit of piety, and benevolence is evidently a strong principle in her nature. Her later productions, though not so painfully interesting as the two first, show more knowledge, judgment, and right discipline of mind; yet one fault, which belongs to many female novelists, may be noted—too many incidents are crowded in each work. Still, "Angela" is one of the most charming pictures of disinterested, struggling virtue, English literature can boast; and this work, "Emily Wyndham," and "Mordaunt Hall" have obtained the notice and eulogiums of the most eminent French critics.

Mrs. Marsh resides near London; her husband is a partner in the banking firm of Fauntleroy, Graham, Stacey, and Marsh; she has had a large family, which occupied much of her time and attention during the early years of her marriage.

MARTHA, SISTER, (ANNE BIGET,)

Was born on the 26th. of October, 1748, at Thoraise, a pleasant village situated on the Doub, near Besançon. Her parents were poor, hard-working country folks. From infancy she showed an uncommonly tender and kind disposition; always wishing to aid those who were in any distress; ever willing to share her dinner with the beggar or the wayfarer. At the age to be placed in some service, she petitioned and obtained the situation of *tourière* sister in the convent of the Visitation. This monastic establishment had been founded by the Baroness of Chartal; it was chiefly intended as an asylum for young ladies of high birth, who needed a protecting refuge, or whose piety urged them to withdraw from the world; but as the delicate education and habits of such ladies would render them inadequate to many rough duties essential to every household, the convent received poor girls from the families of peasants and petty artizans, who had been used from childhood to labour and fatigue. In this capacity Anne Biget was received. Upon pronouncing her vows, she took the name of Sister Martha,

a name ever to be remembered among the benefactors of misery. The Archbishop of Besançon gave her permission to visit the prisons, and she devoted herself to the wretched tenants with enthusiasm, when the breaking out of the revolution filled them with a different and still more miserable order of inhabitants. During the reign of terror, Sister Martha, her convent destroyed, her companions dispersed, remained faithful to her vocation. She still comforted the prisoners, now prisoners of war; she dressed their wounds, applied to the charitable throughout the town, for the means of affording them necessary comforts; they were as her children, so active, so devoted was her zeal in their behalf during a series of years. Spaniards, Englishmen, Italians, all in turn experienced her tender cares. When the French soldiers who were accustomed to her care were wounded, and away from home, they would exclaim, "Oh! where is Sister Martha? If she were here, we should suffer less." When the allied sovereigns were in Paris, they sent for Sister Martha, and bestowed valuable gifts upon her. Medals were sent her, at different times, from the Emperor of Russia and from the Emperor of Austria. Nor was her benevolence confined to the soldiers alone; the poor, the suffering of every description, resorted to Sister Martha, and never in vain. In 1816 she visited Paris, to obtain succours for her poor countrymen suffering from a scanty harvest, and consequent scarcity of food. She was very graciously received by Louis the Eighteenth, and the giddy butterflies of the court vied with each other in attentions and caresses to the poor nun. Sister Martha finished a life employed in good works in 1824, at the age of seventy-six.

MARTIA,

Surnamed Proba, or the Just, was, according to Hollinshed, "the widow of Gutiline, King of the Britons, and was left protectress of the realm during the minority of her son. Perceiving much in the conduct of her subjects which needed reformation, she devised sundry wholesome laws, which the Britons, after her death, named the Martian statutes. Alfred caused the laws of this excellently-learned princess, whom all commended for her knowledge of the Greek tongue, to be established in the realm." These laws, embracing trial by jury and the just descent of property, were afterwards collated and further improved by Edward the Confessor. Thus there are good reasons for believing that the remarkable code of laws, called the common law of England, usually attributed to Alfred, were by him derived from the laws first established by a British queen, a woman.

MARTIN, ELIZABETH AND GRACE,

The wives of the two eldest sons of Abram Martin, of South Carolina, who were engaged in active service in their country's cause during the war of the revolution, distinguished themselves by a daring exploit. Being left at home alone with their mother-in-law, Elizabeth Martin, during their husbands' absence, and hearing that two British officers, with important despatches, were to pass that night along the road near their dwelling, the two young women disguised themselves in their husbands' apparel, and taking fire-arms, concealed themselves by the road, till the courier appeared

with his attendant guards, when springing from the bushes, they demanded the despatches. Taken by surprise, the men yielded, gave up the papers, and were put on their parole. The despatches were immediately sent to General Greene.

MARTIN, MRS. BELL,

Was daughter of Mr. Martin, a rich commoner. She inherited a very large landed property, several estates of which were in Ireland.

Miss Martin married her cousin, whose name was Bell; he took her family name by act of parliament. Mrs. Bell Martin was an authoress of some repute. She wrote "Julia Howard," a novel of considerable merit, and also several works in the French language.

But she was more eminent for her virtues than her genius. During the troublous times of the famine in Ireland, Mrs. Bell Martin attempted, in the spirit of true humanity, to prevent the poor people on her estates from suffering the horrible privations endured by the labourers in general. Her tenants amounted to as many as twenty thousand, and her lands to over two hundred thousand acres. She caused important improvements to be made, in order to give work and wages to the people, till her own means became straitened. Then, obliged to retrench her expenditures, she left her own country to travel in America and learn the manner of living in a republic where all are said to be in comfort. She was taken ill on the voyage, and died ten days after reaching New York, near the close of 1850

MARTIN, SARAH,

Who has won for herself the fame most desirable for a woman, that of Christian benevolence, unsurpassed in the annals of her sex, was born in 1791. Her father was a poor mechanic in Caister, a village three miles from Yarmouth. Sarah was the only child of her parents, who both died when she was very young; she had then to depend on her grandmother, a poor old widow, whose name was Bonnett, and who deserves to have it recorded for the kind care she took of her granddaughter.

Sarah Martin's education was merely such as the village school afforded. At the age of fourteen, she passed a year in learning the business of dress-making, and then gained her livelihood by going out and working at her trade by the day, among the families of the village. In the town of Yarmouth was the county prison, where criminals were confined; their condition is thus set forth in the "Edinburgh Review," for 1847, from which we gather our sketch:—

"Their time was given to gaming, swearing, playing, fighting, and bad language; and their visitors were admitted from without with little restrictions. There was no divine worship in the jail on Sundays, nor any respect paid to that holy day. There were underground cells, (these continued even down to 1836,) quite dark, and deficient in proper ventilation. The prisoners describe their heat in summer as almost suffocating, but they prefer them for their warmth in winter; their situation is such as to defy inspection, and they are altogether unfit for the confinement of any human being."

No person in Yarmouth took thought for these poor, miserable prisoners; no human eye looked with pity on their dreadful condition; and had their reformation been proposed, it would, no doubt have been scouted as an impossibility.

In August, 1819, a woman was committed to the jail for a most unnatural crime. She was a mother who had "forgotten her sucking child." She had not "had compassion upon the son of her womb," but had cruelly beaten and ill-used it. The consideration of her offence was calculated to produce a great effect upon a female mind; and there was one person in the neighbourhood of Yarmouth who was deeply moved by it. Sarah Martin was a little woman of gentle, quiet manners, possessing no beauty of person, nor, as it seemed, any peculiar endowment of mind. She was then just eight-and-twenty years of age, and had, for thirteen years past, earned her livelihood by going out to the houses of various families in the town as a day-labourer in her business of dress-making. Her residence was at Caister, a village three miles from Yarmouth, where she lived with an aged grandmother, and whence she walked to Yarmouth and back again in the prosecution of her daily toil. This poor girl had long mourned over the condition of the inmates of the jail. Even as long back as in 1810, "whilst frequently passing the jail," she says, "I felt a strong desire to obtain admission to the prisoners to read the scriptures to them; for I thought much of their condition, and of their sin before God; how they were shut out from society, whose rights they had violated, and how destitute they were of the scriptural instruction which alone could meet their unhappy circumstances." The case of the unnatural mother stimulated her to make the attempt, but "I did not," she says, "make known my purpose of seeking admission to the jail until the object was attained, even to my beloved grandmother; so sensitive was my fear lest any obstacle should thereby arise in my way, and the project seem a visionary one. God led me, and I consulted none but Him." She ascertained the culprit's name, and went to the jail. She passed into the dark porch which overhung the entrance, fit emblem of the state of things within; and no doubt with bounding heart, and in a timid modest tone of application, uttered with that clear and gentle voice, the sweet tones of which are yet well remembered, solicited permission to see the cruel parent. There was some difficulty—there is always "a lion in the way" of doing good—and she was not at first permitted to enter. To a wavering mind, such a check would have appeared of evil omen; but Sarah Martin was too well assured of her own purposes and powers to hesitate. Upon a second application she was admitted.

The manner of her reception in the jail is told by herself with admirable simplicity. The unnatural mother stood before her. She "was surprised at the sight of a stranger." "When I told her," says Sarah Martin, "the motive of my visit, her guilt, her need of God's mercy, she burst into tears, and thanked me!"

Her reception at once proved the necessity for such a missionary, and her own personal fitness for the task; and her visit was repeated again and again, during such short intervals of leisure as she could spare from her daily labours. At first she contented herself with merely reading to the prisoners; but familiarity with their wants and with her own powers soon enlarged the sphere of her tuition,

and she began to instruct them in reading and writing. This extension of her labour interfered with her ordinary occupations It became necessary to sacrifice a portion of her time, and consequently of her means, to these new duties. She did not hesitate. "I thought it right," she says, "to give up a day in the week from dress-making, to serve the prisoners. This regularly given, with many an additional one, was not felt as a pecuniary loss, but was ever followed with abundant satisfaction, for the blessing of God was upon me."

In the year 1826, Sarah Martin's grandmother died,' and she came into possession of an annual income of ten or twelve pounds, derived from the investment of "between two and three hundred pounds." She then removed from Caister to Yarmouth, where she occupied two rooms in a house situated in a row in an obscure part of the town; and, from that time, devoted herself with increased energy to her philanthropic labours. A benevolent lady, resident in Yarmouth, had for some years, with a view to securing her a little rest for her health's sake, given her one day in a week, by compensating her for that day in the same way as if she had been engaged in dress-making. With that assistance, and with a few quarterly subscriptions, 'chiefly two-and-sixpence each, for bibles, testaments, tracts, and other books for distribution," she went on devoting every available moment of her life to her great purpose. But dress-making, like other professions, is a jealous mistress; customers fell off, and, eventually, almost entirely disappeared. A question of anxious moment now presented itself, the determination of which is one of the most characteristic and memorable incidents of her life. Was she to pursue her benevolent labours, even although they led to utter poverty? Her little income was not more than enough to pay her lodging, and the expenses consequent upon the exercise of her charitable functions: and was actual destitution of ordinary necessaries to be submitted to? She never doubted; but her reasoning upon the subject presents so clear an illustration of the exalted character of her thoughts and purposes, and exhibits so eminent an example of Christian devotedness and heroism, that it would be an injustice to her memory not to quote it in her own words:—

"In the full occupation of dress-making, I had care with it, and anxiety for the future; but as that disappeared, care fled also. God, who had called me into the vineyard, had said, 'Whatsoever is right I will give you.' I had learned from the Scriptures of truth that I should be supported; God was my master, and would not forsake His servant; He was my father, and could not forget His child. I knew also that it sometimes seemed good in His sight to try the faith and patience of His servants, by bestowing upon them limited means of support; as in the case of Naomi and Ruth; of the widow of Zarephath and Elijah; and my mind, in the contemplation of such trials, seemed exalted by more than human energy; for I had counted the cost; and my mind was made up. If, whilst imparting truth to others, I became exposed to temporal want, the privation so momentary to an individual, would not admit of comparison with following the Lord, in thus administering to others."

Her next object was to secure the observance of Sunday; and, after long urging and recommendation, she prevailed upon the

prisoners "to form a Sunday service, by one reading to the rest;..... but aware," she continues, "of the instability of a practice in itself good, without any corresponding principle of preservation, and thinking that my presence might exert a beneficial tendency, I joined their Sunday morning worship as a regular hearer."

After three years' perseverance in this "happy and quiet course," she made her next advance, which was to introduce employment, first for the women prisoners, and afterwards for the men. In 1823, "one gentleman," she says, "presented me with ten shillings, and another, in the same week, with a pound, for prison charity. It then occurred to me that it would be well to expend it in material for baby-clothes; and having borrowed patterns, cut out the articles, fixed prices of payment for making them, and ascertained the cost of a set, that they might be disposed of at a certain price, the plan was carried into effect. The prisoners also made shirts, coats, &c.....By means of this plan, many young women who were not able to sew, learned this art, and, in satisfactory instances, had a little money to take at the end of the term of imprisonment.....The fund of £1 10s. for this purpose, as a foundation and perpetual stock, (for whilst desiring its preservation, I did not require its increase,) soon rose to seven guineas, and since its establishment, above £408 worth of various articles have been sold for charity."

The men were thus employed:—

"They made straw hats, and, at a later period, bone spoons and seals; others made mens' and boys' caps, cut in eight quarters—the material, old cloth or moreen, or whatever my friends could look up to give me for them. In some instances, young men, and more frequently boys, have learned to sew grey cotton shirts, or even patch-work, with a view of shutting out idleness and making themselves useful. On one occasion I showed to the prisoners an etching of the chess-player, by Retzsch, which two men, one a shoemaker and the other a bricklayer, desired much to copy; they were allowed to do so, and being furnished with pencil, pen, and paper, &c., they succeeded remarkably well. The chess-player presented a pointed and striking lesson, which could well be applied to any kind of gaming, and was, on this account, suitable to my pupils, who had generally descended from the love of marbles and pitch-halfpenny in children, to cards, dice, &c., in men. The business of copying it had the advantage of requiring all thought and attention at the time. The attention of other prisoners was attracted to it, and for a year or two afterwards many continued to copy it."

After another interval she proceeded to the formation of a fund which she applied to the furnishing of work for prisoners upon their discharge; "affording me," she adds, "the advantage of observing their conduct at the same time."

She had thus, in the course of a few years—during which her mind had gradually expanded to the requirements of the subject before her—provided for all the most important objects of prison discipline; moral and intellectual tuition, occupation during imprisonment, and employment after discharge. Whilst great and good men, unknown to her, were inquiring and disputing as to the way and the order in which these very results were to be attained—inquiries and disputes which have not yet come to an

end—here was a poor woman who was actually herself personally accomplishing them all! It matters not whether all her measures were the very wisest that could have been imagined. She had to contend with many difficulties that are now unknown; prison discipline was then in its infancy; everything she did was conceived in the best spirit, and, considering the time, and the means at her command, could scarcely have been improved.

The full extent to which she was personally engaged in carrying out these objects, has yet to be explained. The Sunday service in the jail was adopted, as we have seen, upon her recommendation, and she joined the prisoners, as a fellow-worshipper, on Sunday morning. Their evening service, which was to be read in her absence, was soon abandoned; but, finding that to be the case, she attended on that part of the day also, and the service was then resumed. "After several changes of readers, the office," she says, "devolved on me. That happy privilege thus graciously opened to me, and embraced from necessity, and in much fear, was acceptable to the prisoners, for God made it so; and also an unspeakable advantage and comfort to myself." These modest sentences convey but a very faint notion of the nature of these singular services. Fortunately, in a report of Captain Williams, one of the inspectors of prisons, we have a far more adequate account of the matter. It stands thus:—

"Sunday, November 29, 1835.—Attended divine service in the morning at the prison. The male prisoners only were assembled; a female, resident in the town, officiated; her voice was exceedingly melodious, her delivery emphatic, and her enunciation extremely distinct. The service was the liturgy of the Church of England; two psalms were sung by the whole of the prisoners, and extremely well—much better than I have frequently heard in our best-appointed churches. A written discourse, of her own composition, was read by her; it was of a purely moral tendency, involving no doctrinal points, and admirably suited to the hearers. During the performance of the service, the prisoners paid the profoundest attention, and the most marked respect; and, as far as it is possible to judge, appeared to take a devout interest. Evening service was read by her afterwards to the female prisoners."

This appears to have been the busiest period of Sarah Martin's life. Her system, if we may so term it, of superintendence over the prisoners, was now complete. For six or seven hours daily she took her station amongst them; converting that which, without her, would have been, at best, a scene of dissolute idleness, into a hive of industry and order. We have already explained the nature of the employment which she provided for them; the manner of their instruction is described as follows:—"Any one who could not read, I encouraged to learn, whilst others in my absence assisted them. They were taught to write also; whilst such as could write already, copied extracts from books lent to them. Prisoners, who were able to read committed verses from the Holy Scriptures to memory every day, according to their ability or inclination. I, as an example, also committed a few verses to memory to repeat to them every day; and the effect was remarkable; always silencing excuse when the pride of some prisoners would have prevented their doing it. Many said at first, 'It would be of no use;' and my reply was, 'It is of use to me, and why

should it not be so to you? You have not tried it, but I have.' Tracts and children's books, and large books, four or five in number, of which they were very fond, were exchanged in every room daily, whilst any who could read more were supplied with larger books."

There does not appear to have been any instance of a prisoner long refusing to take advantage of this mode of instruction. Men entered the prison saucy, shallow, self-conceited, full of cavils and objections, which Sarah Martin was singularly clever in meeting; but in a few days the most stubborn, and those who had refused the most peremptorily, either to be employed or to be instructed, would beg to be allowed to take their part in the general course. Once within the circle of her influence, the effect was curious. Men old in years, as well as in crime, might be seen striving for the first time in their lives to hold a pen, or bending hoary heads over primers and spelling-books, or studying to commit to memory some precept taken from the Holy Scriptures. Young rascals, as impudent as they were ignorant, beginning with one verse, went on to long passages; and even the dullest were enabled by perseverance to furnish their minds and memories with "from two to five verses every day." All these operations, it must be borne in mind, were carried on under no authority save what was derived from the teacher's innate force of character. Aware of that circumstance, and that any rebellion would be fatal to her usefulness, she so contrived every exercise of her power as to "make a favour of it," knowing well that "to depart from this course, would only be followed by the prisoners doing less, and not doing it well." The ascendancy she thus acquired was very singular. A general persuasion of the sincerity with which "she watched, and wept, and prayed, and felt for all," rendered her the general depository of the little confidences, the tales of weakness, treachery, and sorrow, in which she stood! and thus she was enabled to fan the rising desire for emancipation, to succour the tempted, to encourage the timid, and put the erring in the way.

After the close of her labours at the jail, she proceeded, at one time of her life, to a large school which she superintended at the workhouse; and afterwards, when that school was turned over to proper teachers, she devoted two nights in the week to a school for factory girls, which was held in the capacious chancel of the old church of St. Nicholas. There, or elsewhere, she was everything. Other teachers would send their classes to stand by and listen, whilst Sarah Martin, in her striking and effective way, imparted instruction to the forty or fifty young women who were fortunate enough to be more especially her pupils. Every countenance was upon her; and, as the questions went round, she would explain them by a piece of poetry, or an anecdote, which she had always ready at command, and, more especially, by Scripture illustration. The Bible was, indeed, the great fountain of her knowledge and her power. For many years she read it through four times every year, and had formed a most exact reference book to its contents. Her intimate familiarity with its striking imagery and lofty diction, impressed a poetical character upon her own style, and filled her mind with exalted thoughts. After her class duties were over, there remained to be performed many offices of kindness, which with her were consequent upon the relation of teacher and pupil;

there was personal communication with this scholar and with that; some inquiry here, some tale to listen to there; for she was never a mere schoolmistress, but always the friend and counsellor, as well as the instructor.

The evenings on which there was no tuition were devoted by her to visiting the sick, either in the workhouse or through the town generally; and occasionally an evening was passed with some of those worthy people in Yarmouth by whom her labours were regarded with interest. Her appearance in any of their houses was the signal for a busy evening. Her benevolent smile, and quick, active manner, communicated her own cheerfulness and energy to every one around her. She never failed to bring work with her, and, if young people were present, was sure to employ them all. Something was to be made ready for the occupation of the prisoners, or for their instruction; patterns or copies were to be prepared, or old materials to be adjusted to some new use, in which last employment her ingenuity was pre-eminent. Odd pieces of woollen or cotton, scraps of paper, mere litters, things which other people threw away, it mattered not what, she always begged that such things might be kept for her, and was sure to turn them to some account. If, on such occasions, whilst everybody else was occupied, some one would read aloud, Sarah Martin's satisfaction was complete; and at intervals, if there were no strangers present, or if such communications were desired, she would dilate upon the sorrows and sufferings of her guilty flock, and her own hopes and disappointments in connection with them, in the language of simple, animated truth.

Her day was closed by no "return to a cheerful fireside prepared by the cares of another," but to her solitary apartments, which she had left locked up during her absence, and where "most of the domestic offices of life were performed by her own hands." There she kept a copious record of her proceedings in reference to the prisoners; notes of their circumstances and conduct during such time as they were under her observation, which generally extended long beyond the period of their imprisonment; with most exact accounts of the expenditure of the little subscriptions before mentioned, and also of a small annual payment from the British Ladies' Society, established by Mrs. Fry, and of all other money committed to her in aid of any branch of her charitable labours. These books of record and account have been very properly preserved, and have been presented to a public library in Yarmouth.

In scenes like these Sarah Martin passed her time, never appearing to think of herself; indeed her own scanty fare was hardly better than that of the poorest prisoner. Yet her soul was triumphant, and the joy of her heart found expression in sacred songs. Nothing could restrain the energy of her mind. In the seclusion of a lonely chamber, "apart from all that could disturb, and in a universe of calm repose, and peace, and love," when speaking of herself and her condition, she remarked in words of singular beauty,

> ——"I seem to lie
> So near the heavenly portals bright,
> I catch the streaming rays that fly
> From eternity's own light."

Thus she cheered her solitary room with strains of Christian praise

and gratitude, and entered the dark valley of the shadow of death with hymns of victory and triumph. She died on the 15th. of October, 1843, aged fifty-two years.

Sarah Martin is one of the noblest of the Christian heroines the nineteenth century has produced. The two predominant qualities of her soul were love, or "the charity which hopeth all things," and moral courage; both eminently feminine endowments. She performed her wonderful works with true womanly discretion. She is, therefore, an example of excellence of whom her sex should be—more than proud—they should be thankful for this light o moral loveliness enshrined in a female form. "Her gentle dispositon,' says one of her biographers, "never irritated by disappointment, nor her charity straitened by ingratitude, present a combination of qualities which imagination sometimes portrays as the ideal of what is pure and beautiful, but which are rarely found embodied with humanity. She was no titular Sister of Charity, but was silently felt and acknowledged to be one, by the many outcast and destitute persons who received encouragement from her lips, and relief from her hands, and by the few who were witnesses of her good works.

MARTINEAU, HARRIET,

Was born in 1802; she was one of the youngest of a family of eight children. Her father was proprietor of a manufactory of Norwich, in which place his family, originally of French origin, had recided since the revocation of the edict of Nantes. Miss Martineau has herself ascribed her taste for literary pursuits to the delicacy of her health in childhood, and to her deafness, which, without being complete, has obliged her to seek occupations and pleasures within herself; and also to the affection which subsisted between her and her brother, the Rev. James Martineau. When her family became unfortunate in worldly affairs, she was able, by her writings, to relieve them entirely from the burden of her support, and she has since realized "an elegant sufficiency" from the same source.

Her first work, "Devotional Exercises, for the use of Young Persons," was published in 1823. The following year, appeared "Christmas Day;" and in 1825, "The Friends," being a sequel to the last named. In 1826, she wrote "Principle and Practice," a tale, "The Rioters," and "Original Hymns." In 1827, "Mary Campbell" and "The Turnout" were published; and in 1829, "Sequel to Principle and Practice," "Tracts for Houlston," and "My Servant Rachel." In 1830, appeared her best work, because evincing more tenderness of feeling and faith in religion than any other she has written,—this was "Traditions of Palestine;" also a prize essay, "The Essential Faith of the Universal Church," and "Five Years of Youth." In the following year, 1831, she obtained prizes for two essays, "The Faith, as unfolded by Many Prophets," and "Providence, as manifest through Israel."

Miss Martineau seems here to have reached her culminating point in religious sentiment; her faith never rose above sentiment, except in the "Traditions of Palestine," which has passages of, seemingly, true and holy fervour of spirit. In 1832, she commenced her series of tales, as "Illustrations of Political Economy," "Illustrations of

taxation," of "Poor Laws," &c. Miss Martineau was induced to prepare these books, from reading Mrs. Marcet's "Conversations on Political Economy," and thinking that illustrations through stories, theory put in action, would be most effective in producing reforms. The books were very popular when they appeared; but we doubt if their influence on the public mind was productive of any beneficial improvement. The tales were read for amusement; the political notions were forgotten, probably, before the incidents of the story had been effaced by some newer work of fiction.

In 1835, she visited the United States, where she had many friends, warm admirers of her talents, and of the philanthropy with which her writings were imbued. She was welcomed as a sister; and throughout her "Tour in America," the kindest hospitality of the American people was lavished on her. She published the result of her observations and reflections, in 1837, in two works, entitled "Society in America" and "Retrospect of Western Travel." She brought to these investigations some excellent qualities and much benevolent feeling. She was earnest, enthusiastic and hopeful; her books, though marred by many mistakes, some misrepresentations, were yet more candid in tone and true in spirit, than any preceding works of British travellers in America had been. The style is spirited, graphic, and frequently eloquent. Miss Martineau is remarkable for her power of portraying what she sees; she revels in the beauties of landscape, and has a wonderful command of language. Her writings are usually entertaining, even to those who do not agree with her in theory and sentiment.

Miss Martineau's first regular novel appeared in 1839, and was entitled "Deerbrook." Chambers says of it, that "though improbable in many of its incidents, this work abounds in eloquent and striking passages. The democratic opinions of the authoress (for in all but her anti-Malthusian doctrines, Miss Martineau is a sort of female Godwin) are strikingly brought forward, and the characters are well drawn. 'Deerbrook' is a story of English domestic life. The next effort of Miss Martineau was in the historical romance. 'The Hour and the Man,' 1840, is a novel or romance, founded on the history of the brave Touissant L'Ouverture, and with this *man* as hero, Miss Martineau exhibits as the *hour* of action the period when the slaves of St. Domingo threw off the yoke of slavery. There is much passionate as well as graceful writing in this tale; its greatest defect is, that there is too much disquisition, and too little connected or regular fable. Among the other works of Miss Martineau are several for children, as 'The Peasant and the Prince,' 'The Settlers at Home,' How to Observe,' &c. Her 'Life in the Sick-Room, or Essays by an Invalid,' 1844, contains many interesting and pleasing sketches, full of acute and delicate thought and elegant description."

It is known that in 1832, Lord Grey, the then premier of England, made Miss Martineau an offer of one hundred and fifty pounds per annum from the civil list, which she refused, because she objected to share in the proceeds of a system of taxation, against which she had written. This offer was afterwards, when the author was prostrated by a lingering sickness, repeated by Lord Melbourn, and again declined. Miss Martineau's recovery from her long illness was effected through the agency of mesmerism, at the close of 1843, and of the perfect restoration of her mental and physical energies, she gave evidence in her "Forest and Game Law Tales," in three volumes,

which were followed by a single volume tale, called "The Billow and the Rock."

In 1846, Miss Martineau, in company with intelligent friends, made a journey through Egypt, to Palestine, Greece, Syria, and Arabia. She has given her impressions of those countries in her work, "Eastern Life; Present and Past," published in 1848. That she is an intelligent traveller, and knows "how to observe," better than almost any tourist who had preceded her, there is no doubt. Her work is exceedingly interesting; but it is marred by the mocking infidelity which she allows for the first time to darken her pages, and testify to the world her disbelief in divine revelation!

A new work from the pen of Miss Martineau, "Letters on Man's Nature and Developments," appeared in London in 1851; it is decidedly atheistic in its tone; the only foundation of morality, the belief in God, is disavowed, and his Holy word derided as a book of fables, unworthy the study of rational beings. There is something in this avowal by a woman of utter unbelief in Christianity which so shocks the mind, that we are troubled to discuss it; we draw back, as from a pit of destruction, into which to gaze, even, is to sin.

Besides the works above enumerated, this voluminous author has written "A History of England during the Thirty years War," which is generally commended for its vigour and impartiality. She has also given a free and condensed translation of "Compte's Positive Philosophy," and produced a great number of phamplets on various social and political questions. She is now residing at Ambleside, in Westmoreland, where she is actively engaged in cultivating her little farm with great energy and success.

MARTINEZ, MARIANNE,

Was the daughter of a gardener of Vienna. One day the poet Metastasio met her in the street, when she was a very little child; she was singing some popular air. Her voice and her vivacity pleased the poet, and he offered her parents to educate her. They accepted his proposals, and he kept his promises. Nothing was neglected to make the young girl an artist. She had the good fortune to receive lessons in music, and on the harpsichord, from Haydn, whose genius was not yet famous; and Porpora taught her the art of singing, and the science of composition. Her progress was rapid; she played with neatness and grace; she sang beautifully, and her compositions showed a vigour of conception together with extensive learning. She reunited the qualities of many distinguished artists. Dr. Burney, who knew her at Venice, in 1772, speaks of her with admiration. Metastasio bequeathed to her all his property. In 1796 she lived at Vienna, in affluence, and gave weekly concerts at her house, where she received all the musical celebrities. Dr. Burney cites with high eulogy many of her sonatas, and her cantatas on words of Metastasio. She composed a miserere, with orchestral accompaniment. Gerbert had a mass and an oratorio written by her.

MARTINOZZI, LAURA.

Francesco the First, Duke of Modena, became possessed of the sovereignty, in 1629, by the resignation of his father, Alphonso the Third, who entered a convent of Capuchins, and, under the

name of brother Giambattesta, renounced all worldly pomps and vanities. Overtures had been made to the young prince, by Cardinal Mazarin, for an alliance with his niece, Laura Martinozzi. These had been rather evaded; when an autograph letter, from Louis, King of France, urgently pressing the marriage, determined the affair; and, in 1655, attended by the most magnificant pomp, Laura was received at Modena as the wife of its sovereign. At the end of six years of conjugal happiness, Alphonso died, appointing his widow regent, and guardian of his son and daughter. The duchess held the reins of empire, for thirteen years, with a firm hand, and appears to have governed with more ability than her predecessor or her successor. In 1676 she retired to Rome, where she lived in comparative seclusion till 1687, when she died. Her daughter, Mary Beatrice, was the wife of the unfortunate James the Second, whose reverses and exile she shared.

MARY,

The mother of our Lord and Saviour, was the daughter of Eli, or Joachim, of the house of David. She dwelt in the city of Nazareth; and her personal history commences with the salutation of the angel, "Hail, highly favoured, the Lord is with thee: blessed art thou among women."

It was the angel Gabriel who thus addressed her. What appearance this ministering spirit wore, we are not told; but it seems that she *felt* it was an angel, and was "troubled," as she could not comprehend the purport of the salutation. Then Gabriel went on to unfold the purpose of God towards her; that she was to be the blessed mother of the holy Messiah, the "*Jesus;* called the son of the Highest."

To be the mother of "Shiloh" had been, probably, the hope and prayer of many a pious mother in Israel, from the time of Jacob's prediction. But, though Isaiah had prophesied that "a virgin shall conceive and bear a son, and they shall call His name Emmanuel, which being interpreted is, God with us," still it is not probable this was understood literally. or that any Jewish virgin had even hoped to be thus miraculously endowed with the privilege of motherhood.

Mary of Nazareth was a young and humble maiden, betrothed to a poor man, a carpenter named Joseph. Could she, in her lowly estate, ever have dreamed of the glory awaiting her? She could not. She had, in all truth and humility, only been solicitous to perform, from her heart, every duty before her, in the fear and love of God; thus it was that she "found favour with God."

When the angel had assured her she should be the blessed mother of the promised Messiah, and had answered her simple, child-like question, "How shall this be?" she instantly believed, and accepted the high mission.

Zacharias did not believe the announcement made to him by Gabriel of the birth of John. The priest was righteous—as man is righteous—but the difference between the masculine and the feminine nature is most strikingly illustrated in these two examples; Zacharias was earthward in his *doubts*, his *reason;* Mary was heavenward in her *faith*, her *feelings*. He believed not the angel, and was struck dumb; she believed, and "the Holy Ghost overshadowed her!"

Great, indeed, must have been her faith, when it wholly overcame all fear of man, all selfish considerations. She was betrothed, and therefore not only her reputation, but her life, would be placed in jeopardy if she were proven to have been unfaithful to her plighted husband. When assured that she should "bear a Son," who would not be Joseph's son, it would seem natural that some fears for her own safety might have clouded her faith. But no; her humble, trusting answer was, "Behold the handmaid of the Lord; be it unto me according to thy word." Worthy was Mary to be the mother of our Saviour;—that the human nature, He who was very God took on himself, should be derived from her, the *obedient woman!* Thus is the high and holy mission of her sex indicated;—to receive the promises of God in humble faith, and transmute these, as it were, like living principles, into the souls of their sons.

From the birth of her first-born son, Mary seems to have been absorbed in His destiny. We only see her when ministering to Him. That His nature and office were revealed to her, the Bible records; and that she was His first disciple is also indicated, as she first applies the term "my Saviour" to God. She kept all these divine revelations, "all these sayings in her heart." *A woman's heart was the only human heart which then held the secret that the Saviour had come.*

And it was at the suggestion of a woman—of Mary—that the *first miracle* of the Saviour was performed. There seems to be a strange misapprehension in many minds respecting the circumstances attending this miracle—the changing of the water into wine—as if our Saviour spoke chidingly, or disrespectfully, to His mother. The word "*Woman*" is in reality a nobler and more beautiful appellation than *Lady* or *Madam*, or any other conventionalism or title. It is the Eden name of the female, and when our Saviour used it, was most honourable. It appears from the sacred narrative, that Mary, discovering there was no wine, and feeling assured in her own soul that the time was come for her divine Son to begin His mission of love, intimated this to Him.

During the three eventful years which followed this miracle, Mary watched the ministry of her divine son, rejoicing in his deeds of love and mercy, and weeping with him in his sorrows. And she was beside him in his last agony. We see in this the immense power of her love; though he was condemned to die the bitter death of a felon; forsaken of all his followers save a few women; of all his chosen disciples save one—the faithful, gentle, loving, *womanlike* John; and though the dreadful scene would be "a sword to pierce through her own soul"—yet Mary the mother was near the cross of the Christ. And the last throb of human affection the Son of God manifested was for his mother. With his dying breath, he consigned her to the care of the beloved John.

We have one last glimpse of this "highly favoured among women," as a meek and earnest follower of the faith the risen Saviour had established. In the "Acts of the Apostles" it is recorded that in an upper room at Jerusalem, where the eleven apostles "abode"—"these all continued with one accord in prayer and supplication with the women, and *Mary the mother of Jesus.*"

Her history commences with the salutation, and ends, appropriately, with prayer. Her youth was distinguished by the favour of God;

her maturity by active piety and faithful discipleship; her age by fervent devotion and hallowed communion with the first church. Her birth-place, death, and burial, are not recorded; but the life is highest in honour whose records are of holy acts and heroic fidelity. What she said prophetically of herself has proved true—"All generations shall call me blessed." Can the like be said of any *man?* See St. Luke, chap. i., and St. John, chap. ii. and xix.

MARY,

The wife of Cleophas, was mother of James, Jude, Joses, Simeon, and Salone. Cleophas and Joseph, the husband of the Virgin Mary, were probably brothers, which made these Marys sisters. Her children are therefore represented as the brothers of our Lord. She early believed in the Saviour, attended to His preaching, and ministered to His support. She witnessed His crucifixion, and prepared spices to embalm His body; and went, with Mary Magdalene and Salome, "early to the sepulchre." It was this Mary who, with Salome, saw the vision of the angel, and heard from him those cheering words, "Be not afraid; ye seek Jesus of Nazareth; he is risen," etc.

MARY,

Mother of Mark, the Evangelist. She had a house in Jerusalem, where it is thought that the apostles retired, after the ascension of our Lord, and where they received the Holy Ghost. After the imprisonment of Peter, the faithful assembled at this house, and were praying there, when Peter, delivered by the angel, knocked at the door.

MARY,

Daughter of Henry the Seventh, and wife of Louis the Twelfth of France. He died soon afterwards, and she married Charles Brandon, Duke of Suffolk, by whom she had a daughter, the mother of Lady Jane Grey. She died in 1534, aged thirty-seven.

MARY.

Daughter of Charles, Duke of Burgundy, married Maximilian, son of Frederick, Emperor of Austria, and thus transferred the dominions of Burgundy to the house of Austria. She died at Bruges, 1482, in consequence of a fall from her horse, while she was hunting.

MARY AND MARTHA

Sisters of Lazarus, whom Jesus raised from the dead; lived with their brother at Bethany, a village near Jerusalem. Jesus had a particular affection for this family, and often resorted to their house. One day Martha, preparing an entertainment for him, while Mary sat at his feet, listening to his words, wished her sister's assistance, and said to Jesus, "Do you not see, Lord, that my sister leaves me to minister alone? Bid her come to help me." But Jesus said, that "Mary had chosen the better part, that should not be taken from her."

Six days before the passover, Jesus came to Bethany, and was at meat in the house of Simon. Martha attended, and Lazarus was one of the guests. Mary took a pound of spikenard, the most precious perfume of the kind, and poured it over the head and feet of Jesus,

The sisters were of one mind in the reverence and love they bore him; yet the characters of the two are in striking contrast—Martha was active, Mary contemplative. Martha seems to have been a creature of impulse; Mary was slower of apprehension, and, of course, less sudden in her resolves and movements. Martha had the most fervent faith; Mary the most humble piety. "Jesus loved Martha and her sister, and Lazarus." What a beautiful illustration is here! showing that the sweet, pure affections of domestic life are sanctified by the best blessings of heaven. See St. John, chap. xi.

MARY BEATRICE D'ESTE,

Was the daughter of Alphonso, Duke of Modena. She was born, October 5th., 1658. Educated in a convent, she was desirous of becoming a nun; but before she reached her fifteenth year, she was married, against her will, to the Duke of York, afterwards James the Second, who was more than twenty-five years older than herself. Her early repugnance to her husband soon wore off; she became fondly attached to him, and her whole future life marked her devotion to him. James, though a kind and indulgent husband, was an unfaithful one; and it was not till the moral dignity of her character became developed by the force of circumstances, that he learned to admire and respect her as she deserved. The beauty and purity of life of this princess, singular in a court so corrupt as that of Charles the Second, won for her in the early part of her married life, universal regard; but the unpopularity of her husband, whose open profession of the Catholic faith rendered him obnoxious to the English people, was transferred to her. Even before the accession of James to the throne, symptoms of an intention to throw a doubt upon the title of any son borne by Mary, were evident; and when, in 1688, after she became queen, she gave birth to a son, she was openly charged with having imposed a spurious heir upon the nation. As Mary had already been the mother of four children, it is difficult to understand how any people could entertain so absurd a belief, particularly with the powerful evidence to the contrary before them. In this year the rebellion broke out; the Prince of Orange landed in England, and Mary was obliged, to ensure her safety, and that of the young prince, who was then only six months old, to escape with him at midnight, and embark for France. King James soon followed her, and they were received by Louis the Fourteenth in a spirit of noble sympathy and generosity that he never failed to exhibit to the unfortunate exiles during life.

It was in adversity that the virtues of Queen Mary shone in their brightest lustre. Louis the Fourteenth, who appeared greatly struck with her conjugal tenderness, said of her, "She was always a queen in her prosperity, but in her adversity she is an angel."

James himself frankly acknowledged that he had never known what true happiness was, till rendered wise by many sorrows he had learned fully to appreciate the virtues and self-devotion of his queen; and was accustomed to say that, "Like Jacob, he counted his sufferings for nothing, having such a support and companion in them." Four years after the birth of her son, Mary of Modena became the mother of a daughter. She was the solace and comfort of her parents in their sorrows, but was cut off at the early age of nineteen by that grievous scourge, the small-pox. James

the Second died at St. Germain's in 1701. Henceforward his sorrowing widow devoted herself to religion; her sole remaining tie to earth being the hope of one day seeing her son—commonly called the Pretender—restored to his birthright. She lived to witness his failure in 1715, and died on the 7th. of May, 1718, in the sixtieth year of her age, and the thirtieth of her exile. The political events connected with the life of Mary of Modena must be sought for in history. Her personal life is related in a narrative of uncommon interest, in Miss Strickland's "Lives of the English Queens." Mary of Modena played an important, rather than a conspicuous part, in the historic drama of the stirring times in which her lot was cast. She evinced, when called upon, a remarkable aptitude for business; but it is in her domestic character, as a devoted wife and mother, and as a practical Christian, that she chiefly recommends herself to our judgment and sympathies.

MARY DE MEDICI,

Daughter of Francis the First, Grand-duke of Tuscany, and of the Archduchess Joan of Austria, was born at Florence, in 1573, and was married, in 1600, to Henry the Fourth of France. She was handsome, and Henry was, for a time, really attached to her; but she was violent, jealous, and obstinate, and often quarrelled with her husband, so that his affections were soon alienated. But the best historians acquit her of any more serious misconduct, especially of the insinuation thrown out by some writers, that she was privy to the murder of her husband. Mary was weak rather than wicked, and ambitious without corresponding mental powers. After her husband's death, and during the minority of Louis the Thirteenth, she became regent and guardian of her son. Dismissing the great Sully, she allowed herself to be guided by Italian and Spanish favourites. The state lost its respect abroad, and was torn by the dissensions of the nobles at home. A treaty was concluded in 1614, granting to the disaffected all they had required; but this did not bring quiet. Mary's conduct caused universal dissatisfaction, as she permitted the Marshal d'Ancre and his wife to manage the affairs of the kingdom. Louis the Thirteenth was at length persuaded to favour, if not to order, the murder of d'Ancre, the shameless favourite, and Mary was banished for a time; but Cardinal Richelieu, in 1619, reconciled the mother and son. Mary grew dissatisfied, because the terms of the treaty were not fulfilled; another civil war was kindled, but, fortunately for the people, soon subdued. The death of de Luynes, the *connétable*, who was the enemy of Mary, gave her the ascendency, and she took her place at the head of the council of state. In order to strengthen her authority, she introduced Richelieu into the council; but he proved ungrateful the moment he felt his power secure, and Mary then sought to effect his downfall. This was no easy task. Richelieu had obtained complete ascendency over the weak-minded king, who resisted all the efforts of his mother to draw him to her party. This contest for the mastery over the king was at length decided in favour of Richelieu, who succeeded in making Louis believe his crown would be lost without the support of the prime-minister. The cardinal roused the apprehensions of the king, and excited him against his mother the queen, by representing that she intended to place her second son, Gaston, on the throne. Mary was therefore

ordered, in 1634, to retire to the castle of Compiegne, and all her adherents were either banished or confined in the Bastile. Richelieu was now all-powerful in the kingdom, and Mary soon felt she was a prisoner at Compiegne; she therefore escaped, went to Belgium, England, and Germany, wandering about from place to place in much sorrow, and even want. Repeatedly she demanded justice from the parliament; but she was a weak woman, and who would dare listen to her complaints against the vindictive cardinal, who was the real sovereign of the state? After leading this miserable wandering life for about ten years, the poor exiled queen died at Cologne, 1642, in great poverty and sorrow. Mary was unfortunate, but there is no stain of vice or cruelty on her character. She did much to embellish Paris, built the superb palace of Luxembourg, the fine aqueducts and public walks called *Cours-la-Reine*. She was jealous, and suffered deeply in her affections from the licentiousness of her husband, which was, probably, the first cause of her violent temper, so often censured. His was the fault. Had Henry the Fourth been a faithful husband, Mary would, no doubt, have been a devoted wife. "She was," says one of her biographers, "ambitious from vanity, confiding from want of intelligence, and more avaricious of distinction than power." The defects of character thus enumerated are such as a bad or neglected education induces, rather than the emanations of a bad heart.

MARY I., QUEEN OF ENGLAND,

Eldest daughter of Henry the Eighth, by his first wife Catharine, of Spain, was born at Greenwich, in February, 1517. Her mother was very careful of her education, and provided her with proper tutors. Her first preceptor was the famous Linacre; and after his death, Lewis Vires, a learned Spaniard, became her tutor. She acquired, under these learned men, a thorough knowledge of the Latin; so that Erasmus commends her epistles in that language.

Towards the end of her father's reign, at the earnest request of Queen Catharine Parr, she undertook to translate Erasmus' Paraphrase on the Gospel of St. John; but, being taken ill soon after she commenced it, she left it to be finished by her chaplain. It was published; but on Mary's accession to the throne, she issued a proclamation suppressing it; and it is supposed that the sickness that seized her while translating this work was affected.

Edward the Sixth, her brother, dying July 6th., 1553, she was proclaimed queen the same month, and crowned in October. Upon her accession, she declared in her speech to the council that she would not persecute her Protestant subjects; but, in the following month, she prohibited preaching without a special license, and in less than three months the Protestant bishops were excluded the house of Lords, and all the statutes of Edward the Sixth respecting the Protestant religion were repealed.

In July, 1554, she was married to Prince Philip of Spain, who was eleven years younger than herself, and by temper little disposed to act the lover. His ruling passion was ambition, which his fond consort was resolved to gratify. She was, however, less successful in this point, than in her favourite wish of reconciling the kingdom to the pope, which was effected in form, by the legate, Cardinal Pole. The sanguinary laws against heretics were renewed, and put into execution. The shocking scenes which followed this determina-

tion have indelibly fixed upon the sovereign the epithet of "bloody Queen Mary." A disappointment in a supposed pregnancy, her husband's coldness and unkindness, and the discontent of her subjects, aggravated her natural fretfulness. Although Pole disapproved of the severity of persecution, the arguments of Gardiner and others in its favour suited the queen's disposition so well, that in three or four years two hundred and seventy-seven persons were committed to the flames, including prelates, gentlemen, laymen, women, and even children. The sincerity of Mary's zeal could not be doubted, for she sacrificed the revenues of the crown in restitution of the goods of the church; and to remonstrances on this head, she replied "that she preferred the salvation of her soul to ten such kingdoms as England." She had, indeed, no scruple in indemnifying herself by arbitrary exactions on the property of her subjects; and her whole reign shewed a marked tendency to despotism.

Some have supposed that the queen was compassionate, and that most of these barbarities were committed by her bishops without her knowledge. But among numberless proofs of the falsity of this opinion, we need only mention her treatment of Archbishop Cranmer, who had saved her life, when her father, Henry the Eighth, irritated by her firm adherence to her mother, and her obstinacy in refusing to submit to him, had resolved to put her openly to death. Cranmer alone ventured to urge King Henry against such an act; and, by his argument, succeeded in saving her. In return for this, he was condemned and burnt by Mary for heresy. She died November 7th., 1558, at the age of forty-three, of an epidemic fever. The loss of Calais, just before her death, so affected her, that she remarked to her attendants that they would find Calais written on her heart.

Styrpe preserved three pieces of her writing; a prayer against the assaults of vice, a meditation touching adversity, and a prayer to be read at the hour of death. In "Fox's Acts and Monuments" are printed eight of her letters to King Edward and the lords of council; and in the "Syllogæ Epistolorum" are several more of her letters.

Miss Strickland, in her history of the "Queens of England," has collected many facts which serve to soften the dark picture of Mary's reign.

MARY II., QUEEN OF ENGLAND.

And wife of William the Third, with whom she reigned jointly, was born at St. James' Palace, Westminster, on the 30th. of April, 1662. She was the daughter of James the Second, by Anne Hyde, his first wife. She married, November 4th., 1677, at the age of fifteen, William, Prince of Orange, and sailed two weeks after for the Hague. Here she lived, fulfilling her duties as a wife and princess, to the admiration of all who knew her, till February 12th., 1689; when, accepting a solemn invitation from the states of England, she followed her husband, who had arrived the preceding November, to London.

The throne was declared vacant by the flight of James the Second, and William and Mary were crowned as next heirs, April 11th., 1689.

Though Mary was declared joint possessor of the English throne

with her husband, King William, yet the administration of the government was left entirely to him. This arrangement cost Mary no sacrifice; indeed she desired it should be made, that all rule and authority should be vested in him, remarking—"There is but one command which I wish him to obey, and that is, '*Husbands, love your wives.*' For myself, I shall follow the injunction, '*Wives, be obedient to your husbands in all things.*'" She kept the promise thus voluntarily made; and all her efforts were directed to promote her husband's happiness, and make him beloved by the English people. He had great confidence in her abilities; and when, during his absence in Ireland and on the continent, she was left regent of the kingdom, she managed parties at home with much prudence, and governed with a discretion not inferior to his own.

Mary was strongly attached to the Protestant religion and the Church of England, and was evidently led to consider its preservation a paramount duty, even when opposed to the claims of filial obedience. The unfriendly terms on which she lived with her sister, afterwards Queen Anne, have been alluded to as a blemish in the character of Mary; but political jealousies, and the foolish attachment of Anne to overbearing favourites, may sufficiently account for this coolness. Mary was, in truth, an amiable and excellent queen, and by her example made industry and domestic virtue fashionable. Her letter to Lady Russell, in which she deplores the bustle and pomp of royalty, because it separated her so much from her husband, is a beautiful proof how the best feelings of the woman were always prominent in her heart.

Mary died of the small-pox, at Kensington, in the year 1675, being in her thirty-third year. The people were sincere mourners; but to her husband the blow was almost overwhelming. For several weeks he was incapable of attending to business. To Archbishop Tennison, who was striving to console him, William said—"I cannot do otherwise than grieve, since I have lost a wife who, during the seventeen years that I have lived with her, never committed an indiscretion."

MARY LECZINSKA,

Daughter of Stanislaus, of Poland, married Louis the Fifteenth of France, in 1725. She was an amiable and virtuous princess. She bore to Louis the Fifteenth two sons and eight daughters; and died, universally regretted, in 1768, aged sixty-five.

MARY MAGDALENE

Seems to have been an inhabitant of Magdala, otherwise called Dalmanutha. The city is supposed to have been situated somewhere on the eastern coast of the sea of Galilee. Wherever it was, it probably gave the surname of Magdalene to this Mary. It has been asserted by some writers, that she was a plaiter of hair to the women of the city, but all we *certainly* know of her is contained in the New Testament. We are there taught she had been a great sinner, that she repented, came to the feet of Jesus, while he "sat at meat in the Pharisee's house, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with precious ointment." Her penitence and humility are graphically portrayed; and she has ever since that time been as a star of hope to the fallen sisterhood, proving,

that from the lowest depths of degradation the true penitent may be raised, if she will, like Mary Magdalene, turn from her sins and love the Lord Jesus Christ. From the moment when Mary Magdalene heard those sweet words from the Saviour, "Thy sins are forgiven," she seems to have devoted herself to his followers; and at the cross, and at the sepulchre, she proved that her faith was as firm and devoted as her love was true and holy. According to the apostle St. John, Mary Magdalene was the first person who reached the sepulchre on the eventful morning, "when it was yet dark;" she first discovered that the stone was taken away from the sepulchre; and to her the risen Saviour first made himself manifest. This female disciple was honoured above even the beloved John; for he and all the other disciples were *taught* by her that Jesus had *risen* from the tomb.

MARY OF ANJOU,

Daughter of Louis the Second, King of Sicily and Duke of Anjou, was the wife of Charles the Seventh, and the mother of Louis the Eleventh of France. She was a woman of a very heroic character, and though insulted and neglected by her husband, during the latter part of their married life, she applied all the powers of her great mind to secure the crown to him. She died in 1463, aged fifty-nine. She was a devoted mother, and superintended herself her children's education.

MARY OF BRABANT,

Daughter of Henry the Third, Duke of Brabant, married Philip the Bold of France, in 1274. She was accused of poisoning her husband's eldest son, by a former marriage; but was deemed innocent because of the knight, who was sent by her brother to challenge her accusers, proving victorious. She was a woman of a cultivated mind, and possessed great influence. She died in 1321.

MARY OF FRANCE,

Is one of the first of her sex who wrote French verses, and she holds a distinguished rank among the Anglo-Norman poets. Her learning, her enlightened opinions, and the courage she shewed in speaking the truth to ears little accustomed to hear it, place her far in advance of her age. It is to be regretted that the writings of this celebrated woman have thrown no light on her private life, or the name and rank of her family. She was born in France, and probably in Normandy, in 1200. She came to England, where she composed all her works, and died about 1268. Her first productions are lays in French, relating the adventures of valiant knights. There are fourteen of them; she also wrote a hundred and three fables, which shew great penetration into character, deep reflection, and are written in an easy and unaffected style.

MARY OF HUNGARY,

Daughter of Philip, King of Spain, married, in 1521, Louis, King of Hungary, who was killed in battle five years after. She was made governess of the Netherlands by her brother, Charles the Fifth, where she behaved with great courage, and opposed, successfully, Henry the Second of France. She was a friend to

the Protestants, and a patroness of literature. Her fondness for field-sports procured her the name of Diana; and from her military prowess, she was called 'the mother of the camp.'

Her sagacity and penetration were of singular service to her brother, by whom she was consulted on all affairs of government. She conducted several wars with glory and success, frequently mingling on horseback with the troops. While Charles the Fifth was besieging Mentz, Mary made a diversion in Picardy, to prevent the King of France from succouring the besieged; she caused, on this occasion, great havoc, ruining seven or eight hundred villages, and burning Folembrai, a royal palace, built by Francis the First. Henry the Second of France, in retaliation, burned several of the populous towns of the Netherlands, and the royal palace of Bains, the wonder of the age. When Mary heard of this, she vowed that all France should repent the outrage; and she carried out the threat, even to cruelty, as far as she could. Henry ardently desired to take Mary prisoner, to see whether she would retain in captivity the same courageous and lofty spirit.

Her person was majestic and handsome, and her manners agreeable; her court was celebrated for the magnificence of its feasts, its tournaments, and its spectacles. She was also fond of study, particularly of the Latin authors. In 1555, she left her government of the Netherlands and returned to Spain, where she died, in 1558.

MARY STUART, QUEEN OF SCOTS,

Celebrated for her beauty, her wit, her learning, and her misfortunes, was born December 3rd., 1542, and was the daughter and sole heiress of James the Fifth of Scotland, by Marie of Lorraine, his second queen, a French princess of the family of Guise. Mary was eight days old when her father died; after many disturbances, it was agreed that the Earl of Arran, the next heir to the crown, should be made governor of the kingdom, and guardian to the infant queen, who remained, with her mother, in the royal palace of Linlithgow. Henry the Eighth wished to obtain the hand of this princess for his son Edward, and it was at first promised to him; but being afterwards refused by the Earl of Arran, the famous battle of Musselburgh was fought in consequence. Upon the defeat of the Scots in this battle, Mary was carried by her mother to the island of Inch-mahome, where she laid the foundation of her knowledge in the Latin, French, Spanish, and Italian tongues, which Mary afterwards carried to such perfection that few were found to equal her in any of them.

When the young queen was six years old, she was taken by her mother to France, where she was sent to a convent, in which the daughters of the nobility of the kingdom were educated. She wrote and spoke Latin with great ease and elegance, and had a taste for poetry; many of her compositions were highly esteemed by Ronsard. She played well on several instruments, danced gracefully, and managed a horse with ease and dexterity: she also spent much time in needlework.

On the 20th of April, 1558, Mary was married to the dauphin, afterwards Francis the Second of France, who died December 5th., 1560, about six months after his accession to the throne. Mary was very much attached to him, and mourned his loss with sincere sorrow. She soon after left France, with great reluctance, to return

to her own kingdom. She is said to have remained on the deck of the vessel that bore her from her beloved France, gazing on the shores of that country till they had completely disappeared from her view; then retiring below, she wrote some verses on the occasion, full of beauty and pathos.

She was welcomed with joy by her subjects, and soon after her return, Charles, Archduke of Austria, was proposed to her as a husband, by the Cardinal of Lorraine. But Elizabeth of England interposed, and desired she would not marry with any foreign prince. She recommended to her either the Earl of Leicester or the Lord Darnley; giving her to understand that her succession to the crown of England would be very precarious if she did not comply. Overawed by Elizabeth, and pleased by the beauty of Darnley, she consented to marry him; and creating him Earl of Ross and Duke of Rothsay, July 28th., 1565, he was the same day proclaimed king, at Edinburgh, and married to the queen the day after; thus uniting the two nearest heirs to the throne of England. She had one son by Darnley, born at Edinburgh, June 19th., 1566; afterwards James the Sixth of Scotland and First of England.

Of the events connected with the murder of David Rizzio, son of a musician at Turin, who had accompanied the Piedmontese ambassador to Scotland, and gained admission into the queen's family by his musical talents, and who so insinuated himself into Mary's favour, that she made him her French secretary, we need not give a detail, nor of Mary's subsequent conduct with regard to Hepburn, Earl of Bothwell, and the violent death of Darnley, who, it will be remembered, was blown up in a solitary house in the neighbourhood of Edinburgh, called Kirk of Field, Mary, as some contend, being an accessary in this deed of blood. Into all these disputed points of the unfortunate queen's history, we need not enter. Her marriage with Bothwell, which took place about three months after the death of Darnley, gave a great appearance of probability to the injurious suspicions which attached to her in consequence of that sad event.

From this time a series of misfortunes attended the queen. The different views and interests of the nobility, clergy, and gentry, in regard to religion and politics, had so disturbed the peace of the kingdom, that all things appeared in the greatest confusion. Bothwell, defeated in a battle, was forced to fly to Denmark; and the queen was taken prisoner to Lochleven, and committed to the care of Murray's mother, who, having been the mistress of James the Fifth, insulted the unfortunate queen, by pretending that she was the lawful wife of King James, and that Murray was his legitimate child. When Queen Elizabeth heard of this treatment of Mary, she seemed very indignant at it, and sent Sir Nicholas Throgmorton into Scotland, to expostulate with the conspirators, and to consult about restoring her to liberty. But Elizabeth was by no means in earnest; and, if not the contriver of these troubles, as some have supposed her to have been, she secretly rejoiced at them. When Elizabeth was crowned, Mary, then in France, had been persuaded by the Roman Catholics to assume the arms and title of the kingdom of England; thereby declaring Elizabeth illegitimate, and her title null and void. This indignity Elizabeth never forgave.

Having been detained prisoner at Lochleven eleven months, and

most inhumanly forced to comply with demands highly detrimental to her honour and interest, she escaped, May 2nd., 1568, and went to Hamilton Castle. Here, in an assembly of many of the nobility, was drawn up a sentence, declaring that the grants extorted from her majesty in prison, among which was a resignation of the crown, were void from the beginning; upon which, in two or three days, more than six thousand people assembled to her assistance.

Murray, who had been declared regent of the kingdom, made all possible preparations; and when the two parties joined battle, the queen's army, consisting of raw soldiers, was entirely defeated; and she was obliged to save herself by flight, travelling sixty miles in one day, to the house of Maxwell, Lord Herries. Thence she despatched a messenger to Queen Elizabeth, with a diamond which she had formerly received from her, signifying that she would come into England, and asking her assistance. Elizabeth returned a kind answer, with large promises; but before the messenger returned, Mary, rejecting the advice of her friends, hastened into England, and landed May 17th., at Workington, in Cumberland; she wrote a long letter in French with her own hand to Elizabeth, detailing her misfortunes, and asking her aid. Elizabeth affected to comfort her, gave her dubious promises, and commanded, under pretence of greater security, that she should be carried to Carlisle.

Mary immediately perceived her error. Denied access to Elizabeth, she was kept wandering for nineteen years from one prison to another, and was at length tried, condemned, and beheaded, for being engaged in Babington's conspiracy against Queen Elizabeth. She professed to die for the Roman Catholic religion, and has been considered a saint by that church. She was executed at Fotheringay Castle, February 8th., 1587, and met her death with dignity and composure. Her remains were interred by her son, in Westminster Abbey, after his accession to the English throne.

Authors have differed about the moral character of this queen; there has been but one opinion as to her charms as a woman, or the variety of her accomplishments. She wrote poems in the Latin, Italian, French, and Scotch languages; "Royal Advice" to her son, during her imprisonment; and a great number of letters, many of which are now in the library at Paris. Some of them have been printed.

Such were her fascinations of person and mind tha few could be placed under their influence without becoming convinced of her innocence of all the charges against her, and devoted to her service. She also possessed great powers of irony and sarcasm, which she sometimes used with too little discretion. Though at all times strongly attached to her own faith, she is free from the charges of bigotry and persecution. A melancholy interest attaches every heart to the memory of Mary of Scotland. It is painfully felt that fate or providence had designed her for suffering. Her charms of beauty and genius, that made her such a fascinating woman, unfitted her for the throne of a rude nation, in the most stormy period of its history. She had the misfortune to live among enemies paid to slander her; and few dared defend, while her proud and powerful rival queen was watching for an opportunity to crush her, whose misfortunes have furnished a subject for the tragic muse of Schiller and Alfieri.

MASHAM, ABIGAIL,

Was the daughter of Mr. Hill, a wealthy merchant of London, who married the sister of Mr. Jennings, the father of the Duchess of Marlborough. The bankruptcy of her father obliged her to become the attendant of Lady Rivers, a baronet's lady, whence she removed into the service of her relative, then Lady Churchill, who procured her the place of waiting-maid to the Princess Anne. The maid retained her situation after her mistress ascended the throne, and gradually acquired considerable influence over her. Abigail Hill was not a woman of superior mind or attainments; but there were many points of sympathy between the queen and herself, which may account for the ascendency of this favourite. She possessed great powers of mimicry, and considerable taste in music, of which latter accomplishment the queen was very fond. She also favoured the tories, to which party the queen was secretly attached. Subjected for years to the violent and domineering temper of the Duchess of Marlborough, the queen turned naturally to the milder and more conciliating disposition of her maid in waiting for sympathy and repose; and she gradually superseded the duchess as favourite. In 1707, Abigail Hill married Mr. Masham, a man of ancient family, one of the pages of the court. This marriage was performed secretly, and in the presence of the queen. The Duchess of Marlborough, on learning these facts, gave way to such violence, that it severed finally the tie between herself and the queen; and in a short time she was deprived of all her offices and dignities at court. One of her situations, that of keeper of the privy-seal, was given to Mrs. Masham.

Mrs. Masham leagued herself with Harley and Bolingbroke, who were intriguing to remove the Duke of Marlborough and his adherents, and became an instrument in their hands. In 1711, a change of ministry took place, and Mr. Masham was raised to the peerage. Henceforward Lady Masham became involved in all the intrigues of the court, especially in those of the tories in favour of the exiled house of Stuart, which she warmly advocated. Attached to the cause of the Pretender, she was the medium of communication between the queen and her unfortunate young brother, in the latter part of her reign, when the succession was still uncertain, and when in her moments of vacillation and remorse she clung to the hope that her brother, by renouncing his religion, might succeed her.

Mrs. Masham's name occupies a prominent place in the political writings of those times, connected as she was with Swift, Arbuthnot, Bolingbroke, and other eminent men. Mrs. Masham was plain in appearance, and delicate in health. One of her personal traits was a remarkably red nose, furnishing the wits of the day with a constant subject at which to level their shafts. After the death of the queen, she lived in great retirement, and died at an advanced age. Her husband's title became extinct upon the death of her only son in 1776.

MASHAM, LADY DAMARIS,

Was the daughter of Dr. Ralph Cudworth, and born at Cambridge, on the 18th. of January, 1658. She was the second wife of Sir Francis Masham, of Oates, in the county of Essex, by whom she

had only one son. Her father took great pains in her education; and she was skilled in philosophy and divinity. Much of her improvement was undoubtedly owing to her intimacy with the famous Locke, who lived many years in her family, and died in her house at Oates. She wrote "A Discourse concerning the Love of God," and "Occasional Thoughts in reference to a Virtuous and Christian Life;" and several other pamphlets which she published anonymously. She died in 1708, and was interred in the cathedral church at Bath, where a monument is erected to her memory.

MASQUIERES, FRANCOISE,

Was the daughter of the steward of the king, and was born at Paris, where he died in 1728. She had a great taste for poetry, and wrote it with facility. Among her poetical works are a "Description of the Gallery of St. Cloud," and "The Origin of the Lute."

MATILDA,

Countess of Tuscany, daughter of Boniface, Marquis of Mantua, was born in 1039. Her mother, Beatrice, sister of Henry the Third, Emperor of Germany, after the death of Boniface, married Galezo, Duke of Lorraine, and contracted Matilda to Godfrey Gibbosus, or Crookback, Duke of Spoleto and Tuscany, Galezo's son by a former marriage. This alliance alarmed Henry, who marched into Italy, took his sister prisoner, and carried her to Germany, hoping to dissolve the agreement; but he died soon after, in 1056. Matilda's husband also died, in 1076, and she was afterwards married to Azo the Fifth, Marquis of Ferrara, from whom she was divorced by the pope, as she was also from her third husband, Welpho the Fifth, Duke of Bavaria, whom she married in 1088. She parted from him in 1095. Dispossessed of her estates by the Emperor Henry the Third, she recovered them, with vast additions, by the aid of the pope, Gregory the Seventh, who was always a friend of hers, and to whose interests Matilda through life devoted herself. She died in 1115, leaving all her estates to the see of Rome.

Matilda, in her wars with the emperor, manifested an indomitable firmness, that no reverses could shake. It would be tedious to trace the various brawls—they hardly deserve the dignified name of wars—which vexed the little sovereignties of that period. Matilda was so situated as to be shaken by every swell of the storm, but she emerged with honour from all her conflicts. With rare heroism she made and sustained sieges, manœuvred troops, and, after many disasters, proved victorious, enlarged her dominions, and exalted her fame. Dante, so severe upon every flaw, gives this lady unqualified praise in his "Purgatorio," where she is celebrated in beautiful verse.

MATILDA,

Daughter of Baldwin de Lille, Count of Flanders, married her cousin, William of Normandy, afterwards King of England. The pope granted them absolution on their marriage, on condition of their erecting two chapels, which they did. She is distinguished for working the tapestry in wool, portraying the descent upon England, which is still preserved in the cathedral at Bayeux. She was a woman of great kindness and generosity; and her death, in 1083, was a source of unfeigned sorrow to her husband, and deep regret of the people both of England and Normandy.

MATILDA, OR MAUD,

EMPRESS of Germany and Queen of England, daughter of Henry the First, of England, and Matilda of Scotland, was born in 1102. At eight years of age, she was betrothed to Henry the Fifth, Emperor of Germany, and was sent to that country for education. The emperor dying without issue, in 1125, Matilda returned to her father's court, who, having lost his only son, caused all his nobles, prelates, etc., to swear fealty to her as his successor, in case he died without male issue; and in 1127, he married her to Geoffrey Plantagenet, eldest son of Fulke, Count of Anjou.

Matilda went to reside in Normandy, where, in 1132, her son, afterwards Henry the Second, was born. By the death of her father, in 1135, she became heiress of all his dominions in England and France. She was then at Anjou with her husband, of which circumstance her cousin Stephen, Earl of Blois, took advantage, and seized on the crown of England. The barons of Normandy also submitted to Stephen; but his administration soon becoming unpopular, Matilda, in 1139, landed in England, and a number of powerful barons declared in her favour. A civil war ensued, and in 1141, Stephen was taken prisoner, and Matilda crowned queen in the cathedral at Winchester.

But no sooner was she seated on the throne, than her haughty and impolitic conduct irritated the nobles and estranged her friends. She refused to listen to their requests, or to the petition of the Londoners for the restoration of the laws of Edward the Confessor. Conspiracies were formed against her, and she was obliged, in 1148, to flee to Normandy, where she resided till her death. The art of government consists mainly in an accurate knowledge of the human heart; by which princes are enabled to conciliate the affections of those around them, and by graceful condescensions, win the regard of the lower orders, of whom the great body of the nation, emphatically called "the people," is composed. The German education of the Empress Matilda, as well as her pride, prevented her from duly estimating the importance of these things; and thus she failed in obtaining the crown of England, which was hers in the order of regular succession.

MATILDA,

OF Scotland, daughter of Malcolm Canmore, King of Scotland, and Margaret Atheling. a descendant of the Anglo-Saxon line of England's kings, was a beautiful and accomplished lady. She married Henry the First, and proved a wise and excellent queen. She was charitable to the poor, and always watchful to do what was most useful for her people. She caused bridges to be built, and roads to be made and repaired, while she acted as regent during her husband's absence in Normandy. As King Henry was obliged to pass most of his time in Normandy, then belonging to the English crown, in order to suppress the continual revolts of his subjects, the good Matilda was left to govern England in her own way. She was always popular; and at her decease, in 1118, she was "passionately lamented by every class of the people, to whom her virtues and wisdom had rendered her inexpressibly dear." She was mother of the Empress Matilda.

MATRAINI, CLARA CANTARINI,

Was of a noble family of Lucca, and one of the best Italian poets of the sixteenth century. Her style is said to be pure, correct, and full of force and elegance; her ideas clear, noble, and ingenious; and she particularly excels as a lyrist. Many of her pieces were printed at Venice, in 1560. Many others were subjoined to her letters, which were printed at Lucca in 1595. In these she appears well instructed in sacred history, and in theology in general; one, to her son, contains many useful maxims of manners and conduct. Her "Christian Meditations," mixed with very beautiful scraps of poetry, and concluded by a female's ode to the Almighty, were printed there. She also wrote a life of the Virgin Mary, in which are many pieces of poetry; others are found in different collections. She was well skilled in the Platonic philosophy, was generally esteemed by the literati of that age, and corresponded with many of them.

MATTUGLIANA MEA.

Among the women who gave lustre to the literature of Bologna during the fifteenth century, was Bartolomea, whom her contemporaries universally called Mea. She is supposed to have been the wife of Michele Mattugliani, or Mattugani, a man honoured and respected by his fellow-citizens, both for his own merit, and for the elevated situation to which his birth entitled him. She is represented as beautiful, accomplished, and learned. A modern Bolognese writer has indulged his imagination with the probabilities of a romantic attachment between her and the young Carlo Cavalcabo; but this is mere fantasy: we have nothing to authenticate, or even afford the slightest base for such a legend. On the contrary, Mea appears to have been a prudent, virtuous wife.

Carlo Cavalcabo, elevated to the lordship of Bologna in 1405, took pleasure in a select society of intellectual persons. He addressed to the Bolognese poetess a poetical epistle which breathes nothing but the most respectful friendship. She replied to it by an answer in *terza rima*, which is the only one of her works now extant. The poetry is graceful, sweet, and of an elevated moral tone. She enumerates the titles and honours of Cavalcabo, gives him just praise without adulation; in a dignified manner she thanks him for attributing so much merit to her, while she modestly disclaims his praises; she says they will be to her an incentive to improvement. Then follows a learned account of those women who have honoured their sex by virtue, with deprecations for those who have sought other than honest fame. She concludes by exhorting the Lord of Cremona to meritorious enterprises.

MAUPIN, N. AUBIGNY,

A celebrated singer at the Paris opera. She possessed great personal courage; and, on some occasions, assumed a man's dress to avenge insults offered to her. She left the stage in 1705, and died in 1707, aged thirty-three.

MAYO, SARAH C. EDGARTON,

Was born in Shirley, Massachusetts, in 1819. She began to write

when very young, and for nine years edited an annual called "The Rose of Sharon." She also edited "The Ladies' Repository," published in Boston; and wrote several works, both in prose and verse; "The Palfreys;" "Ellen Clifford;" "The Poetry of Women;" and "Memoir and Poems of Mrs. Julia H. Scott," etc. Her maiden name was Edgarton. She married, in 1846, the Rev. A. D. Mayo, of Gloucester, Massachusetts, and continued her literary pursuits with increased advantages. Had her life been prolonged, she gave promise of being one of the most distinguished female writers of America; but death suddenly destroyed these bright hopes of earthly usefulness. She died, July 9th, 1848.

McINTOSH, MARIA JANE,

Is a native of Georgia, in America. She was born at Sunbury, a village about forty miles south of Savannah, and received all the education which she derived from schools at an academy in her native place. In 1835, Miss McIntosh removed to the city of New York, where she has since resided. Her first printed work, "Blind Alice," was published in 1840. It was followed, at various intervals, by the other tales, known as "Aunt Kitty's," which appeared in the following order:—"Jessie Grahame," "Florence Arnott," "Grace and Clara," and "Ellen Leslie;" the last being published in 1842. "Conquest and Self-Conquest," "Woman an Enigma," "Praise and Principle" and a little tale called "The Cousins," were published between 1843 and 1846. In 1847, the "Two Lives, or to seem and to be," was issued; and since that "Aunt Kitty's Tales," collected into one volume and carefully revised, "Charms and Counter-Charms," and "Woman in America—her Work and her Reward." In 1850, appeared "The Christmas Guest," intended as a book for the holidays.

In all Miss McIntosh's writings, there are evidences of originality and freshness of mind, as well as of good judgment and sound religious principle. In her two longer tales, she has displayed unusual power in depicting the passions and interesting the feelings. In her work on woman, she has shown herself to be one who thinks and judges for herself, uninfluenced and undisturbed by the clamour of conflicting opinions; and there have been few books on that much-canvassed topic which show so much sound common sense, as well as thought and earnestness. Her style is easy and graceful, and her first object is evidently the maintenance of pure morality and religion.

MEGALOSTRATA,

A GRECIAN poetess, a friend of Alcman, a Spartan lyric poet, flourished in the twenty-seventh Olympiad, about B. C. 668. None of her poems remain, but there are satires written against her, which prove her talents were known and envied.

MELLON, HARRIET, DUCHESS OF ST. ALBANS,

WAS born in Westminster, about 1775. Her father was a gentleman in the service of the East India Company, but died before the birth of his daughter. Her mother afterwards married Mr. Entwistle, a professor of music, and leader of the band at the York theatre. Miss Mellon was educated for the stage, and made

her debût at Drury-Lane, London, in 1793; she was considered at the head of the second-rate actresses, and was often intrusted with first-rate comic characters. In 1815, Miss Mellon married Mr. Coutts, a wealthy banker, who had long been attached to her; and, at his death, in 1822, he left her his immense fortune. Mrs. Coutts afterwards married the Duke of St. Albans, a man much younger than herself. On her death, she left most of the property to Miss Burdett, daughter of Sir Francis Burdett, on the condition that the young lady should bear, in addition to Burdett, the surname and arms of Coutts.

MERCER, MARGARET,

Deserving a place among the most distinguished of her sex, for her noble philanthropy, and efforts in the cause of female education, was born at Annapolis, Maryland, in 1791. The family of Mercer descended from an ancient English stock, transplanted to that country soon after its colonization; the race has, in its new location, done honour to the source from whence it was derived. The father of Margaret was, at the time of her birth, governor of Maryland, a man of excellent education, refined taste, and large wealth. Retiring from public life, Governor Mercer withdrew to his estate at Cedar Fork, and devoted himself to agricultural pursuits, and the training of his children. Margaret was his only daughter, and her education was conducted under his immediate care, with little assistance from other teachers: she often remarked, that she had been "brought up at her father's feet. Margaret Mercer is another example, added to the list which this book furnishes, of the beneficial influence which through mental training exercises on woman's character, by enabling her to make her moral power more respected and effective. Scarcely an instance can be found where a father has aided and encouraged the mental improvement of his daughter, but that she has done honour to his care and kindness, and been the brightest jewel in his intellectual crown. Such was Margaret Mercer; proud as the family might well be of the name they bore, she has added its holiest lustre. "Her character," says her biographer, Morris, in his excellent "Memoir" of this noble woman, "comprised elements apparently very diverse, and yet all combined into a perfect whole, as the varied colours of a ray of light. Gentle, and full of affection for all, and ready to sympathize with sorrow wherever met with; feelings, the evidence of which will be found scattered everywhere around these traces of her path through life, she yet possessed an energy and firmness rarely found in this connexion."

If Dr. Morris had reflected farther on the subject, how few girls are trained as Margaret Mercer was—her mental powers developed, and directed to guide and strengthen rightly those delicate moral sensibilities and tender affections peculiar to her sex, he would have found the reason of her superiority; and also he would have understood why *learning*—we use the term in its widest sense—is of great advantage to woman as well as to man.

Well fitted as she was by education and energy of mind, and noble philanthropy of purpose, Miss Mercer was to have a wide sphere for the office of teacher, which seemed her peculiar mission. Her mother died when she was young. Her father's death, which took place at Philadelphia, whither she had accompanied him for his health, proved the crisis of her life. She had been accustomed

to all the indulgences love and wealth can bestow. From this time, she was to prove what those endure who have only their faith in God and their own energies on which to rely. Much of her property consisted in slaves—these she liberated, provided for, and sent to Liberia.

And now she was to begin the world; she chose the arduous post of teacher in a school for young girls in Virginia; but her plans of charity were not given up. Thus she writes to a friend:

"I have been desiring a day or two of repose that I might devote to you and your dearest mother. But, indeed, you have very little idea of the life I lead. Saturday is as laboriously spent in working for the Liberian Society, as any other day in the week; and on Sunday we have a Sunday-school, in which I have my part, and so make out to employ every day fully. Drawing keeps me on my feet for six hours every other day; and at first it was truly bewildering to teach twenty-three children who did not know how to make a straight line. You are anxious to know all about me, and you see I am free in my communication: there are many encouraging circumstances in the mode of life I have adopted; *for those very things that are most painful prove how much there is to do*; and where there is much to do, steady laborious efforts to do good will doubtless be blessed, although we may in mercy be denied the luxury of seeing our work under the sun prosper. Mrs. G. is sometimes very much dispirited, at times without cause; for every little painful occurrence of misconduct in the children affords opportunity of more strenuously enforcing good principles. I never knew how to be thankful to my parents, above all to my God, for a good education, until I came to look into the state of young ladies generally."

The desire to be made instrumental in training souls for eternity, was the ruling motive by which she was influenced; and, from the very first, her chief efforts were devoted to this great end, which was pursued without deviation throughout her whole career, though by no means to the neglect of those subsidiary acquirements which she esteemed as highly as any one could do, and laboured most unremittingly to communicate to her pupils.

She continued in this, her chosen profession, for about twenty-five years; established a school of her own; and her example and influence have had a most salutary and wide-spread effect on the community where she resided. This admirable woman died in the autumn of 1846, aged fifty-five years. She prepared two works for her pupils, "Studies for Bible Classes," and a volume entitled "Ethics;" in the form of lectures to young ladies, which she employed as a text-book in teaching moral philosophy. It is admirably adapted to its purpose, conveying in chaste, yet glowing language, the feelings of a sanctified heart. She adopts the word of God as the only source of knowledge, as well of the practical duties of life, as of our relations to the Author of our being, and endeavours to explain and enforce the principles there laid down for the formation of character, and the government of life. It is a work well worthy of the diligent study of every woman who desires to attain to a high degree of moral worth.

MEREDITH, LOUISA A.,

Whose maiden name was Twamley, is an accomplished artist

with her pencil, as well as an agreeable and well-informed writer. Her first publications were in the fashion of very elegant gift books;—"Our Wild Flowers," and "The Romance of Nature," illustrated by exquisite flowers copied from drawings after nature by the authoress. The literary matter is full of information, where science, free from pedantry, instructs in every page. After her marriage in 1844, she accompanied her husband to Australia, and the journey gave rise to "Notes and Sketches of New South Wales;" a book which cannot fail to please every intelligent reader. In 1852, Mrs. Meredith published a work in two volumes, entitled "My Home in Tasmania," which was dedicated to the Queen; it details her nine years experience of life in the remote colony in which her future lot appears to be cast, and consists of a series of charming sketches of life and natnre executed with much graphic power and variety. To the Flora and Fauna of Tasmania the lively sketcher devotes particular attention, and enters with much enthusiasm into these agreeable and interesting branches of her subject.

MERIAN, MARIA SIBYLLA,

A German artist, was born at Frankfort in 1647. She was the daughter of Matthew Merian, a celebrated engraver and topographer. Miss Merian became a pupil of Abraham Mingon, from whom she learned great neatness of handling, and delicacy of colour. She painted from nature, reptiles, flowers, and insects, which she studied with the most curious and minute observation. She frequently painted her subjects in water-colours on vellum, and finished an astonishing number of designs. She drew flies and caterpillars in all the variety of changes and forms in which they successively appear. She even undertook a voyage to Surinam to paint those insects and reptiles which were peculiar to that climate; and, on her return, published two volumes of engravings after her designs. Her works are still referred to by writers on entomology. She died at Amsterdam, in 1717.

MESSALINA,

Wife of Nero, also called Statilia, was descended from a consular family, and married the consul Atticus Visticus, whom Nero murdered. She received her husband's murderer with tenderness, and married four husbands before she came to the imperial throne. After the death of Nero, in 68, she retired from public life, and occupied herself with literary pursuits. Otho, the eighth Emperor of Rome, next addressed her, but before their marriage he destroyed himself, in the year 69.

METEYARD, ELIZA,

Better known by her signature of "Silverpen," writes chiefly for the London periodicals. She was a favoured contributor to "Eliza Cook's Journal," and has written for some of the American Magazines. Miss Méteyard is of the progressive school, but has none of the gloom or misanthrophy which those whose wishes to do good outrun their power, often display. She is cheerful, and strives to improve the habits and minds of the poor, as an effective means of bettering their physical condition. This is a department of benevolence too often overlooked; and one which the tender and

refined soul of woman is best qualified to advance. Miss Métey ard has the true sense of the beautiful in nature and art, and feels it may bless the poor as well as the rich. She deserves much praise for her efforts in the cause of reform.

METRANA, ANNA,

An Italian lady, lived in 1718, and is mentioned by Orlandi as an eminent portrait-painter.

MICHIEL, RENIER GIUSTINA

Was born 1755, in Venice. Her father, Andrea Renier, was son of the last doge, save one, and her mother, Cecilia Manin, was sister of the last; her godfather, Foscarini, had been doge himself, and was one of the principal literati of his day. The princely rank and affluence of her family, offered every possible advantage of education: from the earliest childhood she displayed a fondness for study, and a dislike for needlework, and such lady-like business. She was passionately fond of music, and devoted a great portion of time to the cultivation of that art, as well as to literary pursuits. At the age of twenty, she married Marco Michiel, a gentleman of high rank. She accompanied him to Rome, where his father resided as ambassador, and there she became acquainted with all the most distinguished geniuses of Italy. In conversing with foreigners, she felt her deficiency in the French and English languages: to these she immediately applied herself. Intimacy with professors of the university turned her attention to natural science: she became well acquainted with geometry, physics, and chemistry. She studied botany, and wrote some excellent works upon it; but her most elaborate and considerable production, is the "Feste Veniziane," a work of no little research and learning. She lived in an extended circle of society, to all of whom she was endeared by her amiable qualities and superior abilities. Albrizzi, who particularly describes her, represents her conversation and social qualities in a very charming light. She was fond of simplicity in dress, and detested affectation in manner; beyond every thing she avoided the society of tiresome and insipid persons. "For me," said she, "ennui is among the worst evils—I can bear pain better." Speaking of a person whom she had reason to condemn, "Now he is unfortunate; justice and humanity can ask no more—I forget his faults." In one of her letters she writes, "It belongs to my character to think well of people as long as it is possible."

In her latter years she became deaf, and had recourse to an ear-trumpet. Her constitutional cheerfulness turned this into an advantage. Writing to a friend, she says, "My deafness is an inestimable advantage in company; for with the stupid and gossiping I shun all communication; their nonsense passes unheeded—but I can employ my trumpet with sensible people, and often gain in that way valuable knowledge." Another of her opinions was, "The world improves people according to the dispositions they bring into it." "Time is a better comforter than reflection."

In 1808, the French government sent to the municipality of Venice a writing of the engineer Cabot, entitled "Statistic questions concerning the city of Venice." The municipality imposed the charge of answering this work to two of the most distinguished men then living, the celebrated bibliopole Morelli, and the erudite Jacopo

Filiasi. These applied to Madame Michiel to aid their labour; and it was while immersed in the studies this task involved, that the idea of her "Feste Veniziane," so happily executed, was planned. She died in 1832, aged seventy-seven years. A monument was erected to her memory, with an inscription, which, though eulogistic, considering her life, character, and learning, was not superior to her merits.

MILESI, BIANCA

Of Milan, has been very carefully educated by judicious parents. Possessing a mind capable of the highest cultivation, every thing which instructors can effect has been done to render her thoroughly accomplished. Not satisfied with a proficiency in the lighter intellectual acquirements, the most profound studies have received her patient and indefatigable attention. As her abilities and her laborious course of study were well known, her first appearance in the Republic of Letters was greeted with an applause that her subsequent works have fully justified. She is a respectable artist, having studied painting at Rome, and developed a genius for that art, which would have rendered her remarkable even without her scientific honours.

MILLER, LADY,

Resided at Bath-Easton, near Bath. She published "Letters from Italy," and also a volume of poems. She was well known as a literary lady, and a patroness of literature. Her death occurred in 1781.

MILNER, MARY,

Is an English female writer, who has done good service to the cause of religion, by striving to infuse into the current periodical and other literature of the day, a spirit of true christian piety. A brief glance at the various writings of this lady will show that her efforts in this direction have neither been few nor unsuccessful. To the numerous readers of these works, as well as to the religious public generally, the following few particulars of her life will not be uninteresting.

She is the eldest daughter of Thomas Wilberforce Compton, Esq., a relative of that great man who so materially contributed to the success of the Anti-Slavery movement in this country. Mary Compton was born November 12th., 1797, and resided from infancy with her great-uncle the late Very Rev. Isaac Milner, Dean of Carlisle, and President of Queen's College, Cambridge, where he was also professor of mathematics. She was married, February 15th., 1820, to the Rev. Joseph Milner, Vicar of Appleby, Westmorland, where she still resides.

Besides her contributions to periodicals, which are numerous, she has written "The Christian Mother," published in 1838; "The Life of Dean Milner," 1842; an abridgment of the same work in 1844; "Sketches illustrative of Important Periods in the History of the World, with Observations on the Moral and Religious uses of History," 1843; a second series of these sketches came out a year or two after. In 1849, Mrs. Milner edited a revised and enlarged edition of "Mrs. Trimmer's History of England," for Messrs. Grant and Griffith; and, in 1850, appeared under her editorship the "People's Gallery of Engravings," in four superb quarto volumes; also "The Juvenile Scrap-Book." "The Garden, the Grove, and the

Field," a beautifully written volume on the natural, poetical, and religious aspects of the months and seasons, appeared in 1852; and this we believe is her latest work. We must not omit to mention the "Englishwoman's," or, as it is now called, the "Christian Lady's Magazine," a monthly periodical of high literary merit and decided religious tendency, which has now been in existence, and conducted by Mrs. Milner, upwards of twelve years.

MILTON, MARY,

The first wife of the poet Milton, was the eldest daughter of Richard Powell, Esq., a magistrate of Oxfordshire. In 1643, at a very early age, she became the wife of John Milton, a connexion, for many reasons, very unsuitable. Mr. Powell was a zealous royalist, who practised the jovial hospitality of the country gentleman of that period; and the transition from the unrestrained freedom of such a home, to the sombre restraint of Milton's dull residence, in a close and confined street of London—a constraint no doubt increased by his naturally reserved and abstracted nature, and the puritanic influences which surrounded him—so wearied the young creature, that she sought an invitation from her father, and in less than a month from her marriage, returned home on a visit. Here, as the summer passed on, she received repeated messages and letters from her husband, summoning her home, all of which were disregarded. Milton, incensed at her disobedience, viewed her conduct as a deliberate desertion, which broke the marriage contract, and determined to punish it by repudiation. This matrimonial disagreement gave rise to his treatises on the "Doctrine and Discipline of Divorce;" the "Judgment of Martin Bucer concerning Divorce;" and "Tetrachordon, or Expositions upon four chief Places of Scripture which treat of Marriage." Convinced by his own arguments, Milton began to pay his addresses to a lady of great accomplishments, which alarmed the parents of his wife, and, no doubt, awoke her to a sense of the impropriety of her conduct. While on a visit to a neighbour and kinsman, he was surprised by the sudden entrance of his wife, who threw herself at his feet, and expressed her penitence. After a short struggle of resentment, he again received her, and sealed the reconciliation by opening his house to her father and brothers, who had been driven from their home by the triumph of the republican arms.

Mrs. Milton died young, leaving three daughters, who severally filled the office of amanuensis and reader to their father, in his darkened old age.

MINGOTTI, CATHARINE,

A celebrated Italian singer, was born at Naples, in 1728. After the death of her father, who was a German, Catharine entered a convent, where she was instructed in music. When she was fourteen she left the convent, and some time after married Mingotti, director of the opera at Dresden. Here she was very much admired, and sang at the theatre, before the king. Her reputation soon extended through Europe, and under the direction of the celebrated Farinelli, she visited most of the principal cities on the continent, and also came to London. She died at Munich, in 1807. She was a highly educated and intellectual woman.

MINUTOLI, LIVIA,

Daughter to Andrea and Lucretia de Vulcano, was married to Don Louis de Silva, Duke of Pastrano, Knight of the order of St. James, and commander of the castle of Capuano. When she became a widow, Charles the Fifth, Emperor of Germany, chose her, on account of her virtue and good sense, to conduct the education of Margaret of Austria, his daughter. She lived in the sixteenth century.

MIRBEL, LEZINSKA RUE DE,

Was born at Paris, daughter of a commissary of the marine. She belonged to a family, every branch of which was opulent, except her own. Nature had endowed her, however, with a firmness of character and a loftiness of spirit which rendered poverty honourable, as, instead of degrading, it spurred her to those exertions which have given her name a European celebrity. She determined, at a very early age, to accomplish an object which she set before herself; that was, to become independent by her own efforts, and to supply the wants of her mother and her young brother. After long and due consideration, she determined upon applying herself to miniature painting, which she felt was her particular vocation. She was then eighteen, and remarkable for beauty and intelligence. Having entered herself as a student with Augustin, she regulated her hours upon the strictest rules of industry and method; every moment had its employment; a time was allotted to the necessary practice of her art; a time to reading, and a time to needle-work. Up at four o'clock in the morning, she was always ready and never hurried; the evening she devoted to society, and the day to the most persevering labours. Her youthful spirit knew no languor, either moral or physical. Filling her place gracefully in the drawing-room, in the studio she was the most severe and indefatigable of students. Preparing by earnest and fatiguing application her distant future success—

> "For sluggard's brows the laurel never grows
> Renown is not the child of indolent repose."

The besetting sin of miniature painters is want of skill in drawing; Augustin could teach her the way of mixing and laying on colours, and the little mysteries of the profession; but this was not art, it was not drawing. A friend of her family, M. Belloc, a very distinguished connoisseur, advised her to withdraw from the school of Augustin, and to give herself up exclusively and strenuously to the study of drawing. She took this judicious advice, and under his friendly direction applied herself to copy the greatest masters of her special branch of art. Her talent became rapidly developed, and she soon acquired a distinguished reputation. After her marriage with M. de Mirbel, she continued her efforts for improvement, which were attended by fame, fortune, and success. While the merit of her miniatures was acknowledged all over Europe, her charming manners and intelligent mind rendered her house the resort of the most distinguished literary and artistic personages of the day. She died in September, 1849, deeply regretted by all who could estimate her genius and her worth.

MIRIAM.

Sister of Aaron and Moses, was daughter of Amram and Jochebad, Her name—Miriam, *"the star of the sea,"* (according to St. Jerome. *"she who brightens or enlightens"*)—may have been given from a precocious exhibition of the great qualities which afterwards distinguished her. That it was rightly given, her history proves. Our first view of her is when she is keeping watch over the frail basket, among the flags on the banks of the Nile, where Moses, her baby-brother, lay concealed. Miriam was then thirteen years old, but her intelligence and discretion seem mature. Then, when the time came for the redemption of Israel from the house of bondage, Moses was not alone; Aaron his brother and Miriam his sister were his coadjutors.

"It is certain," says Dr. Clarke (a learned and pious expounder of the Old Testament) "that Miriam had received a portion of the prophetic spirit; and that she was a joint leader of the people with her two brothers, is proved by the words of the prophet Micah;—'For I brought thee up out of the land of Egypt, and I sent before thee Moses, and Aaron, and Miriam;'—which would not have been said if she had not taken a prominent post in the emigration. Probably she was the leader of the women; as we find after the miraculous passage of the Red Sea, and the destruction of Pharaoh and his army, when Moses, to celebrate the great events, sung his glorious 'Song,' the earliest recorded poetry of the world, that his sister came forward and gave her beautiful and spirit-thrilling response.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and dances.

"And Miriam answered them, 'Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.'"

It is sad that we must record the fall of Miriam from the high pinnacle which her faith, energy, and genius had won. What her crime was is not fully stated, only that she and Aaron "spake against Moses" because "he had married an Ethiopian woman." Perhaps Miriam disliked her sister-in-law; though it appears she and Aaron disparaged the authority of Moses; it might be from envy of his favour with the Lord. Her sin, whatever passion prompted it, was soon exposed and punished. God smote her with leprosy; and only at the earnest intercession of Moses, healed her after seven days. The camp moved not while she was shut out; thus the people testified their reverence and affection for her. She lived nineteen years after this, but her name is mentioned no more till the record of her death. She died a short time before her brother Aaron, in Kadesh, when the children of Israel were within sight of the promised land. Eusebius asserts that her monument stood near the city of Petræ, and was considered a consecrated spot when he lived and wrote, in the fourth century. Her death occurred B. C. 1453, when she was about one hundred and thirty-one years old, so that her life was prolonged beyond the term of either of her brothers.

She has left a beautiful example of sisterly tenderness, and warm womaly participation in a holy cause. In genius, she was superior to all the women who preceded her; and in the inspiration of her

spirit (she was a "prophetess" or poet,) none of her contemporaries, male or female, except Moses, was her equal. That she was too ambitious is probable, and did not willingly yield to the authority with which the Lord had invested her younger brother, who had been her nursling charge. From this portion of her history, a warning is sounded against the pride and self-sufficiency which the consciousness of great genius and great usefulness is calculated to incite. Woman should never put off her humility. It is her guard as well as ornament.

MITCHELL, MARIA,

Is the daughter of William and Lydia C. Mitchell, descendents of the earlier settlers of Nantucket Island, in the state of Massachusetts, and members of the Society of Friends, or Quakers. Mrs. Mitchell descended from the same stock with Dr. Franklin, whose mother was from this island; and it is quite remarkable, that throughout this family lineage are to be traced some of those traits of character which, in full measure, marked the character and history of that distinguished philosopher. The mother of Miss Mitchell was much distinguished, in her youth, for her fondness for books.

Of these parents Maria was the third child, born August 1st., 1818. At a very early age she busied herself in writing tales for her brothers and sisters, and other juvenile friends, printing them with her pen, and binding them in the form of books. Some of these little productions were very ingenious, and would have done honour to maturer years.

From her mother and an excellent preceptress she received the first rudiments of her education, and at the age of eleven entered her father's school, alternately as student and assistant teacher. To the study and practice of astronomy her father was a devotee. Whenever the duties of life permitted, the whole man was engrossed with the pursuit. Without instruments at that period, or the means of procuring any, he contemplated the heavens as a shepherd, watching the motions of the firmament, and investigating its laws by his own resources. It is said that his love of the study originated in observing, in very early life, the phenomenon of the harvest moon, and in attempting to search out the cause before he knew that it had been done by others. Later in life he became possessed of instruments, and engaged in practical operations; and Maria, who had already distinguished herself in mathematical learning, was employed as assistant in the observatory.

The onerous duties of a mere assistant in an establishment of this kind are scarcely calculated to attach one to the employment, yet Miss Mitchell was enamoured of the prospect of observing by herself, and commenced her career by obtaining altitudes of the heavenly bodies, for the determination of the local time. The instrument thus used was the sextant, one of the most difficult of the observatory. Mastering this, she engaged in the study of the science; and familiarizing herself with all the instruments, she became skilful in their use.

On the 1st. of October, 1847, she discovered a telescopic comet, for which she obtained the gold medal of the King of Denmark, an interesting account of which has been written by the Hon. Edward Everett, late President of Harvard University.

Miss Mitchell calculated the elements of this comet, and commu-

nicated a memoir on the subject to the Smithsonian Institute. She has been for some time engaged with her father in making the necessary astronomical observation for the measuration of an arc of the meridian between Nantucket and Portland, in the employment of Dr. Bache, for the coast survey. At the invitation of the superintendent, she also made some observations at the northern extremity of this arc. She is also engaged in the computations of the new Nantucket Almanac, authorized by the government of the United States, and under the superintendence of Lieutenant Davis. Amidst all these employments, she finds time to read many of the French and German mathematical writers, and to keep up with the literature of the day. She has been elected a member of the American Academy of Arts and Sciences, the only lady having that honour, and subsequently, on the nomination of Professor Agassis, a member of the American Association for the Promotion of Science.

MITFORD, MARY RUSSELL,

Was born on the 16th. of December, 1786, at Alresford, in Hampshire. Her father was of an old Northumberland family, one of the Mitfords of Mitford Castle; her mother the only daughter of the Rev. Dr. Russell, of Ash, in Hampshire, and she was their only child. When still a young girl, about the year 1806, Miss Mitford published a volume of miscellaneous poems, and two volumes of narrative poetry after the manner of Scott, "Christina the Maid of the South Seas," (founded upon the story of the mutineers of the Bounty, afterwards taken up by Lord Byron;) and "Blanche, a Spanish Story." These books sold well and obtained a fair share of popularity, and some of them were reprinted in America. However, Miss Mitford herself was not satisfied with them, and for several of the following years devoted herself to reading instead of writing; indeed it is doubtful whether she would ever have written again had not she, with her parents, been reduced from the high affluence to which they were born, to comparative poverty. Filial affection induced her to resume the pen she had so long thrown aside, and accordingly she wrote the series of papers which afterwards formed the first volume of "Our Village, Sketches of Rural Character and Scenery," about 1820. But so little was the peculiar and original excellence of her descriptions understood at first, that, after being rejected by the more important publications, they at last saw the light in the "Lady's Magazine." The public were not long in discovering the beauties of a style so fresh yet so finished, and in appreciating the delicate humour and the simple pathos of these tales; and the result was, that the popularity of these sketches outgrew that of the works of a loftier order from the same pen; and every nook and corner of the cluster of cottages around Three-Mile-Cross, near Reading, in Berkshire, (in one of which the authoress herself resided,) is as well known as the streets and lanes around the reader's own home. Four other volumes of sketches were afterwards added; the fifth, and last, in 1832. Extending her observation from the country village to the market-town, Miss Mitford published another interesting volume of descriptions, entitled "Belford Regis." She edited three volumes, called "Stories of American Life by American Writers." She also published a volume of "Country Stories;" a volume of "Dramatic Scenes;" an opera called

"Sadak and Kalasrade," and four tragedies, the first entitled "Julian," which was represented at the great London Theatre in 1823, Mr. Macready played Julian. Her next was "Foscari;" then "Rienzi" and "Charles the First;" all were successful. "Rienzi," in particular, long continued a favourite. She also edited four volumes of "Finden's Tableaux," and contributed many articles, both prose and poetical, to other annuals and magazines. An edition of her dramatic works was published in two volumes, in 1854; and shortly before this her last tale "Atherton," a pleasant story told with all the freshness and love of nature which characterizes her earlier sketches of country life, although the author's physical powers were then so greatly impaired as to render any enjoyment of the external beauties of nature impossible.

Miss Mitford died at Swallowfield Cottage, near Reading, which her writings have made a classic spot, in 1855, she being then in her sixty-ninth year.

The following extract from a note written to a friend a short time before her death, will serve to show the cheerfulness and beautiful serenity of her mind during the closing hours of her career, which had been one of no little trouble and suffering:

"I take for granted that you know my afflictions; but God is very merciful—He has left unwithered my intellect and my affections, and, at this very moment, I am sitting at the open window, inhaling the sweet summer air; a jar of beautiful roses on the windowsill within-side; a perfect sheaf of fresh-gathered meadow-sweet, sending in its almondy fragrance from without; and although too much sunken in the chair to look down on my little flower-beds, I have the blue sky, the green trees, and the distant harvest-fields for a prospect. There is consolation here—the best consolation, next to the goodness of God, is the beauty of nature."

MNISZECH, MARINA,

Czarina of Muscovy, was the daughter of a Polish nobleman, George Mniszech, palatine of Sandomir. He was ambitious, but without the ability to conduct his ambition, and he deserves the appellation of an intriguer rather than a politician. It has been often seen how trivial incidents sway the destinies of individuals; and a long train of events, romantic and horrible, which form the destiny of Marina, may be traced to the circumstance of a pardon granted by the palatine to an old woman condemned to death, who held the social position of a *witch*. This personage being introduced into the palace for the exercise of her profession, casting her eyes upon the extraordinary beauty and grace of the daughter of George, boldly predicted that she would one day occupy a throne. This prediction was taken seriously; the child was educated for her future elevation, to which she looked forward with confidence. A noble youth called Zarucki, with whom she had been educated, conceived for her a most violent passion; but her thoughts were bent upon ambitious elevation, and she received his sentiments with indifference. He will appear at another period of her life.

By a train of almost incredible events, which read more like the wildest imaginings of fiction than the records of sober history, our heroine was placed on the throne of Russia, being as the wife of Demetrius, a real or assumed son of Ivan the Fourth, crowned

Czarina, this Ivan having been the first Russian monarch who assumed the title of Czar, in 1550.

Demetrius, however, soon gave offence to his subjects, who conspired against him and slew him. Marina escaped, and meeting with an adventurous Jew named Jankéli, who was willing to personate the murdered czar, escaped as it was said from the blows of the assassins, entered into a contest with the usurper who occupied it for the throne. This contest was put an end to by the Polish monarch Sigismond the Third, who placed his son Ladislaus thereon.

But though the other claimants were set aside, the ambitious Marina would not give up so readily the aim of her life; she dressed herself in the garb of a general, mounted on horseback, put herself at the head of all the forces she could collect, and manfully opposed herself to Ladislaus. A powerful unwearying will, sustained by such wonderful courage, obtained many adherents. She made herself allies of the wandering Tartars and Cossacks; but the treachery of her pseudo-husband turned these into enemies, and, after incredible efforts, she found herself at last in a dungeon, in the power of her opponents. Disdaining to supplicate compassion, she resigned herself to her fate. She said she did not wish to live, if she could not reign. But she had not come to the end of her adventures. One day, the quiet of her prison was broken by a noise of combatants; the doors flew open. Oh Providence! It was Zarucki, the lover of her childhood; he had become a chief of the Cossacks. After liberating her, he offered to conduct her into Poland to her father. This offer she refused. Intoxicated with the ambition of royalty, she exerted her influence over this devoted champion to incite new and fruitless attempts at recovering a sovereignty to which she had no claim. She united herself to Zarucki, over whose mind she obtained complete dominion; his Cossacks followed her with impetuosity, and, like a devastating torrent, poured upon the east of Russia. It was at this epoch that the patriots Kosmo, Minin, and the Prince Pojarski, formed a confederacy to free their country from the foreigners, who rendered it a scene of carnage. The first to be encountered was Zarucki; their superior forces completely overpowered him, and he was forced to flee with Marina and their infant son among the snows and wildernesses. It would be difficult to describe the sufferings they encountered; for it was in the depth of winter that their wanderings began. Their fate was inevitable; they were taken by a detachment of the Russian army. Zarucki fell at the feet of his wife, staining the snow with his blood. Marina was considered by these men as the firebrand which had brought destruction upon their country. With revengeful brutality they broke the ice of the River Jaick with axes, and plunged the unfortunate creature into its cold waters!

MOHALBI, GARAFILIA,

A Greek girl, was born in the island of Ipsara, in 1817. Her parents were rich and respectable, and among the first people in Ipsara. When Garafilia was about seven years of age, the place of her nativity was totally destroyed by the Turks, under the usual circumstances of horror. Saved by almost a miracle from a violent death, she fell into the hands of the enemy, was separated from her grandmother and sister, taken to Smyrna, and there was ran-

somed by an American merchant, to whose knees she clung for protection in the street. This gentleman took her home with him, and became so much engaged by her intelligence and amiableness, that he determined to send her to his relations in Boston, in order that she might receive, at his expense, an accomplished education in a free and undistracted land.

Garafilia arrived in Boston in the year 1827, was immediately domesticated in the family of her liberator's father, and very soon found her way into all their hearts. She won affections as by magic. Her protector knew no distinction, in his feelings, between her and his own daughters—he was her father—they were her sisters. She was so mild and gentle, so free from selfishness, so attentive to the wants of others, so ready to prefer their wishes to her own, so submissive and tractable, and withal so bright and cheerful; the beauty of her mind and morals harmonized so completely with the grace and truly Grecian loveliness of her person, that it was impossible to know and not become strongly attached to her. Her manners were much older than her years, and so considerate in every respect, that, so far from being a burthen, she could hardly be said to have been a care to her adopted father. Without stepping over the strictest bounds of truth, it may be asserted, that the first grief which she brought into his house, was when she sickened and died.

Her constitution had never been a strong one. Toward the close of the winter of 1830, she exhibited symptoms of a rapid decline. During her illness, the singular submissiveness of her character was remarkably developed. She uttered no complaint, was grateful for the least attention, and her only anxiety seemed to be to avoid giving trouble to any one. Her mental faculties remained clear to the last; and, till within a few days of her death, she read daily in her Bible, which she always kept close by her side or under her pillow. She died, March 17th., 1830, without a struggle, and apparently without a pang.

She was only thirteen years old at the time of her decease, yet few of her sex have ever experienced such changes or such thrilling incidents as had marked her short span. But it is not as a heroine or a martyr that she finds her place in our record. We give her history as an example for young girls. Her amiable disposition, the lovely qualities of her mind and heart, make her distinguished. Like the rose of her own island home, the beauty of the blossom was brief; but the virtues of the soul, her patience and piety, like the fragrance of the flower, give a lasting charm to her character, and make her memory a sweet blessing to the young.

MOLSA, TARQUINIA,

Daughter of Camillus Molsa, knight of the order of St. James of Spain, and granddaughter of Francis Maria Molsa, a celebrated Italian poet, was one of the most accomplished ladies in the world, uniting in an extraordinary degree wit, learning, and beauty. Her father, observing her genius, had her educated with her brothers, and by the best masters, in every branch of literature and science. Some of the most distinguished scientific men of the time were her instructors and eulogists. She was perfect mistress of Latin, Greek, and the ethics of Aristotle, Plato, and Plutarch. She also understood Hebrew and natural philosophy, and wrote her own language,

the Tuscan, with great ease and spirit. She played on the lute and violin, and sang exquisitely.

Tarquinia Molsa was highly esteemed by Alphonsus the Second, Duke of Ferrara, and his whole court; and the city of Rome, by a decree of the senate, in which all her excellences were set forth, honoured her with the title of Singular, and bestowed on her, and the whole family of Molsa, the rights of a Roman citizen, a very unusual honour to be conferred on a woman. This decree was passed December 8th., 1600.

Molsa was married to Paulus Porrinus, but losing her husband while still very young, she would never consent to be married again. She grieved so much for his death, as to be called another Artemisia.

She retained her personal charms to an advanced period of her life, confirming the opinion of Euripides, "That the autumn of beauty is not less pleasing than its spring." Although so courted and extolled, she avoided notice and distinction, and retained to the last her fondness for a quiet and retired life.

MONICA,

Mother of Augustine, Bishop of Hippo, was born of Christian parents, in Numidia. She was not so much indebted to her mother's care, as to that of an old servant of the house, who had nursed her father. This pious servant never suffered the children to drink even water, except at meals, telling them, that if ever they became mistresses, the custom of drinking would remain; and they would indulge it with wine, not water. Yet Monica learned by degrees to drink wine, having been sent to draw it for the use of the family; but having been called a drunkard by one of the maids when in a passion, she, struck with shame that such a reproach should be addressed to her, gave up the practice for ever.

She was married to Patricius, a pagan, a native of Tagasta, in Numidia, and endeavoured, by her gentleness, to win him over to her faith, patiently enduring his passionate temper, in the hope that his natural goodness and benevolence would one day make him a restraint to himself. Many of her friends complained to her of the harsh treatment they received from their husbands, when she advised them to follow her plan; which some did, and afterwards thanked her for her counsel. She also completely gained the heart of her unkind and prejudiced mother-in-law. She was never known to repeat anything that might cause a quarrel, but only what would heal and reconcile.

Though so obedient to her husband, Monica prevailed on him to allow their son Augustine, born in the year 357, to be brought up a Christian; but though he made great progress in learning, he was, in early life, very dissipated. Patricius, who only wished him to be learned and eloquent, was satisfied; but Monica grieved over his errors, and prayed constantly for him, and patiently remonstrated with him for more than nine years. Her husband died a Christian, leaving her only this one son as an object of solicitude.

Augustine had been led away by the doctrine of the Manichees, and still continuing his dissolute life, she entreated a bishop to reason him out of his errors.

"Your son," said he, "is too much elated at present, and carried away by the pleasing novelty of his error, to regard any arguments. Let

him alone; only continue praying to the Lord for him; he will, in the course of his studies, discover his error."

But Monica, with floods of tears, persisted in her request. At last, a little out of temper, on account of her importunity, he exclaimed, "Begone, good woman; it is impossible a child of such tears should perish." And the result proved that the bishop was correct, though not till after the anxious mother had waited in mingled anxiety and hope for many years.

She had followed her son to Rome, on hearing of his illness, and remained there with him afterwards. They were conversing one evening on holy subjects: the world appeared of no value to either. Monica said, "Son, what I should do here, and why I am here, I know not; the hope of this life is now quite spent. One thing only, your conversion, was an object for which I wished to live. My God has given me this in a large measure. What do I here?" Five days after this she was seized with a fever. Some one lamented that she was about to die in a foreign land—she had formerly been troubled about it. "Nothing," said she, "is far from God; and I do not fear that he will not know where to find me at the resurrection." She died on the ninth day of her illness, in the fifty-sixth year of her age.

MONIMA,

Wife of Mithridates the Great, was a native of Salonica. Her husband loved her devotedly, but when he was defeated by Lucullus, he caused her and all his other wives to be put to death, lest they should fall into the hands of the enemy. Some years after, Mithridates was killed at his own request, to avoid a similar fate. B.C. 64.

MONK, THE HON. MRS.,

Was the daughter of Lord Molesworth, an Irish nobleman, and wife of George Monk, Esq. By her own unassisted efforts she learned the Spanish, Italian, and Latin languages, and the art of poetry. Her poems were not published till after her death, when they were printed under the title of "Marinda; Poems and Translations on several occasions." These writings are said to show the true spirit of poetry, and much delicacy and correctness of thought and expression. They were all written while occupied with the care of a large family, and without any assistance, excepting that of a good library.

Mrs. Monk was a lady of exemplary character, and greatly beloved by all who knew her. She died at Bath, in 1715.

MONTAGU, ELIZABETH,

Daughter of Matthew Robinson, of Horton, Kent, was a lady of great natural abilities, which were much improved under the tuition of Dr. Conyers Middleton. About 1742, she married Edward Montagu, of Allesthorpe, Yorkshire, son of Charles, fifth son of the first Earl of Sandwich. By him she had one son, who died in his infancy. She devoted herself to literature, and formed a literary club, called the Blue Stocking Club, from a little incident that occurred there, and is thus explained by Madame D'Arblay:

"These parties were originally instituted at Bath, and owed their name to an apology made by Mr. Stillingfleet, in declining to

accept an invitation to a literary meeting at Mrs. Vesey's, from not being, he said, in the habit of displaying a proper equipment for an evening assembly. 'Pho!' cried she, with her well-known, yet always original simplicity, while she looked inquisitively at him and his accoutrements, 'Don't mind dress! come in your blue stockings!' With which words, humorously repeating them as he entered the apartment of the chosen coterie, Mr. Stillingfleet claimed permission to appear, and these words, ever after, were fixed in playful stigma upon Mrs. Vesey's associations.

While to Mrs. Vesey, the Bas Bleu Society owed its origin and its epithet, the meetings that took place at Mrs. Montagu's were soon more popularly known by that denomination, for though they could not be more fashionable, they were far more splendid."

In 1775, the death of Mr. Montagu left Mrs. Montagu a widow with an immense property; and among the earliest acts of her munificence was that of settling one hundred pounds per annum on her less affluent friend Mrs. Carter, with whom she was on terms of affectionate intimacy. Herself and her style of living at this period are described by one of her friends, who was only then beginning her subsequent career of brilliancy and utility. Hannah More, at the age of thirty, thus writes of Mrs. Montagu, who was then about fifty-five years of age:—

"Mrs. Montagu received me with the most encouraging kindness; she is not only the finest genius, but the finest lady I ever saw; she lives in the highest style of magnificence; her apartments and table are in the most splendid taste; but what baubles are these when speaking of a Montagu! Her form (for she has no *body*) is delicate even to fragility; her countenance the most animated in the world; the sprightly vivacity of fifteen with the judgment and experience of a Nestor. But I fear she is hastening to decay very fast; her spirits are so active, that they must soon wear out the little frail receptacle that holds them."

Fortunately, in this, Hannah More did not evince herself a true prophetess, for Mrs. Montagu's life was prolonged for nearly thirty years after the date of this prediction.

In 1781, she built her magnificent house in Portman Square, and also continued her building and planting at her country residence, Sandleford. Here Mrs. Hannah More was a frequent visitor, and has given some spirited sketches of their mode of living, in her correspondence.

Mrs. Montagu published an "Essay on the Writings and Genius of Shakspere," which deserved and acquired great celebrity. She was an intimate friend of Lord Lyttleton, and is said to have assisted him in some of his writings. She lost the use of her sight several years before her decease, but retained her mental faculties to the last. She died August 25th., 1802, in her eighty-second year, and was buried in Westminster Abbey. The body of her infant son, who had been dead nearly sixty years, was, by her own desire, removed out of Yorkshire, and placed in her tomb; a circumstance displaying the maternal tenderness of her heart in a touching manner.

Mrs. Montagu was a woman of great talents, yet notwithstanding her high attainments in literature, benevolence was the most striking feature in her character. She was the rewarder of merit, the friend of her own sex, and the poor always found in her a liberal bene-

factress. For some years before her death, she had been in the habit of giving a yearly entertainment, on May-day, to the chimney-sweeps of London, who mourned her loss with great grief. Her published works are "Essay on the Genius and Writings of Shakspere," 1799; "Four Volumes of Letters," 1809 and 1813; "Dialogues of the Dead, in part," 1760.

MONTAGU, LADY MARY WORTLEY,

Was the oldest daughter of Evelyn, Duke of Kingston, and Lady Mary Fielding, daughter of the Earl of Denbigh. She was born at Thoresby, in Nottinghamshire, about the year 1690. She early gave such evidence of genius, that her father placed her under the same preceptors as her brother, and she acquired a singular proficiency in classical studies. Brought up in great seclusion, she was enabled to cultivate her mind to a degree rarely seen in women of that period. In 1712 she became the wife of Edward Wortley Montagu, and continued to live in retirement until her husband's appointment, on the accession of George the First, to a seat in the treasury, which brought her to London. Introduced at court, her wit and beauty called forth universal admiration, and she became familiarly acquainted with Pope, Addison, and other distinguished writers. In 1716, Mr. Wortley was appointed ambassador to the Porte, and Lady Mary accompanied him. Here began that correspondence which has procured her such wide-spread celebrity, and placed her among the first of female writers in our tongue; and here, too, her bold, unprejudiced mind, led her to that important step which has made her one of the greatest benefactors of mankind.

While dwelling at Belgrade, during the summer months, Lady Mary observed a singular custom prevalent among the Turks—that of engrafting, or as it is now called, inoculating with variolous matter, to produce a mild form of small-pox, and stay the ravages of that loathsome disease. She examined the process with philosophical curiosity, and becoming convinced of its efficacy, did not hesitate to apply it to her own son, a child of three years old.

On her return home she introduced the art into England, by means of the medical attendant of the embassy; but its expediency being questioned among scientific men, an experiment, by order of the government, was made upon five persons under sentence of death, which proved highly successful.

What an arduous and thankless enterprise Lady Mary's was, no one, at the present day, can form an idea. She lived in an age obstinately opposed to all innovations and improvements, and she says herself, "That if she had foreseen the vexation, the persecution, and even the obloquy which it brought upon her, she would never have attempted it." The clamours raised against it were beyond belief. The medical faculty rose up in arms, to a man; the clergy descanted from their pulpits on the impiety of seeking to take events out of the hands of Providence; thus exhibiting more narrowness than the Turks, whose obstinate faith in predestination would have naturally led them to this conclusion. Lady Mary, however, soon gained many supporters among the enlightened classes, headed by the Princess of Wales, afterwards Queen of George the Second; and truth, as it always does, finally prevailed. She gave much of her time to advice and superintendence in the families where inoculation was adopted, constantly carrying her little daughter with

her into the sick room, to prove her security from infection.

The present age, which has benefited so widely by this art and its improvements, can form but a faint estimate of the ravages of that fearful scourge, before the introduction of inoculation, when either a loathsome disease, a painful death, or disfigured features, awaited nearly every being born. This may account, in some measure, for the absence of that active gratitude which services such as hers should have called forth. Had Lady Mary Wortley lived in the days of heathen Greece or Rome, her name would have been enrolled among the deities who have benefited mankind. But in Christian England, her native land, on which she bestowed so dear a blessing, and through it, to all the nations of the earth, what has been her recompense? We read of colossal endowments by the British government, upon great generals; of titles conferred and pensions granted, through several generations, to those who have served their country; of monuments erected by the British people to statesmen, and warriors, and even to weak and vicious princes; but where is the monument to Lady Mary Wortley Montagu? Where is recorded the pension, the dignity, bestowed upon her line, as a sign to future generations that she was a benefactor to the human race, and that her country acknowledged it? In the page of history, and in the annals of medicine, her name must find its place; but there alone is the deed recorded, which beneath every roof in Christendom, from the palace to the pauper's hut, has carried a blessing!

On her return to England, Lady Mary Wortley took up her residence, at the solicitation of Pope, at Twickenham; but their friendship did not continue long after. Pope, it is asserted, made a violent declaration of love to her, which she treating with ridicule, so offended him that he never forgave her. A paper war ensued between them, little creditable to either party. Lady Mary continued to exercise considerable influence in society till 1739, when her health declining, she resolved to pass the remainder of her days in the milder climate of Italy. She was not accompanied by her husband, which has given rise to many surmises; but as he always corresponded with her, and gave repeated proofs of his confidence in her, there is no ground for believing that there was any objectionable reason for her conduct. Lady Mary's correspondence during this period of her life, is marked by the same wit, vivacity, and talents, as that of her earlier years, and is published with her collected writings.

This once brilliant court beauty was now become so indifferent to her personal appearance, that, speaking of her looks, she says, "I know nothing of the matter, as it is now eleven years since I have seen my figure in a glass, and the last reflection I saw there was so disagreeable, that I resolved to spare myself the mortification for the future."

After an absence of twenty-two years, Lady Mary returned to England, but she did not long survive the removal; she died in less than a year after, at the age of seventy-two. Of her two children, both of whom survived her, one was the eccentric and profligate Edward Wortley Montagu, who was a source of continual unhappiness to her through life; the other became the wife of the Marquis of Bute, a distinguished nobleman, and was the mother of a large family.

Lady Montagu's letters were first printed, surreptitiously, in 1763. A more complete edition of her works was published, in five volumes, in 1803; and another, edited by her great-grandson, Lord Wharncliffe, with additional letters and information, in 1837. The letters from Constantinople and France have been often reprinted.

MONTANCLOS, MARIE EMILIE MAYON, MADAME DE,

Was born at Aix, in 1736. Her first husband was Baron de Princeu, and her second, Charlemagne Cuvelier Grandin de Montanclos. Being left a widow a second time, she devoted herself to literature. She wrote comedies in one act, vaudevilles, and operas, and a periodical work called "The Ladies' Magazine." She died in 1812, aged seventy-six.

MONTEGUT, JEANNE DE SEGLA, MADAME DE,

Was born at Toulouse, in 1709. She was married, at sixteen, to M. de Montégut, treasurer-general of the district of Toulouse. This lady obtained three times the prize at the floral games of Toulouse, composed odes, letters, poems, and translated almost all the odes of Horace, in verse. She understood Latin, Italian, and English. Her works were published in Paris, in 1768.

MONTENAY, GEORGETTE DE,

Was still young when her father, her mother, and six servants in their house, died of the plague. She had the good fortune to escape, and Jeanne d'Albret, Queen of Navarre, took her into her service as maid of honour. The reading the emblems of Alciat gave this young lady the idea of composing a hundred emblems on Christian or moral subjects, illustrated by verses of her own, which she dedicated to Jeanne d'Albret, and which were printed in 1574.

MONTI, PERTICARI COSTANZA,

Of Ferrara, is daughter of the great Vincenzo Monti; she has an hereditary claim to genius. The *sons* of great men are proverbially deficient, whether from the impartiality of nature, who will not confine her gifts to one family, or because the great man is too much occupied with the cares of greatness to fulfil the important though minute offices of a parent. Whatever may be the case in general, Monti devoted himself to the education of this his only and beloved child, and he was fully rewarded by the result. Costanza diligently pursued the studies he directed; she became an excellent Greek and Latin scholar, as well as mistress of the modern tongues of Europe. Perfectly versed in general literature, she added skill in music and painting to her accomplishments. It was her fortune to become the wife of that illustrious man whose death Italy still deplores. Her marriage did not abate her ardour for intellectual pursuits; she persevered in her course of study, and wrote poems that met with unanimous applause. She returned in her widowhood to her father's house, where, entirely devoted to study, she lives in seclusion. So much solid information joined to the graces of a poetical imagination, render the name of Constanza Monti worthy to accompany that of her immortal father in the annals of literature.

MONTMORENCY, CHARLOTTE MARGARET,

The wife of Condé, was famous for her beauty, which captivated Henry the Fourth of France. To escape the importunities of this powerful lover, her husband carried her off, on their wedding night, to Brussels, where she remained till Henry's assassination, in 1610. She died in 1650, aged fifty-seven. Her son was the great Condé.

MONTPENSIER, ANNE MARIE LOUISE D'ORLEANS, DUCHESS DE,

Daughter of Gaston, Duke d'Orleans, brother of Louis the Thirteenth, was born 1627. She inherited boldness, intrigue, and impetuosity from her father; and during the civil wars of the Fronde, she not only embraced the party of the Duke de Condé, but she made her adherents fire the cannon of the Bastile on the troops of Louis the Fourteenth. This rash step against the authority of her king and cousin, ruined her hopes, and after in vain aspiring to the hand of a sovereign prince, she, in 1669, married the Count de Lauzun, a man much younger than herself. The king, though he had permitted the union, threw obstacles in the way of the lovers, and Lauzun was kept in prison for ten years; but after the cession of Dombes and Eu, of which the Duchess de Montpensier was the sovereign, she was allowed to see her husband. But she was violent and jealous, and Lauzun was ungrateful and faithless; and she at last forbade him to appear in her presence, and retired to a convent. She wrote two romances, and some devotional books. There is a collection of letters to Madame de Motteville, written by Mademoiselle Montpensier, and her most important work, the "Memoirs," a farrago of curious anecdotes, valuable from the sincerity, good faith, and vivacity with which they are written. These "Memoirs" have been and will be sought for among the literary curiosities of the seventeenth century, though they contain much that is trifling, or rather, mere gossip. She was known by the name of Mademoiselle.

MONTPENSIER, JACQUELIN LONGVIC, DUCHESS DE,

Was the youngest daughter of John de Longvic, lord of Guny, and was married, in 1538, to Louis de Bourbon, the second of the name, Duke de Montpensier. She was a lady of great merit, and a favourite of Catharine de Medicis; and had she lived, she might have, by her counsels, prevented many of the cruel deeds of this princess; but she died in 1561. She openly avowed, in her last illness, what her husband had long suspected, that she was a Protestant; and two of her daughters professed the same faith.

Thuanus praises this lady for her talents, prudence, and masculine understanding. She was intelligent and skilful in the affairs of government, and always solicitous for the public tranquillity. It was to her that the Archbishop of Vienna addressed himself, when, foreseeing the ruin of the princes of the blood, during the reign of Francis the Second, he told her that if she kept not her promise of opposing the house of Guise, all was lost. It was by her influence with Catharine de Medicis, that Michael de l'Hôpital was made Chancellor of France. "Had this been the only meritorious action of her life," says Bayle, "it ought to have consecrated her memory. No other person could have afforded, in so dangerous a conjuncture,

an equal support to the monarchy." The duchess also contributed to the preservation of the life of the Prince de Condé.

MORATA, OLYMPIA FULVIA,

Was born at Ferrara, in 1526. Her father, preceptor to the young Princes of Ferrara, sons of Alphonsus the First, observing her genius, took great pains in cultivating it. Olympia was called to court for the purpose of studying belles-lettres with the Princess of Ferrara, where she astonished the Italians by declaiming in Latin and Greek, explaining the paradoxes of Cicero, and answering any question that was put to her. Her father's death, and the ill health of her mother, withdrew her from court, and she devoted herself to household affairs, and the education of her three sisters and a brother. A young German, named Andrew Grunthler, who had studied medicine, and taken his doctor's degree at Ferrara, married her, and took her, with her little brother, to Germany.

They went to Schweinfurt, in Franconia, which was soon after besieged and burnt, and they barely escaped with their lives. The hardships they suffered in consequence, caused Morata's death in the course of a few months. She died in 1555, in the Protestant faith, which she had embraced on her coming to Germany. Several of her works were burnt at Schweinfurt, but the remainder were collected and published at Basil, 1558, by Cœluis Secundus Curio. They consist of orations, dialogues, letters, and translations.

MORELLA, JULIANA,

A NATIVE of Barcelona, was born in 1595. Her father being obliged to leave Spain for a homicide, fled to Lyons, where he taught his daughter so well, that at the age of twelve, she publicly maintained theses in philosophy. In her tenth year, she is said to have held a public disputation in the Jesuit's College at Lyons. She was profoundly skilled in philosophy, divinity, music, jurisprudence, and philology. She entered into the convent of St. Praxedia, at Avignon.

MORE, HANNAH,

DISTINGUISHED for her talents, and the noble manner in which she exerted them, was the fourth daughter of Mr. Jacob More; she was born February 2nd., 1745, at Stapleton, Gloucestershire. Mr. More was a schoolmaster, and gave his daughters the rudiments of a classical education; but he was a narrow-minded man, and so fearful they would become learned women, that he tried by precepts to counteract the effect of his lessons. The elder daughters opened, at Bristol, a boarding-school for girls, which was for a long time very flourishing, and at this school Hannah obtained the best advantages of education she ever enjoyed. How small these were compared with the opportunities of young men! And yet what man of her nation and time was so influential for good, or has left such a rich legacy of moral lessons for the improvement of the world as Hannah More has done? Her influence has been wonderful in the new world, as well as in her own country.

In 1761, Hannah More wrote a pastoral drama, "The Search after Happiness." She was then sixteen; and though this produc-

tion was not published till many years afterwards, yet she may be said to have then commenced her literary career, which till 1824, when her last work, "Spirit of Prayer," was issued, was steadily pursued for sixty-three years. The next important event of her life is thus related by Mrs. Elwood:—

"When about twenty-two years of age, she received and accepted an offer of marriage from Mr. Turner, a gentleman of large fortune, but considerably her senior. Their acquaintance had commenced in consequence of some young relatives of Mr. Turner's being at the Misses More's school, who generally spent their holidays at their cousin's beautiful residence at Belmont, near Bristol, whither they were permitted to invite some of their young friends; and Hannah and Patty More, being near their own age, were generally among those invited. The affair was so far advanced that the wedding-day was actually fixed, and Hannah, having given up her share in her sisters' establishment, had gone to considerable expense in making her preparations,—when Mr. Turner, who appears to have been of eccentric temper, was induced to postpone the completion of his engagement; and as this was done more than once, her friends at length interfered, and prevailed on her to relinquish the marriage altogether, though this was against the wishes of the capricious gentleman.

To make some amends for his thus trifling with her affections, Mr. Turner insisted upon being allowed to settle an annuity upon her, which she at first rejected, but subsequently, through the medium of her friend, Dr. Stonehouse, who consented to be the agent and trustee, she was at length prevailed on to allow a sum to be settled upon her, which should enable her hereafter to devote herself to the pursuits of literature.

She had soon after another opportunity of marrying, which was declined, and from this time she seems to have formed the resolution, to which she ever afterwards adhered, of remaining single."

In 1774, she became acquainted with the great tragedian, David Garrick; he and his wife soon formed a warm attachment for the young authoress, invited her to their house in London, and introduced her to the literary and fashionable world. She was there presented to Sir Joshua Reynolds, Edmund Burke, and Dr. Johnson; how highly she prized the privilege of such acquaintances may be gathered from her letters. She constantly wrote to her sisters at Bristol, describing in a style of easy elegance whatever interested her in London.

Her first acquaintance with that much-abused class, the publishers, is thus narrated by Mrs. Elwood:—

"Hannah More again visited London, in 1775, and in the course of this year the eulogiums and attentions she had received induced her, as she observed to her sisters, to try her real value, by writing a small poem and offering it to Cadell. The legendary tale of 'Sir Eldred of the Bower' was, accordingly, composed in a fortnight's time, to which she added 'The Bleeding Rock,' which had been written some years previously. Cadell offered her a handsome sum for these poems, telling her if he could discover what Goldsmith received for the 'Deserted Village,' he would make up the deficiency, whatever it might be.

Thus commenced Hannah More's acquaintance with Mr. Cadell, who was, by a singular coincidence, a native of the same village

with herself; and her connexion with his establishment was carried on for forty years."

In 1782, Hannah More's "Sacred Dramas" were published, with a poem, entitled "Sensibility."

"All her works," says Chambers, in his "Cyclopædia of English Literature," "were successful, and Johnson said he thought her the best of female versifiers. The poetry of Hannah More is now forgotten, but 'Percy' is a good play, and it is clear that the authoress might have excelled as a dramatic writer, had she devoted herself to that difficult species of composition. In 1786, she published another volume of verse, 'Florio, a Tale for Fine Gentlemen and Fine Ladies,' and 'The Bas Bleu, or Conversation.' The latter, which Johnson complimented as a great performance, was an elaborate eulogy on the *Bas Bleu Club*, a literary assembly that met at Mrs. Montagu's."

Hannah More's first prose publication was "Thoughts on the Importance of the Manners of the Great to General Society," produced in 1788. This was followed, in 1791, by an "Estimate of the Religion of the Fashionable World." As a means of counteracting the political tracts and exertions of the Jacobins and levellers, Hannah More, in 1794, wrote a number of tales, published monthly, under the title of "The Cheap Repository," which attained to a sale of about a million each number. Some of the little stories (as the "Shepherd of Salisbury Plain,") are well told, and contain striking moral and religious lessons. With the same object, our authoress published a volume called "Village Politics." Her other principal works are—"Strictures on the Modern System of Female Education," 1799; "Hints towards Forming the Character of a Young Princess," 1805; "Cœlebs in Search of a Wife, comprehending Observations on Domestic Habits and Manners, Religion and Morals," two volumes, 1809; "Practical Piety, or the Influence of the Religion of the Heart on the Conduct of Life," two volumes, 1811; "Christian Morals," two volumes, 1812; "Essay on the Character and Writings of St. Paul," two volumes, 1815; and "Moral Sketches of Prevailing Opinions and Manners, Foreign and Domestic, with Reflections on Prayer, 1819. The collection of her works is comprised in eleven volumes octavo. The work entitled "Hints towards Forming the Character of a Young Princess," was written with a view to the education of the Princess Charlotte, on which subject the advice and assistance of Hannah More had been requested by Queen Charlotte. Of "Cœlebs," we are told that ten editions were sold in one year—a remarkable proof of the popularity of the work. The tale is admirably written, with a fine vein of delicate irony and sarcasm, and some of the characters are well depicted, but, from the nature of the story, it presents few incidents or embellishments to attract ordinary novel-readers. It has not inaptly been styled "a dramatic sermon." Of the other publications of the authoress, we may say, with one of her critics, "it would be idle in us to dwell on works so well known as the "Thoughts on the Manners of the Great," the "Essay on the Religion of the Fashionable World," and so on, which finally established Miss More's name as a great moral writer, possessing a masterly command over the resources of our language, and devoting a keen wit and lively fancy to the best and noblest of purposes. In her latter days there was perhaps a tincture of unnecessary gloom or severity in

her religious views; yet, when we recollect her unfeigned sincerity and practical benevolence—her exertions to instruct the poor miners and cottagers—and the untiring zeal with which she laboured, even amidst severe bodily infirmities, to inculcate sound principles and intellectual cultivation, from the palace to the cottage, it is impossible not to rank her among the best benefactors of mankind.

The great success of the different works of our authoress enabled her to live in ease, and to dispense charities around her. Her sisters also secured a competency, and they all lived together at Barley Grove, a property of some extent, which they purchased and improved. "From the day that the school was given up, the whole sisterhood appears to have flowed on in one uniform current of peace and contentment, diversified only by new appearances of Hannah as an authoress, and the ups and downs which she and the others met with in the prosecution of a most brave and humane experiment—namely, their zealous effort to extend the blessings of education and religion among the inhabitants of certain villages situated in a wild country some eight or ten miles from their abode, who, from a concurrence of unhappy local and temporary circumstances, had been left in a state of ignorance hardly conceivable at the present day." These exertions were ultimately so successful, that the sisterhood had the gratification of witnessing a yearly festival celebrated on the hills of Cheddar, where above a thousand children, with the members of female clubs of industry, (also established by them,) after attending church service, were regaled at the expense of their benefactors.

Hannah More died on the 7th. of September, 1833, aged eighty-eight. She had made about £30,000 by her writings, and she left, by her will, legacies to charitable and religious institutions amounting to £10,000.

In 1834, "Memoirs of the Life and Correspondence of Mrs. Hannah More," by William Roberts, Esq., were published in four volumes. In these we have a full account by Hannah herself of her London life, and many interesting anecdotes.

MORGAN, SYDNEY LADY,

Whose maiden name was Sydney Owenson, was born in Dublin, about 1783. Her father, Mr. Robert Owenson, was a respectable actor at the Theatre Royal, Dublin, and gave his daughter the best advantages of education he could command. He was a man of decided talents, a favourite in the society of the city, and author of some popular Irish songs. His daughter, Sydney, inherited his predilection for national music and song. Very early in life, when she was a mere child, she published a small volume of poetical effusions; and soon after, "The Lay of the Irish Harp," and a selection of twelve Irish melodies, set to music. One of these is the well-known song of "Kate Kearney;" probably this popular lyric will outlive all the other writings of this authoress. Her next work was a novel, "St. Clair, or the Heiress of Desmond," published when she was about sixteen. It was soon followed by "The Novice of St. Dominick;" and then her most successful work, "The Wild Irish Girl," which appeared in the winter of 1801.

The book had a prodigious sale. Within the first two years, seven editions were published in Great Britain, besides two or three in America. It gained for Miss Owenson a celebrity which very

few writers, of either sex, have won at so early an age. It gained her the love and blessings of the Irish people, of course; and a far more difficult achievement, it won for her a high reputation out of her own country.

What are the peculiar merits of the work which won this popularity? As a novel, it certainly cannot be rated very high. The plot shows little inventive talent, and is, moreover, liable to some objection on the score of moral tendency. Nor is the merit of the work in its style, which is both high-flown and puerile. The exaggerated sentiment, so often poured out by the fervid, but uncultivated writer, appears more nonsensical from the pompous phraseology in which it is frequently expressed.

Such is the prevailing style of the book, though occasionally, when giving utterance to some strong deep feeling, which usually finds its appropriate language, the author is truly eloquent. How could a novel so written, gain such popularity? Because it had a high aim, a holy purpose. It owed its success entirely to the simple earnestness with which Miss Owenson defended her country. It is all Irish. She seemed to have no thought of self, nothing but patriotism was in her soul, and this feeling redeemed the faults of inflated style, French sentimentalism, false reasoning, and all the extravagances of her youthful fancy. Ireland was her inspiration and her theme. Its history, language, antiquities, traditions, and wrongs, these she had studied as a zealot does his creed, and with a fervour only inferior in sacredness to that of religion, she poured her whole heart and mind forth in the cause of her own native land.

After such remarkable success, it was a matter of course that Miss Owenson should continue her literary career. "Patriotic Sketches," "Ida," and "The Missionary," followed each other in quick succession. Her next work was "O'Donnell;" then "Florence Macarthy, an Irish Tale," was published in 1818. Previously to this Miss Owenson became Lady Morgan, by marrying Sir Charles Morgan, M.D., a gentleman of considerable talents, as his own work, "Sketches of the Philosophy of Life and Morals," shows. The marriage seemed to give new energy and a wider scope to the genius of Lady Morgan; the tastes of the husband and wife were, evidently, in sympathy. They went abroad, and "France" and "Italy," two clever specimens of Lady Morgan's powers of observation and description, were the result. These works are lively and entertaining. Lord Byron has borne testimony to the fidelity and excellence of "Italy:" if the authoress had been less solicitous of making a sensation, her book would have been more perfect, yet now it is among the best of its kind.

"The O'Briens and the O'Flahertys," a novel intended to portray national manners, appeared in 1827; "The Book of the Boudoir" in 1829. Among her other works are, "The Princess," a story founded on the Revolution in Belgium, "Dramatic Scenes from Real Life," "The Life and Times of Salvator Rosa," and "Woman and her Master," published in London, 1840. Two volumes of this work were then issued: the authoress, suffering under that painful affliction, a weakness of the eyes, which terminated in loss of sight, was unable to complete her plan, and it has never been finished. It is a philosophical history of woman down to the fall of the Roman Empire,—a work on which Lady Morgan evidently laboured with

great zeal. It should be carefully read by all who wish to gain a compendious knowledge of woman's history, and a graphic sketch of her influence in the early ages. Many new and valuable truths are promulgated; and though some of the opinions are unsound, because unscriptural, yet the earnest wish to benefit her sex, and improve society, has gifted the writer with great power in setting forth much that is true, and of the utmost importance.

It appears to us that the greatest blemish in the works of this indefatigable writer, is the under-current, more or less strong, running through many of them, bearing the philosophical opinions, or sayings rather, of the French sentimental school of infidels. We do not think Lady Morgan an unbeliever; but she gives occasion for censure by expressions, occasionally, that favour free-thinkers. If she had but served God, in her writings, with the same enthusiastic zeal she served her country, what a glorious woman she would have been!

Before she quite relinquished her literary labours, Lady Morgan, in conjunction with her husband, produced two volumes of sketches, which appeared under the title of "A Book without a Name." Lady Morgan has made large sacrifices for liberal principles, which she has at all times boldly avowed, and the pension of three hundred pounds a year from the Civil List, conferred on her by Lord Grey during his ministry, was well deserved for this and her services to the world of letters.

MORLEY, COUNTESS OF,

Is author of several novels, which have attained considerable popularity both in England and America. Among these, the best, perhaps, are "Dacre," "The Divorced," and "Family Records;" the first is considered very good.

MOSCHENI, COSTANZA,

Of Lucca. This lady is endowed with great activity of mind. She has written much, and published a translated poem, and an original one in octave rhyme, which are highly praised.

MOSEBY, MARY WEBSTER,

Wife of John G. Moseby, Esq., of Richmond, Virginia, was gifted with poetic genius of no ordinary power. Her only published work was of undoubted merit, "Pocahontas, a Legend; with Historical and Traditional Notes;" issued in 1840. She also wrote for periodicals, and was highly esteemed for her virtues and literary accomplishments. Deeply versed in the holy Scriptures, and giving much time to Biblical researches, she was always at home on religious topics; and fervent piety was the loveliest attribute of her genius. Her father was Mr. Robert Pleasants, and she was connected by blood with the Randolph family. Mrs. Moseby died in Richmond city in 1844, aged fifty-two.

MOTHER ANNA, or ANN OF SAXONY,

Was the daughter of Christian the Third, King of Denmark. She was born in the year 1531, and as the only daughter of her mother, Dorothea, became the idol of her heart. But the queen, convinced that the best interest of her child must be promoted by

a course of education, which was calculated to make her not only fit to be called a princess, but also a housewife and a Christian, confided her religious training to the worthy chaplain, and caused her to be instructed in all domestic duties, even such as are now called menial in some circles of society.

In 1548 she married the Elector August of Saxony, and became the mother of fifteen children, eleven of whom she buried before they had attained a mature age. Soon after her marriage, she devoted herself with all her energy to the mental and moral improvement of her subjects. On all occasions she set them an example of Christian faith, resignation, and patience, often sacrificing her own pleasures and comforts to the welfare and happiness of the people; and so fully were they aware of it, that they called her only *the mother of the country*.

But while she, unitedly with her husband, endeavoured to raise the standard of education, by multiplying schools, and that of morals, by increasing the number of the churches, she neglected not the principal condition of the people. Waste lands were cultivated by her directions, and on one occasion she headed the pioneers, with a spade in her hand, in order to encourage them in a task which was new, and apparently unpromising to them.

She devoted much of her time to the study of chemistry, natural philosophy, and botany; and endeavoured, on all occasions, to make her knowledge contribute to the happiness of her people, and the improvement of their lands. She aided her husband in welcoming and supporting the Dutch exiled cloth and cotton weavers, who had been driven from their homes by religious persecution; and they, in their turn, contributed to perfect their own manufacturers.

She accompanied her husband upon his travels, and then they were always provided with the best seed for raising fruit, which they distributed among the people. She induced her husband to pass a law, that every new-married couple must plant and graft two fruit trees during the first year of their marriage. Everywhere she established schools, apothecaries, and botanical gardens. She was also an exemplary housewife, who did not consider it beneath her to attend to the smallest matters in housekeeping.

She fell a victim to her benevolence and Christian duties, during the prevalence of the plague, and died on the 1st. of October, 1585. The lower classes of Saxony still speak of her only by the name of *Mother Anna*.

MOTTE, REBECCA,

Daughter of Robert Brewton, an English gentleman, who had emigrated to South Carolina, was born in 1738, in Charleston. When about twenty, she married Mr. Jacob Motte, who died soon after the commencement of the revolutionary war. Captain Mc' Pherson, of the British army, who was in command of the garrison at Fort Motte, had taken possession of the large new house of Mrs. Motte, and fortified it, so that it was almost impregnable. Mrs. Motte herself had been obliged to remove to an old farm-house in the vicinity. In order to dislodge the garrison before succours should arrive, Generals Marion and Lee, who were commanding the American forces there, could devise no means but burning the mansion. This they were very reluctant to do, but Mrs. Motte willingly assented to the proposal, and presented, herself,

a bow and its apparatus, which had been imported from India, and was prepared to carry combustible matter.

Mrs. Ellet, in her "Women of the American Revolution," gives a good account of this heroine; the following extract refers to another portion of her history, and is important, as illustrating her high sense of honour, her energy, and patient, self-denying perseverance. Her husband, in consequence of the difficulties and distresses growing out of the American war for independence, became embarrassed in his business; and after his death, and termination of the war, it was found impossible to satisfy these claims:—

"The widow, however, considered the honour of her deceased husband involved in the responsibilities he had assumed. She determined to devote the remainder of her life to the honourable task of paying the debts. Her friends and connexions, whose acquaintance with her affairs gave weight to their judgment, warned her of the apparent hopelessness of such an effort. But, steadfast in the principles that governed all her conduct, she persevered. Living in an humble dwelling, and relinquishing many of her habitual comforts, she devoted herself with such zeal, untiring industry, and indomitable resolution, to the attainment of her object, that her success triumphed over every difficulty, and exceeded the expectations of all who had discouraged her. She not only paid her husband's debts to the full, but secured for her children and descendants a handsome and unencumbered estate. Such an example of perseverance under adverse circumstances, for the accomplishment of a high and noble purpose, exhibits in yet brighter colours the heroism that shone in her country's days of peril!"

Mrs. Motte died in 1815, at her plantation on the Santee.

MOTT, LUCRETIA,

Widely known for her philanthropy, and distinguished as a preacher among her own sect of "Friends," or "Quakers," is a native of the Island of Nantucket, Massachusetts. Her parents were Thomas and Anna Coffin; the latter, born Folger, was related to Dr. Franklin. Lucretia was in childhood instructed to make herself useful to her mother, who, in the absence of her husband, had the charge of his mercantile affairs. In 1804, when she was about eleven years old, her parents removed to Boston, where she had the advantage of attending one of the public schools. At the age of thirteen, she was sent to a "Friends' boarding-school," in the State of New York, where she remained three years, during the last year being employed as an assistant teacher; which shows how great her proficiency and faithfulness must have been. Her parents had, meantime, removed to Philadelphia; there she joined them, and at the age of eighteen was married to James Mott, who also belonged to the "Society of Friends," and subsequently entered into mercantile partnership with her father. Thus early was Mrs. Mott settled in life; and it is but justice to her to state, that she has been attentive to discharge well the womanly duties devolved on her—has been the mother of six children, five of whom are living, and do credit to their mother's former care. She has also, in the chances and changes of an American merchant's life, been called to help her husband in the support of their family; and she did it, as a good wife does, willingly, with her whole heart. But these duties did not engross all her time; her active mind, directed

and developed by the peculiar teachings of her sect, took a wider range than has yet been usual with her sex.

MOTTEVILLE, FRANCES BERTRAND DE,

Was born in Normandy, in 1615. Her wit and agreeable manners recommended her to Anne of Austria, Regent of France, who kept her constantly near her. The jealousy of Cardinal Richelieu, however, caused her disgrace, and she retired, with her mother, to Normandy, where she married Nicolas Langlois, Lord de Motteville, an old man, who died two years after. On the death of Richelieu, Anne of Austria recalled her to court. Here she employed herself in writing memoirs of Anne of Austria, giving an apparently correct account of the minority of Louis the Fourteenth, and the interior of a court. She died at Paris, in 1689, aged seventy-five.

MOWATT, ANNA CORA,

Was born in France. Her father, Mr. Ogden, was a wealthy and highly respected citizen of New York. On her mother's side, she is descended from Francis Lewis, one of the signers of the Declaration of Independence. Mr. Ogden having involved his fortune in the well-known Miranda expedition, embarked in mercantile business, which obliged him to remove to Bordeaux, where he resided several years. He was the father of seventeen children, of whom Mrs. Mowatt was the tenth. These young people possessed histrionic talent in a remarkable degree, which developed itself during this residence in France. The fine old chateau in which they resided, a short distance from the town, possessed, as many of those old French houses do, a little theatre, and it was here that they early began to exercise their talents.

When Anna was about six years old, Mr. Ogden returned to his native land. The children, however, continued to pursue their theatrical amusements, and the little Anna became remarkable for her skill in reading aloud. At thirteen, she was an insatiable reader. Among other works, she studied a great number of French plays, altering several of Voltaire's for private theatricals, in which she took a part. When scarcely more than fourteen, she attracted the attention of Mr. Mowatt, a wealthy lawyer of New York, a visitor in her father's family, who soon after proposed for her. The proposal was accepted by all parties, her father stipulating that the marriage should be deferred till Anna had attained her seventeenth year.

Meanwhile, the youthful *fiancée* continued her studies, attending school as formerly. Domestic clouds, however, soon began to darken, as is proverbially the case, around this "course of true love." There was some danger of the match being broken off, and to prevent any further difficulty, an elopement was decided upon. This was effected during the bustle and confusion attending the preparations for a play, which the young people were to act, in honour of their father's birth-day. The youthful bride was soon pardoned and received by her affectionate parents; her husband's residence, a fine estate about four miles from New York, allowing her still, from its near neighbourhood, to form a part of the family circle. Here, surrounded by wealth and every indulgence, Mrs. Mowatt continued her studies with untiring ardour, devoting herself

principally to the study of French, Spanish, and music, and never turned aside from these important occupations by the calls made upon her by society, which her social accomplishments rendered her so well fitted to adorn. During the first two years of her married life she published her first works, two volumes of poems, which, however, do not possess more merit than belongs to the ordinary run of juvenile productions. She occasionally exercised her skill in writing and arranging little dramatic pieces for private performance, which amusements lent their aid in embellishing this brilliant period of her life.

Mrs. Mowatt's health now began to decline—great fears were entertained of consumption—and a voyage to Europe was decided upon. Mr. Mowatt's professional engagements prevented his leaving New York, she accompanied some members of her family abroad. She remained in Bremen three months, when, being joined by her husband, they repaired to Paris. Here, where they had every opportunity of mingling in the most influential society of that gay and intelligent capital, she found time for study. She devoted herself to the acquirement of the Italian language, and wrote a play, in five acts, called "Gulzare, or the Persian Slave," which was afterwards published, though originally written for a private circle. After an absence of a year and a half, they returned to the United States; soon after which, clouds began to darken over their once prosperous career. In consequence of Mr. Mowatt's residence abroad, and partly from an affection of the eyes, he gave up his profession of the law, and embarked to a considerable extent in commercial speculations. Unfortunately, very soon after, one of those commercial crisis occurred that convulse the whole mercantile world, and ruin, which it was impossible to avert, was impending over them. The weakness of his eyes prevented Mr. Mowatt from returning to his profession, and they were without resource.

Some time before these domestic events occurred, dramatic readings had met with great success in various cities of the Union. Mrs. Mowatt had heard these readings, and when their misfortunes fell upon them, the idea of turning her own talents to account in the same manner occurred to her. She had many difficulties to contend with in taking such a step. The injustice of society, which degrades woman in the social scale, if by her own honourable exertions she endeavours to labour for money, would operate against her, and of course influence her friends to oppose a project which must bring her before the public almost in the character of a dramatic performer. The consent of her husband being obtained however, she quietly made all the arrangements for her first attempt, which was to take place in Boston, delaying to inform her father of the step she contemplated, till her departure for that city. She had, however, the happiness to receive his full approval before her first appearance. Her success in Boston far exceeded her expectations; and in Providence and New York, where she continued her readings, it was confirmed. Mrs. Mowatt suffered much from the disapprobation expressed by her friends at her having undertaken this public career, which was deemed by them a degradation —a forfeiture of caste. Her health gave way, and for two years she was a confirmed invalid.

About this time, Mr. Mowatt became principal partner in a publishing concern, and the whole force of Mrs. Mowatt's mind

was turned to aid him. Under the name of Helen Berkley, she wrote a series of articles which became very popular, and were translated into German, and republished in London. The success of these productions induced Mrs. Mowatt to write in her own name; and "she was accused by a wise critic of copying the witty Helen Berkley!" Her desultory writings were numerous and various. Unfortunately, the publishing business in which Mr. Mowatt was engaged proved unsuccessful, and new trials came upon them.

Being told that nothing would be so productive as dramatic writings, Mrs. Mowatt, in 1845, wrote her first comedy, called "Fashion," which was brought out with much splendour at the Park Theatre, New York. Its success was brilliant; and in Philadelphia it was performed with equal eclât. In less than two months after, she accepted the offer of an engagement from the manager of the Park Theatre, and made her debût in New York in the Lady of Lyons. Her success was complete, and her vocation was decided upon.

After a series of profitable engagements in the principal cities of the Union, Mr. and Mrs. Mowatt embarked for this country; and in December, 1847, she made her first appearance before a foreign audience in Manchester. Her success was such, that a London engagement at the Princess's Theatre followed, where she performed for several weeks. A brilliant engagement in Dublin was soon after completed; since which time, her professional career continued to be successful in England, till interrupted by the loss of her husband, who died in London, in February, 1851. Mrs. Mowatt is slight and graceful in form, with a lovely countenance possessing all the principal requisites of beauty. In character she is "brave-hearted in adversity, benevolent, unselfish, and devoted."

MULOCH, DIANA MARIA,

Is known as the author of several works, published anonymously, which, if they have not the elements of extensive popularity, possess great attractions to readers of cultivated mind and intellect. This lady was born at Stoke-upon-Trent, Staffordshire, in 1826, and at the age of twenty-three published her first novel, "The Ogilvies," a charming tale, in spite of its occasional colloquial simplicity, and tendency to give too great a prominence to the expression of feelings and emotions; it is rich in both pathos and humour, and shews in the writer an earnestness of purpose, and power and depth of thought quite remarkable in the first work of a young writer. "Olive," another novel, which appeared in 1850, gives evidence of intellectual growth; this was followed, in 1851, by the "Head of the Family, a story of middle class Scottish life." Next came a very graceful and imaginative fairy tale, called "Alice Learmont," and after that "Agatha's Husband;" again a novel. "Avillion, and other Tales," in three volumes, and several books for young people, including "Rhoda's Lessons," "Cola Monti," "A Hero," "The Little Lychetts," and "Bread upon the Waters," are also the produce of Miss Muloch's pen; besides fugitive tales and poems contributed to periodicals.

MURATORI, TERESA,

Was born at Bologna, in 1662. She early evinced a taste for the fine arts, particularly music and drawing. She was the daughter

of a physician, and successively the scholar of Emilio Taruffi, Lorenzo Pasinelli, and Giovanni Guiseppe dal Sole. She composed many works for the churches of Bologna, the most admirable of which are, "A Dead Child restored to Life," "The Disbelief of St. Thomas," and "The Annunciation." She died in 1708.

MYRTIS,

A Greek woman, distinguished for her poetical talents. She lived about B.C. 500, and instructed the celebrated Corinna in the art of versification. Pindar also is said to have been one of her pupils.

NAOMI,

And her husband Elimelech, went to the land of Moab, because of a famine in Canaan. After about ten years, her husband and two sons died, leaving no children. Naomi then returned with Ruth, one of her daughters-in-law, to her own country, poor and humble. Yet it speaks well for the character and consistency of Naomi, that she so thoroughly won the love and respect of her daughters-in-law. And not only this, but she must have convinced them, by the sanctity of her daily life, that the Lord whom she worshipped was the true God. Her name, Naomi, signifies *beauty*; and we feel, when reading her story, that, in its highest sense, she deserves to be thus characterized.

After Ruth married Boaz, which event was brought about, humanely speaking, by Naomi's wise counsel, she appears to have lived with them; and she took their first-born son as her own, "laid him in her bosom, and became nurse to him." This child was Obed, the grandfather of David. Well might the race be advanced which had such a nurse and instructress. These events occurred about 1312, B.C.

NEAL, ALICE BRADLEY,

Was born in Hudson, New York, and was educated chiefly at a seminary for young ladies, in New Hampshire. In 1846, she was married to Mr. Joseph C. Neal, of Philadelphia, at that time editor of "Neal's Saturday Gazette," a man highly esteemed for his intellectual abilities, and warmly beloved for his personal qualities. Being left a widow a few months after her marriage, Mrs. Neal, although very young, was entrusted with the editorship of her husband's paper, which she has since conducted, in connection with Mr. Peterson, with remarkable ability, "The Saturday Gazette" continuing one of the most popular weekly papers of the city. She is principally known, as yet, as a contributor of tales and poems to the different periodicals of the day. In 1850, some of her writings were collected into one volume, under the title of "The Gossips of Rivertown; with Sketches in Prose and Verse." Mrs. Neal seems to have been endowed by nature with peculiar abilities for the sphere in which she has, by Providence, been placed. She began to write when quite a child; and in all her works she shows great facility in the use of her pen, a keen appreciation of the beautiful, and an almost intuitive penetration into the half-concealed springs that actuate the intercourse of society. Yet it is as a poetess, rather than a prose writer, that she will be chiefly admired, if we may

judge of the ripened fruit by the fair blossoms of the early spring. The easy and harmonious flow of her verses, and the tenderness and feeling expressed in them, will make them always read and admired. In that most important literary department, writing books which children love to read and gain wisdom from reading, Mrs. Neal excels; her two charming little books, "Helen Morton's Trial" and "Pictures from the Bible," are deservedly popular.

NEALE, ELIZABETH,

An artist mentioned only in De Bie's Golden Cabinet, published in 1662. He speaks of her as painting so well as almost to rival the famous Zeghers; but he does not mention any of her works, nor whether she painted in oil or water-colours.

NECKER, SUZANNE,

Was descended, on the maternal side, from an ancient family in Provence, who had taken refuge in Switzerland on the revocation of the Edict of Nantes. She was born at Grassy, her father, M. Curchod, being the evangelical minister in that little village. He was a very learned man, and trained his daughter with great care, even giving her the severe and classical education usually bestowed only on men. The young Suzanne Curchod was renowned throughout the whole province for her wit, beauty, and intellectual attainments.

Gibbon, the future historian, but then an unknown youth studying in Lausanne, met Mademoiselle Curchod, fell in love with her, and succeeded in rendering his attachment acceptable to both the object of his affections and her parents. When he returned, however, to England, his father indignantly refused to hear of the proposed marriage between him and the Swiss minister's portionless daughter. Gibbon yielded to parental authority, and philosophically forgot his learned mistress. After her father's death, which left her wholly unprovided for, Suzanne Curchod retired with her mother to Geneva. She there earned a precarious subsistence by teaching persons of her own sex. When her mother died, a lady named Madame de Vermenoux induced Mademoiselle Curchod to come to Paris, in order to teach Latin to her son. It was in this lady's house that she met Necker. He was then in the employment of Thélusson, the banker, and occasionally visited Madame de Vermenoux. Struck with the noble character and grave beauty of the young governess, Necker cultivated her acquaintance, and ultimately made her his wife. Mutual poverty had delayed their marriage for several years; but it was not long ere Necker rose from his obscurity. Madame Necker had an ardent love of honourable distinction, which she imparted to her husband, and which greatly served to quicken his efforts; his high talents in financial matters were at length recognised; he became a wealthy and respected man. Shortly after her marriage, Madame Necker expressed the desire of devoting herself to literature. Her husband, however delicately hinted to her that he should regret seeing her adopt such a course. This sufficed to induce her to relinquish her intention: she loved him so entirely, that, without effort or repining, she could make his least wish her law.

As Necker rose in the world, Madame Necker's influence increased;

but it never was an individual power, like that of Madame Du Deffand, or of the Maréchale de Luxembourg. Over her husband, she always possessed great influence. Her virtues and noble character inspired him with a feeling akin to veneration. He was not wholly guided by her counsels, but he respected her opinions as those of a high-minded being, whom all the surrounding folly and corruption could not draw down from her sphere of holy purity. If Madame Necker was loved and esteemed by her husband, she may be said to have almost idolized him; and her passionate attachment probably increased the feelings of vanity and self-importance of which Necker has often been accused. This exclusive devotedness caused some wonder amongst the friends of the minister and his wife; for seldom had these sceptical philosophers witnessed a conjugal union so strict and uncompromising, and yet so touching in its very severity.

When Necker became, in 1776, Director-General of the Finances, his wife resolved that the influence her husband's official position gave her should not be employed in procuring unmerited favours for flatterers or parasites. She placed before herself the far more noble object of alleviating misfortune, and pointing out to her reforming husband some of the innumerable abuses which then existed in every department of the state. One of her first attempts was to overthrow the lottery. She pressed the point on Necker's attention; but, though he shared her convictions, he had not the power of destroying this great evil: he did, however, all he could to moderate its excesses. The prisons and hospitals of Paris greatly occupied the attention of Madame Necker during the five years of her husband's power. Her devotedness to the cause of humanity was admirable, and shone with double lustre amidst the heartless selfishness of the surrounding world. She once happened to learn that a certain Count of Lautrec had been imprisoned in a dungeon of the fortress of Ham for twenty-eight years! and that the unhappy captive now scarcely seemed to belong to human kind. A feeling of deep compassion seized her heart. To liberate a state prisoner was more than her influence could command, but she resolved to lighten, if possible, his load of misery. She set out for Ham, and succeeded in obtaining a sight of M. de Lautrec. She found a miserable-looking man, lying listlessly on the straw of his dungeon, scarcely clothed with a few tattered rags, and surrounded by rats and reptiles. Madame Necker soothed his fixed and sullen despair with promises of speedy relief; nor did she depart until she had kept her word, and seen M. de Lautrec removed to an abode where, if still a prisoner, he might at least spend in peace the few days left him by the tyranny of his oppressors.

Acts of individual benevolence were not, however, the only object of the minister's wife. Notwithstanding the munificence of her private charities, she aimed none the less to effect general good. Considerable ameliorations were introduced by her in the condition of the hospitals of Paris. She entered, with unwearied patience, into the most minute details of their actual administration, and, with admirable ingenuity, rectified errors or suggested improvements. Her aim was to effect a greater amount of good with the same capital, which she now saw so grossly squandered and misapplied. The reforms which she thus introduced were both important and severe. She sacrificed almost the whole of her time to this praiseworthy task,

and ultimately devoted a considerable sum to found the hospital which still bears her name. Beyond this, Madame Necker sought to exercise no power over her husband, or through his means. She loved him far too truly and too well to aim at an influence which might have degraded him in the eyes of the world. Necker was, however, proud of his noble-hearted wife, and never hesitated to confess how much he was indebted to her advice. When he retired from office, in 1781, and published his famous "Compte Rendu," he seized this opportunity of paying a high and heartfelt homage to the virtues of his wife. "Whilst retracing," he observes at the conclusion of his work, "a portion of the charitable tasks prescribed by your majesty, let me be permitted, sire, to allude, without naming her, to a person gifted with singular virtues, and who has materially assisted me in accomplishing the designs of your majesty. Although her name was never uttered to you, in all the vanities of high office, it is right, sire, that you should be aware that it is known and frequently invoked in the most obscure asylums of suffering humanity. It is no doubt most fortunate for a minister of finances to find, in the companion of his life, the assistance he needs for so many details of beneficence and charity, which might otherwise prove too much for his strength and attention. Carried away by the tumults of general affairs,—often obliged to sacrifice the feelings of the private man to the duties of the citizen, he may well esteem himself happy, when the complaints of poverty and misery can be confided to an enlightened person who shares the sentiment of his duties."

If Madame Necker has not left so remarkable a name as many women of her time; if her contemporaries, justly, perhaps, found her too cold and formal; yet she shines, at least in that dark age, a noble example of woman's virtues—devoted love, truth, and purity. She died in 1794, calm and resigned through the most acute sufferings; her piety sustained her. The literary works she left, are chiefly connected with her charities, or were called forth by the events around her. Among these works are the following:—"Hasty Interments," "Memorial on the Establishment of Hospitals," "Reflections on Divorce," and her "Miscellanies." Her only child was the celebrated Madame de Stael.

NELLI, SUOR PLAUTILLA,

A Florentine lady of noble extraction. A natural genius led her to copy the works of Bartolomeo di St. Marco, and she became, in consequence, an excellent painter. After taking the veil of St. Catharine, at Florence, she composed the "Descent from the Cross;" her pictures possess great merit. She died in 1588, aged sixty-five.

NEMOURS, MARIE D'ORLEANS, DUCHESS DE,

Daughter of the Duke de Longueville, was born in 1625. She wrote some very agreeable "Memoirs of the War of the Fronde," in which she delineates in a masterly manner the principal persons concerned—describes transactions with great fidelity, and adds many anecdotes. She married, when very young, the Duke de Nemours, and died in 1707. By her virtues, her prudence, and her sagacity in those trying and difficult times, her endowment and taste for polite literature, she reflected lustre on her rank and station. By

her address and influence, she recalled her father, who had espoused the cause of the princes of the blood, to his allegiance, and rescued him from his dangerous position. Through all the civil contentions that raged around her, the duchess preserved her independence and neutrality

NEUBER, CAROLINE,

Was born in the year 1692, the daugher of a German lawyer, Weissenborn. Her father was very strict with her, and in her fifteenth year she ran away with a student, a Mr. Neuber, whom she afterwards married. They soon after organized a strolling troop of actors, with which they performed at first in Weissenfels.

Madame Neuber felt her calling to become the regenerator of the German stage; she placed herself at the head of her troop, made laws for it, and introduced better morals among its members. In 1726, she obtained a royal privilege to perform in Dresden and Leipzic; she erected her stage in the latter place, and performed the old-fashioned tragedies of the German stage, such as "King Octavius," "Courtship," "Fate and Death," "The Golden Apple," "Nero," etc. After the death of King Augustus, 1733, Madame Neuber went to Hamburg. In 1737, she returned to Leipzic, and assumed the reform of the stage, in conjunction with the celebrated author Gottsched.

The German harlequin was, after a long struggle, banished from the stage, and the victory celebrated by a piece called "The Victory of Reason." Her fame spread all over the continent. In 1740, she was invited by Duke Biron, the favourite of Anne of Austria, to come to Courland, and from thence to Petersburg. On her return to Leipzic, she quarrelled with her benefactor, Gottsched, and constant and bitter recrimination was the result; she even went so far as to burlesque the person of the professor on the stage. From that time, fortune forsook her; she was compelled to disband her troop, and died in great poverty, near Dresden, in 1760.

NEUMANN, MADAME,

Is author of a number of novels and legends. She writes under the cognomen of Sartori.

NEWCASTLE, MARGARET CAVENDISH, DUCHESS OF,

Youngest daughter of Sir Charles Lucas, was born at St. John's, near Colchester, in Essex, towards the latter end of the reign of James the First. She lost her father in infancy, but her mother gave her daughters a carcful education. Margaret early displayed a taste for literature, to which she devoted most of her time. In 1643, she was chosen maid of honour to Henrietta Maria, wife to Charles the First. The Lucas family being loyal, Margaret accompanied her royal mistress when driven from this country to her native land. At Paris, she married, in 1645, the Marquis of Newcastle, then a widower, and went with him to Rotterdam, and afterwards to Antwerp, where they continued during the remainder of the exile; through which time they were often in great distress, from the failure of the rents due to her husband

On the accession of Charles the Second, the marquis, after sixteen years' absence, returned to England. The marchioness remained

at Antwerp to settle their affairs; and having done this successfully, she rejoined her husband, and the remainder of her life was spent in tranquility, and the cultivation of literature. She kept a number of young ladies in her house, and some of them slept near her room, that they might be ready to rise at the sound of her bell, and commit to paper any idea that occurred to her. She produced no less than thirteen folios, ten of which are in print. She says of herself, "That it pleased God to command his servant, Nature, to endow her with a poetic and philosophical genius even from her birth, for she did write some books even in that kind before she was twelve years of age."

Her speculations must at least have had the merit of originality, since she was nearly forty, she tells us, before she had read any philosophical authors. One of her maxims was, never to revise her own works, "lest it should disturb her following conceptions."

Her writings, though now almost forgotton, were received with the most extravagant encomiums, from learned bodies and men of eminent erudition. Whatever may be the foundation of this lady's pretension to philosophy, she certainly added to acuteness of mind, great imagination and powers of invention; but she was deficient in judgment, correctness, and cultivation. She composed plays, poems, orations, and philosophical discourses. Among these were, "The World's Olio," "Nature's Picture, drawn by Fancy's Pencil to the Life," "Orations of divers sorts, accommodated to divers places," "Plays," "Philosophical and Physical Opinions," "Observations upon Experimental Philosophy;" to which is added, "The Description of a New World," "Philosophical Letters," "Poems and Phancies," "CCXI Sociable Letters," "The Life of the thrice noble, high, and puissant Prince, William Cavendish, Duke, Marquis, and Earl of Newcastle; Earl of Ogle, Viscount Mansfield, and Baron of Bolsover, of Ogle, Bothal, and Hepple; gentleman of his majesty's bed-chamber; one of his majesty's most honourable privy-council; knight of the most noble order of the Garter; his majesty's lieutenant in Ayre Trent North; who had the honour to be governor to our most glorious king and gracious sovereign in his youth, when he was Prince of Wales; and soon after was made captain-general of all the provinces beyond the river of Trent, and other parts of the kingdom of England, with power, by a special commission, to make knights. Written by the thrice noble and excellent princess, Margaret, Duchess of Newcastle, his wife."

This work, styled "the crown of her labours," was translated into Latin, and printed in 1667. She also wrote a great number of plays. The duchess died in 1673, and was buried, January 7th., 1674, in Westminster Abbey. She was graceful in her person, and humane, generous, pious, and industrious, as the multitude of her works prove. She says of herself, in one of her last works, "I imagine all those who have read my former books will say I have writ enough, unless they were better; but say what you will, it pleaseth me, and, since my delights are harmless, *I will satisfy my humour*."

NEWELL, HARRIET,

The first American heroine of the missionary enterprise, was born at Haverhill, Massachusetts, October 10th., 1793. Her maiden name was Attwood. In 1806, while at school at Bradford, she became deeply impressed with the importance of religion; and, at the age

of sixteen, she joined the church. On the 9th. of February, 1812, Harriet Attwood married the Rev. Samuel Newell, missionary to the Burman empire; and in the same month, Mr. and Mrs. Newell embarked with their friends Mr. and Mrs. Judson, for India. On the arrival of the missionaries at Calcutta, they were ordered to leave by the East India Company; and accordingly Mr. and Mrs. Newell embarked for the Isle of France. Three weeks before reaching the island she became the mother of a child, which died in five days. On the 30th. of November, seven weeks and four days after her confinement, Mrs. Harriet Newell, at the age of twenty, expired, far from her home and friends. She was one of the first females who ever went from America as a missionary; and she was the first who died a martyr to the cause of missions. That there is a time, even in the season of youth and the flush of hope, when it is "better to die than to live," even to attain our wish for this world, Harriet Newell is an example. Her most earnest wish was to do good for the cause of Christ, and to be of service in teaching his gospel to the heathen.

Harriet Newell left a journal and a few letters, the record of her religious feelings and the events of her short missionary life. These fragments have been published, making a little book. Such is her contribution to literature; yet this small work has been and is now of more importance to the intellectual progress of the world than all the works of Madame de Stael. The writings of Harriet Newell, translated into several tongues, and published in many editions, have reached the heart of society, and assisted to build up the throne of woman's power, even the moral influence of her sex over men; and their intellect can never reach its highest elevation but through the medium of moral cultivation.

NEY, JENNY.

Mademoiselle Jenny Ney is a native of Presburgh, in Hungary, and was educated with great care for the stage by her mother, an artiste of considerable reputation, as was also her elder daughter, whom it was Jenny's great desire to emulate. She made her *debût* when a mere child, and soon obtained a favourable engagement at the Imperial Opera at Vienna, where she remained three years, that is, from 1851 to 1853, becoming every day a greater favourite with the public. The death of her mother at this period induced her to leave the Austrian capital, where she felt lonely and unhappy, being constantly reminded of her loss. Her fame having spread through Germany, numerous engagements offered, and she decided on Dresden, from whence she made excursions to Hamburg, Frankfort, Cologne, and other cities. In 1856, she made her appearance in the "Travatori," at the Royal Italian Opera House, London, with decided success, but the performance was interrupted for a time by her severe and dangerous illness, from which, however, she sufficiently recovered to enable her to resume before the close of the season, when her engagement called her back again to Dresden, where she is still performing. Previous to her appearance in London she was honoured with the title of *Kammer-sangerum* (chamber singer) to the court of Saxony.

NICHOLS, MARY SARGEANT GOVE,

Wife of T. L. Nichols, M, D., formerly an Allopathic physician

in the city of New York, where he is now an eminent "Water Cure" practitioner, with whom she is in profession associated. Before her marriage with Dr. Nichols, which took place in 1848, she conducted with great success a Water Cure establishment in that city, and was widely known as Mrs. Gove—her name by a former marriage—the physician for her own sex.

Few, among living women, deserve more respect than Mrs. Gove-Nichols; she has, in her own example, illustrated the beneficial results of knowledge to her sex, the possibility of success under the greatest difficulties, and above all, the importance that women, as well as men, should have an aim in life,—the high and holy aim of doing good.

Mrs. Gove-Nichols, whose maiden name was Neal, was born in 1810; her native place was Goffstown, State of New Hampshire, where her early years were passed. The advantages of education for girls were at that time very limited, and Mary Neal was not in a favoured position to secure even these. But she had an ardent desire to acquire knowledge, and become useful; and Providence, as she believes, aided her fervent wish. When a young girl, chance threw in her way a copy of Bell's Anatomy; she studied it in secret, and received that bias towards medical science which decided her destiny. Every medical book she could obtain she read, and when these were taken from her, she turned her attention to French and Latin,—good preliminary studies for her profession, though she did not then know it.

When about eighteen years of age, she commenced writing for newspapers; these poems, stories, and essays are only of importance as showing the activity of her genius, which then, undeveloped and without an aim, was incessantly striving upward. Soon after her marriage with Mr. Gove, she had an opportunity of reading the "Book of Health," published in London, being a sort of Domestic Materia Medica, which gave the true impulse to her ardent temperament. At about the same time she read the works of Dr. John Mason Good, and her attention was particularly arrested by his remarks on the use of water; and from his writings and the "Book of Health," which she read during the year 1832, she became convinced of the efficacy of cold water in curing diseases.

From this time she appears to have been possessed by a positive passion for anatomical, psychological, and pathological study, which she ardently pursued, in spite of the obstructions offered by her sex and a natural timidity and bashfulness. After having thoroughly qualified herself for this important work, she, in 1837, commenced lecturing on anatomy and physiology. She had before this given one or two lectures before a Female Lyceum, formed by her pupils and some of their friends. At first she gave these health lectures, as they were termed, to the young ladies of her school, and their particular friends whom they were allowed to invite, once in two weeks; subsequently, once a week. In the autumn of 1838, she was invited by a society of ladies in Boston to give a course of lectures before them on the same subjects, and she delivered this course of lectures to a large class of ladies, and repeated it afterward to a much larger number. She lectured pretty constantly for several years after this beginning in Boston, in several of the States of the Union, with great success.

Besides these engrossing medical pursuits, Mrs. Gove found time

to continue her literary studies. In 1844, she commenced writing for the "Democratic Review;" she wrote the "Medical Elective Papers," in the "American Review," and was a contributor to "Godey's Lady's Book." She prepared her "Lectures to Ladies on Anatomy and Physiology," which work was published by the Harpers, in 1844. They also published, about the same time, Mrs. Gove's little novel, "Uncle John, or it is too much trouble," under the *nomme de plume* of Mary Orne, which she assumed when writing fictitious tales. In this way she sent forth "Agnes Norris, or the heroine of Domestic Life," and "The Two Loves, or Eros and Anteros;" both written in the hurry of overburdened life, and, as might be expected, evincing that the spirit was prompting to every means of active exertion, while the natural strength was not sufficient for all these pursuits.

NIGHTINGALE, FLORENCE.

Woman has been well called "the Angel of Life," but for her soothing ministrations and softening and refining influence, what a scene of rudeness, barbarity, and wretchedness, would this world be, even in its most favoured and civilized spots; and amid all the illustrious women who have done honour to their sex by walking in the light of a divine charity, and exhibiting its most beautiful and loveable characteristics, there is not one perhaps who has greater claims to our respect and admiration than Florence Nightingale. Born to affluence and high station, delicately and tenderly nurtured; with a mind highly cultivated, a taste exceedingly refined, and surrounded by all appliances for the gratification of her wishes and desires, she was not content to live a life of elegant ease and luxurious enjoyment, while so many of her fellow creatures were undergoing sickness, to whose wants she might minister, and suffering which she might alleviate. Philanthropy appeared to be her great guiding principle; it was no sudden enthusiasm called forth by the events of the late war, no transient feeling of pity and admiration for those brave men who were fainting, and alas! in so many cases losing their lives, amid scenes of unutterable misery on that Crimean battle-ground, which induced her to go forth from her splendid home and circle of loving friends, on her errand of mercy and charity, to tend upon the sick and wounded, and endure the hardships and privations, and confront the dangers of a badly-organized military hospital, where disease and death, in their most fearful and loathsome forms, were present on every hand.

But our readers will be looking for some particulars of the life of this true heroine of modern times; and we will endeavour to satisfy their laudable curiosity, premising that our limited space will only permit of the barest outline of her past career of usefulness. William Shore Nightingale, Esq., of Embly Park, Hampshire, and Leigh Hurst, Derbyshire, married early in life, the daughter of the late William Smith, Esq., M.P. for Norwich, a strong advocate for slave emancipation, and promoter of every good work; and in the city of Florence, in the year 1823, was born unto them a daughter, to whom they gave the name of her birth-place. The child of intellectual and affluent parents, the education of both heart and mind was thoroughly attended to; the best feelings of the former were sedulously cultivated, and the noblest powers and

qualities of the latter were fully exercised. Besides the ordinary range of feminine accomplishments, she attained, we are told, "under the guidance of her father, proficiency in classics and mathematics, and a general acquaintance with science, literature, and art. She is a good musician, and can boast of some knowledge of nearly all the modern languages; speaking those of France, Italy, and Germany, with scarcely less facility than her native tongue." She has travelled much, having visited most of the continental cities, and gone far into the sacred land of the Nile; and wherever she has gone, by her affability and evident kindliness of disposition, no less than by the sound sense and earnestness of purpose, exciting the love and admiration of those with whom she has come in contact. "From a very early age," we are told, "she evinced a strong sympathy and affection for her kind. As a child she was accustomed to minister to the necessities of the poor and needy around her father's estates, purchasing the privilege by frequent acts of self-denial; and in her youth she became still further their teacher, consoler, and friend."

These manifestations of a desire to do good to her fellow-creatures grew stronger as she increased in years, until it became evidently a settled purpose of her life to devote herself to acts of usefulness and philanthropy. In the year 1851, when our Great Exhibition was attracting the eyes of all Europe, and inviting the people to a general holiday, she was away at an establishment at Kaiserworth, on the Rhine, where Protestant Sisters of Mercy were trained for the duties of nursing the sick and performing other offices of charity. There she remained three months, performing daily and nightly duties of the most arduous and distressing nature, and gathering large stores of practical experience, which was afterwards to be turned to good account. She next took upon herself the great work of the re-organization of a valuable institution which had gone greatly to decay, the Sanatorium for Governesses, in Harley-street, London, taking up her abode within its walls, and devoting her time, her energies, and much of her means to render it a fit and comfortable home in sickness for the ill-paid class of females for whom it was intended. All these labours were fitting and preparing her for the still greater work which was to come, and to which, after a short sojourn in the country for refreshment and recruiting her health, she was called by that sad and harrowing cry from the East, where thousands were perishing by pestilence and war, with none, or very few, to aid and succour them in their grievous state of suffering.

A proposition, it is said originating with Lady Maria Forester, was made for the institution of a body of female nurses to proceed to the seat of war, and Florence Nightingale, on being requested to do so, at once consented to become the director of this band of true Sisters of Charity. The arrangements were soon made, and on the 5th. November, 1854, the party, consisting of thirty-seven experienced nurses, many of them volunteers from the upper ranks of life, reached Constantinople, and were quickly engaged in their benevolent ministrations at the barrack hospital at Scutari. On the great changes which were wrought by the tact and management, energy and perseverance of Miss Nightingale, in this, as well as the Balaclava and other hospitals in the East, we cannot here dwell; suffice it that wherever she went, she seemed to the poor wounded

disease-smitten soldiers and sailors like an angel of light and mercy. Surly officials, under her firm yet gentle influence, grew kind and obliging, and that great giant called "Routine," in his panoply of red-tape, fled before her. How she wrought and laboured during that awful struggle, at which Europe looked on affrighted, we have the testimony of many a thankful heart; and volumes might be filled with the expressions of admiration and gratitude which have been poured forth by those who owed the alleviation of their sufferings, and in many cases perhaps life itself, to her unceasing exertions. Not only did she act as directress of her band of devoted women, but constantly was she seen at the bedside of the sick and wounded, administering their medicines and diet, and assisting at operations of the most fearful and disgusting character. Nor were the spiritual wants of the sufferers forgotten. She read to them, and prayed with and for them, and talked to them of friends, and home, and a Saviour's love, as a true loving woman, with a soul lifted above worldly things, only could do. Such was Florence Nightingale; firm to her duty, faithful to her trust, an example and an honour to her sex. We see her, amid the din, and smoke, and horrible confusion of that bloody Crimean struggle, like a bright star looking peacefully out from between the lurid thunder-clouds of a stormy sky; like a green oasis in a desolate wilderness; a sweet flower beautifying and perfuming, or a fount sending forth refreshing waters, where all else is bleak, and gloomy, and sterile. A delicate frail-looking woman, as she was and is, with a constitution, we are told, by no means strong, with a soul of refined sensibility, we can hardly believe it possible that she witnessed such scenes, and underwent such privations, and performed such works as we read of her seeing and doing. We must look for an explanation of this apparent anomaly in her strong love for her fellow-creatures, her deep abiding sense of Christian duty, and her faith in the presence and protection of God, who in His infinite goodness and mercy had raised up and prepared her for this holy mission, for such it truly was.

Florence Nightingale returned to England at the close of the war. She had been smitten by Crimean fever, and obliged to suspend her operations for a time, but would not, until the deadly struggle was over, and her services were no longer required, leave her chosen battle-field with disease and suffering. No wonder that she was greeted, on landing on her native shores, with a universal burst of applause. Englishmen have reason to be more proud of her than of all their deeds of valour and endurance; and Englishwomen should rejoice that they can exhibit to the world such an example of their best and noblest characteristics. The Queen of England has testified her sense of the service rendered by Miss Nightingale to the country and humanity at large, by presenting her with a magnificent jewelled decoration, accompanied by an autograph letter, and addresses have been presented to her by various corporate and other bodies. With the modesty of true merit, she shrinks from all public demonstrations of respect and admiration, and disclaims much praise that is justly her due, attributing much beneficial result to that noble band of women who so well seconded her exertions. She is now resting from her labours in the bosom of her family, and awaiting the next great

call for the exercise of her peculiar talents and acquirements. May it be long before such another occasion for their exercise as the recent one arises. Under the name of the "Nightingale Fund," a national subscription has been raised. which it is intended to appropriate to the establishment of an institution for training nurses for the sick. The subscriptions at the last announcement had reached sixty thousand pounds.

NITOCRIS,

Mentioned by Herodotus, is supposed by some to have been the wife or at least the contemporary of Nebuchadnezzar, King of Assyria. She contributed much to the improvement of Babylon, and built a bridge to connect the two parts of the city divided by the Euphrates, and also extensive embankments along the river. She gave orders there should be an inscription on her tomb, signifying that her successors would find great treasures within, if they were in need of money; but that their labour would be ill repaid if they opened it without necessity. Cyrus opened it from curiosity, and found within it only these words:—"If thy avarice had not been insatiable, thou never wouldst have violated the monuments of the dead!"

Other historians suppose her to have been the wife of Evil-Merodach, son and successor of Nebuchadnezzar, who also governed during the lunacy of his father. She was a woman of extraordinary abilities, and did all that she could by human prudence to sustain a tottering empire. She lived in the sixth century before Christ.

NOE, CANEDI MADDALENA,

Is a native of Bologna. Early in life she had the opportunity at her native city of acquiring a knowledge of literature and science, for which she manifested decided abilities. She was admitted to that celebrated university, and then, after going through the regular studies, attended a course of law lectures. In this science she became so thoroughly versed, that the faculty determined to bestow a degree upon her. This was done on the 26th. of April, 1807. The college of lawyers, in endowing her with the doctoral ring, presented her with a black velvet gown, embroidered in gold with laurel leaves, and in the centre, woven in gold letters, these words, —"Collegium Doctorum Jusis Archigymnasii Bonon, dat merenti."

Shortly after this she married, and has since lived in the most retired domestic privacy. Nor has the remembrance of her laurels or literary triumphs diminished in the least the mildness and modesty which are an essential part of her character.

NOGAROLA, ARCO D'ANGELA,

Of Verona, was very learned in the Holy Scriptures, and made metrical translations of some of the poetical books. She was a remarkably beautiful and virtuous woman. She lived contemporary with the celebrated Isotta. She has left some epistles elegantly written.

NOGAROLA, ISOTTA,

A learned lady of Verona. She was well acquainted with philosophy, theology, and the learned languages; and her reputation

was so great, that Cardinal Bessarien went to Verona to converse with her. In a dialogue on the question whether Adam or Eve were the greater sinner in eating the forbidden fruit, she ably defended the cause of the mother of mankind against Louis Foscaro. She died, universally respected, in 1468, aged thirty-eight. Five hundred and sixty-six of her letters were preserved in De Thou's library. She was the daughter of Leonardo and Bianca Borromeo. She passed her life in the bosom of her family, loved by all her friends, and honoured and esteemed by the most illustrious literati of her day. She has done much to render her name celebrated, but would probably have accomplished still more, had not a premature death removed her from earthly glories. Her works are—"A Dialogue on Original Sin;" "An Elegy on a Beautiful Villa;" "Epistles preserved in the Ambrosian Library;" "Oration to the Bishop Ermolao, written in Latin;" "An Euology on Girolano, Doctor of Divinity;" and a "Latin Epistle to Ludovico Foscarni."

NORDEN-FLEICHT, CHEDERIG CHARLOTTE DE,

A NATIVE of Stockholm, celebrated among her countrymen for her poems. Besides an ingenious "Apology for Women," a poem, she wrote "The Passage of the Belts," two straits in the Baltic, over which, when frozen, King Charles Gustavus marched his army in 1658. She died June 29th., 1793, aged forty-four.

NORTON, CAROLINE ELIZABETH SARAH,

GRAND-DAUGHTER of Richard Brinsley Sheridan, has well sustained the family honours. Her father was Thomas Sheridan, and her mother was the daughter of Colonel and Lady Elizabeth Callander. Mr. Sheridan died while his children were quite young, and their mother devoted herself entirely to their education. Mr. S. C. Hall, in his "Gems of the Modern Poets," describes the early genius of Miss Caroline Sheridan, and the care her mother bestowed; his notice is doubtless correct.

"To her accomplished and excellent mother," he says, "may be attributed much of Mrs. Norton's literary fame;—it forms another link in that long chain of hereditary genius which has now been extended through a whole century. Her sister, the lady of the Hon. Captain Price Blackwood, is also a writer of considerable taste and power: her publications have been anonymous, and she is disinclined to seek that notoriety which the 'pursuits of literature' obtain; but those who are acquainted with the productions of her pen will readily acknowledge their surpassing merit. The sisters used, in their childish days, to write together; and, before either of them had attained the age of twelve years, they produced two little books of prints and verses, called 'The Dandies' Ball' and 'The Travelled Dandies;' both being imitations of a species of caricature then in vogue. But we believe that, at a much earlier period, Mrs. Norton had written poetry, which even now she would not be ashamed to see in print. Her disposition to 'scribble' was, however, checked rather than encouraged by her mother; for a long time, pen, ink, and paper were denied to the young poetess, and works of fiction carefully kept out of her way, with a view of compelling a resort to occupations of a more useful character. Her active and energetic mind, notwithstanding, soon accomplished

its cherished purpose. At the age of seventeen, she wrote 'The Sorrows of Rosalie;' and, although it was not published until some time afterwards, she had scarcely passed her girlhood before she had established for herself the distinction which had long been attached to her maiden name."

When about nineteen years of age, Miss Sheridan married the Hon. George Chapel Norton, brother of the present Lord Grantley He had proposed to her three years before, but her mother had postponed the engagement on account of her daughter's youth; and in the meantime Miss Sheridan had made an acquaintance with one whose early death prevented a union more consonant to her feelings. When Mr. Norton again sought her hand, he received it; but the marriage was an unhappy one, and they were separated in 1840. The world has heard the slanders to which she has been exposed, and a verdict of entire acquittal from all who listened to them, can scarcely have atoned for the cruel and baseless suspicions and persecution to which she was subjected. Her reputation as a virtuous woman is now established beyond suspicion. England may well be proud of this gifted daughter of song; and her own sex throughout the world should honour her for the noble courage of soul by which she overcame the malignity of unmerited persecution.

Mrs. Norton's second work was "The Undying One," a poem, founded on the legend of the Wandering Jew. In 1840, she published "The Dream, and other Poems." In noticing these two works, a writer in the "Quarterly Review" says of Mrs. Norton—"This lady is the Byron of our modern poetesses. She has very much of that intense personal passion by which Byron's poetry is distinguished from the larger grasp and deeper communion with man and nature of Wordsworth. She has also Byron's beautiful intervals of tenderness, his strong practical thought, and his forceful expression. It is not an artificial imitation, but a natural parallel." Another writer, commenting on the subject, more justly observes—"That Mrs. Norton has a fervour, a tenderness, and a force of expression, which greatly resemble Byron's, there can be no doubt; but there all similarity ceases. Byron is the personification of passionate *selfishness;* his range of sympathy is extremely small. Mrs. Norton, on the other hand, has a large and generous heart, essentially *unselfish* in its feelings, and universal in its sympathies. (How perfectly these two persons typify the differences in the characteristics of the sexes!) Byron has a sneering, mocking, disbelieving spirit; Mrs. Norton a simple, beautiful, child-like implicitness of soul. Byron's strains resemble the vast, roaring, wilful waterfall, rushing headlong over desolate rocks, with a sound like the wail of a lost spirit; Mrs. Norton's, the soft, full-flowing river, margined with flowers, and uttering sweet music."

With these opinions we entirely concur; and there are some remarks by an American writer, the Rev. Dr. Bethune, which are highly creditable to his own cultivated taste and moral feelings, as well as truly just to this distinguished lady. "The traces of Mrs. Norton's sufferings are burned deeply on her pages. She scorns to hide the workings of her embittered memory and outraged heart; yet her tone, though unconstrained, is lofty, yielding not to man, but to the force of nature. What she has endured, has taught her not misanthropy, but a stronger sympathy with the

weak and the wronged, a nobler eloquence in appeals for freedom, truth, and general justice."

In 1843, appeared her noble poem, "The Child of the Islands;" the nominal hero was the then baby Prince of Wales, but the real purpose of Mrs. Norton was to pourtray the condition of the poor in England. The philanthropy which prompted the poem is as warm and holy as her genius is pure and fervid. The production was received with favour, and has, no doubt, been of essential service in awakening the public mind to the cause of suffering humanity.

In 1847 appeared "Aunt Carry's Ballads," a volume of juvenile poems, very gracefully written; and in 1851, "Music upon the Wave" gave evidence of her varied talents; while "Stuart of Dunleath," her latest work, shewed that she possessed the power of depicting in prose the stronger passions and the sterner and sadder scenes in life.

Mrs. Norton has recently been before the public as a defender of the rights of her sex; beside the gifted Lady Dufferon, whom we have already mentioned, another sister of hers has become celebrated for her graces of both mind and person; this is Lady Seymour, now Duchess of Somerset.

NORTON, LADY FRANCES,

Was descended from the Frekes of Dorsetshire, and married Sir George Norton, of Somersetshire, by whom she had three children. On the death of her daughter, who had married Sir Richard Gethin, she wrote "The Applause of Virtue," and "Memento Mori, or Meditations on Death." She took for her second husband Colonel Ambrose Norton, and for her third Mr. Jones, and died in 1720, aged about seventy.

NOVELLA,

Daughter of John Andreas, a famous canonist of the fourteenth century, was born in Bologna, where her father was professor. He loved his daughter Novella extremely, and instructed her so well in all parts of learning, that when he was engaged in any affair that hindered him from reading lectures to his scholars, he sent his daughter in his stead; but lest her beauty should prevent the attention of her hearers, she had a little curtain drawn before her.

She was married to John Caldesimus, a learned canonist, and did not long survive her marriage. To perpetuate her memory, her father, Andreas, entitled his commentary on the Decretals of Gregory the Tenth, "The Novellæ."

NOVELLO; CLARA ANASTASIA.

Countess Gigliucci is the real name of this lady, although she is generally known by her maiden name as above. She was born June 10th., 1818, and breathed from her earliest years an atmosphere of music; her father, Mr. Vincent Novello, being an eminent professor of that science. At nine years of age she commenced her course of preparatory studies, being placed under the care of Mr. Robinson, of York, from whence she returned to her father's roof in about a year. Soon after this she became a candidate for a vacancy in the Conservatore de Musa Sacra, at Paris, which she gained, although there were many competitors. Here she studied

with ardour and success the great masters of sacred music, and fitted herself for that peculiar walk she has since so much distinguished herself in. At the public exhibitions of the pupils she excited much attention, although so complete a child, that she was placed upon a stool in order that she might be properly seen.

When the revolution of 1830 caused the dispersion of the students of the Conservatore, she left Paris, having previously witnessed such sights of horror as caused her to fall into a kind of lethargy. After a while, however, she recovered, and made her *debût* before a British audience at a concert at Windsor, given by Mrs. Jewell. In the same year she sung in the Ancient Concerts, and also in those of the Philharmonic Society; she was then, although but fourteen years old, elected a member of this society.

From 1834 to 1837, she took prominent parts in the musical festivals and leading concerts in this country, and in the latter year, at the request of Mendelssohn, she went to Leipzic, to assist in the Gewand Hans Concerts, of which he was director. Here she won golden opinions alike from the professor and the public, owing, it is said, to "her pure youthful voice, purity of intonation, and thorough-bred musical feeling." From Leipsic she went to Berlin and Vienna, receiving the warmest welcome from the highest personages at the respective courts.

In 1838 she went to Italy, displaying her powers at the celebration of the coronation of the Emperor of Austria, as the King of Lombardy. In that year and the next she again sung in the principal cities of Germany, and then proceeded to St. Petersburg, and presented her introduction to the Empress of Russia, who received her most kindly. Towards the close of 1839 she visited Rossini, at Bologna, and in accordance with his advice, relinquished public life for a year, and devoted herself to the study of stage action, with a view to operatic music. Having perfected herself in this, she made her first appearance on the stage at Padua, in the character of Semiramide, and was so successful that she was quickly engaged.

During the carnival of 1842 she sung at Rome and Genoa, and while in the Papal territory, at Fermo, became acquainted with Count Gigliucci, to whom she was married, in November, 1848, after the termination of her continental engagements, and returned to England; where she performed on "Saffo," and other operas, at Drury Lane, then under Macready's management. After her marriage she retired into the privacy of domestic life for a time, but 1852 saw her again before the public, under her old familiar maiden name, displaying her versatile talents in operas, concerts, and oratorios, in London, the provinces, and on the continent. She is now fulfilling an engagement contracted in 1844, at the Scala, at Milan, and occasionally delighting the public of other places with her sweet voice and brilliant execution.

OBERLIN, MADELEINE SALOME,

Distinguished for her intelligence, piety, and the perfect unison of soul which she enjoyed with her husband, the good and great John Frederick Oberlin, was born at Strasbourg, in France. Her father, M. Witter, a man of property, who had married a relative

of the Oberlin family, gave his daughter an excellent education. John James Oberlin was the pastor of Waldbach, a small village in the Ban de la Roche, or Valley of Stones, a lonely, sterile place, in the north-eastern part of France. Here he devoted himself to the duties of his holy office, doing good to all around him. Under his care and instruction, the poor ignorant peasantry became pious, industrious, and happy. In all his actions he followed what he believed to be a divine influence, or the leadings of providence; and his courtship and marriage were guided by his religious feelings. Oberlin's sister resided with him at Waldbach, and managed his house. Madeleine Witter came to visit Sophia Oberlin. Miss Witter was amiable, and her mind had been highly cultivated; but she was fond of fashion and display. Twice had Frederick Oberlin declined to marry young ladies who had been commended to him, because he had felt an inward admonition that neither of these was for him. But now, when Madeleine came before him, the impression was different. Two days prior to her intended departure, a voice seemed to whisper distinctly, "Take her for thy partner!" "It is impossible," thought he; "our dispositions do not agree." Still the secret voice whispered, "Take her for thy partner!" He slept little that night; and in his morning prayer, he earnestly entreated God to give him a sign whether this event was in accordance with the Divine will; solemnly declaring that if Madeleine acceded to the proposition with great readiness, he should consider the voice he had heard as a leading of Providence.

He found his cousin in the garden, and immediately began the conversation by saying, "You are about to leave us, my dear friend. I have received an intimation that you are destined to be the partner of my life. Before you go will you give me your candid opinion whether you can resolve upon this step?"

With blushing frankness, Madeleine placed her hand within his; and then he knew that she would be his wife.

They were married on the 6th. of July, 1768. Miss Witter had always resolved not to marry a clergyman; but she was devotedly attached to her excellent husband, and cordially assisted in all his plans. No dissatisfaction at her humble lot, no complaints of the arduous duties belonging to their peculiar situation, marred their mutual happiness.

OCTAVIA,

Daughter of Caius Octavius, and sister to Augustus Cæsar, was one of the most illustrious ladies of ancient Rome. She was first married to Claudius Marcellus, who was consul. She bore this husband three children. After his death she married Antony, and in this way brought about a reconciliation between Antony and her brother Octavianus, afterwards the Emperor Augustus Cæsar. These nuptials were solemnized B.C. 41. Three years after, Antony went with his wife to spend the winter at Athens. Here, becoming again exasperated against Augustus by evil reports, he sailed for Italy; but Octavia a second time induced a reconciliation between them.

Antony went to the East soon afterwards, leaving Octavia in Italy; and though she discovered that he did not intend to return, she remained in his palace, continuing to take the same care of every thing as though he had been the best of husbands; acting the

part of a kind mother to the children of his first wife. She would not consent that Antony's treatment of her should cause a civil war. At length she was ordered to leave the house by Antony, who sent her at the same time a divorce. This treatment of Octavia exposed Antony to the hatred and contempt of the Romans, when they saw him prefer to her a woman of Cleopatra's abandoned character, who had no advantage of her rival either in youth or beauty. Indeed, Cleopatra dreaded Octavia's charms so much that she had recourse to the most studied artifices to persuade Antony to forbid Octavia to come to him; and she accompanied him wherever he went.

After Antony's death, fortune seemed to flatter Octavia with the prospect of the highest worldly felicity. The son she had by her first husband, Marcellus, was now about twelve, and was a boy of great genius, and of an unusually cheerful, dignified, and noble disposition. Augustus married him to his own daughter, and declared him heir to the empire. But he died early, not without suspicion of being poisoned by Livia, wife of Augustus. His mother sank under this blow, and mourned bitterly for him till her death.

Virgil wrote in honour of this youth an eulogy in the conclusion of the sixth Æneid; and it is said that Octavia fainted on hearing him read it, but rewarded the poet afterwards with ten sesterces for each verse, of which there are twenty-six. Octavia died B. C. 11, leaving two daughters whom she had by Antony. Great honours were paid to her memory by her brother and the Senate.

So destitute was she of all petty jealousy, that after the death of Antony and Cleopatra, when their children were brought to Rome to grace her brother's triumph, she took them under her protection, and married the daughter to Juba, King of Mauritania.

OCTAVIA,

Daughter of Claudius, Emperor of Rome, and Messalina, was betrothed to Silanus; but through the intrigues of Agrippina, the neice and fourth wife of Claudius, she was married, when only fifteen, to the Emperor Nero. This wretched tyrant soon divorced her to marry Poppæa, who had her banished to Campania. She was recalled by the people; but Poppæa, resolved on her ruin, caused her to be again banished to an island. There she was ordered to kill herself by opening her veins. She died at the age of twenty. Her head was cut off and carried to Poppæa. To great personal charms, Octavia added modesty, sweetness, beneficence, purity of manners, talents, and irreproachable conduct; and the people in Rome mourned her loss with the greatest grief. She died about the year 56.

OLDFIELD, ANNE,

A celebrated English actress, was born in Pall-Mall in 1683. Her father, an officer in the army, left her poor; but the sweetness of her voice, and her inclination for the stage noticed by Farquhar, the comic writer, decided her destiny. She became the mistress of Mr. Maynwaring, and after his death of General Churchill. But notwithstanding these derilections, she was humane and benevolent

in the highest degree, and a real friend to the indigent Savage, on whom she bestowed an annuity, although he had not the most remote claim upon her beyond his poverty and genius. She died in 1730, and was buried in Westminster Abbey with great pomp. She left two sons, one by each of the gentlemen with whom she lived, and to whom she behaved with the duty, fidelity, and attachment of a wife.

OLGA,

Wife of Igor, the second monarch of Russia, was born of the best family in Plescow. She bore Igor one son, called Swetoslaw. Igor being murdered by the Drewenses, Olga revenged his death. She went afterwards to Constantinople, where she was baptized by the name of Helen. The emperor, John Zimisces, was her godfather, and fell in love with her; but she, alleging their spiritual affinity, refused to marry him. Her example induced many of her subjects to embrace Christianity, but had no effect on her son. She died at Pereslaw, in the eightieth year of her age, fourteen years after her baptism.

OLYMPIAS,

Daughter of the King of Epirus, married Philip, King of Macedonia, by whom she had Alexander the Great. Her haughtiness and suspected infidelity induced Philip to repudiate her, and marry Cleopatra, niece of Attalus. This incensed Olympias, and Alexander, her son, shared her indignation. Some have attributed the murder of Philip to the intrigues of Olympias, who paid the greatest honour to the dead body of her husband's murderer. Though the administration of Alexander was not altogether pleasing to Olympias, she did not hesitate to declare publicly, that he was not the son of Philip, but of Jupiter. On Alexander's death, B. C. 324, Olympias seized on the government, and cruelly put to death Aridæus, one of Philip's illegitimate sons, who had claimed the throne, and his wife Eurydice, as well as Nicanor, the brother of Cassander, with a hundred of the principal men of Macedonia. Cassander besieged her in Pydna, where she had retired, and after an obstinate defence she was obliged to surrender. Two hundred soldiers were sent to put her to death, but the splendour and majesty of the queen overawed them, and she was at last massacred by those whom she had injured by her tyranny. She died about 316, B. C.

O'NEILL, MISS,

Was born in Ireland, about 1791. Her father was the stage-manager of the Drogheda theatre; and she was introduced on the boards at an early age. When quite young she went to Dublin, where her personation of Juliet, in Shakspere's play of "Romeo and Juliet," established her reputation. She was engaged at one of the principal London theatres; and she soon became one of the most popular actresses of the day. At the time of her leaving the stage, on her marriage with W. Becher, Esq., M.P., she was in the receipt of twelve thousand pounds a year; the whole profits of which she is said to have distributed among her numerous relations.

OPIE, AMELIA,

Was born in Norwich, in 1771. Her father was Dr. Alderson, a distinguished physician. She evinced her talents at a very early age, but published very little before her marriage, which took place in 1798, when she espoused Mr. Opie, the celebrated portrait-painter. In 1801, she wrote the "Father and Daughter," which went through many editions, and is still popular. In 1802, she wrote a volume of poems; and afterwards, "Adeline Mowbray, or the Mother and Daughter," "Simple Tales," "Dangers of Coquetry," and "Warrior's Return, and other Poems." Her husband died in 1808; after which she published his lectures, with a memoir of his life, and a novel called "Temper, or Domestic Scenes." Mrs. Opie was a pleasing poetess; many of her songs attained great popularity, though now nearly forgotten. She joined the Quakers or Friends, and withdrew partially from society, after 1826; but visiting Paris, she was induced to take up her residence in that gay city. Miss Sedgwick, in her "Letters from Abroad," published in 1841, thus notices Mrs. Opie, whom she met in Paris:—

"I owed Mrs. Opie a grudge for having made me in my youth cry my eyes out over her stories; but her fair, cheerful face forced me to forget it. She long ago foreswore the world and its vanities, and adopted the Quaker faith and costume; but I fancied that her elaborate simplicity, and the fashionable little train to her pretty satin gown, indicated how much easier it is to adopt a theory than to change one's habits."

In 1828, Mrs. Opie published a moral treatise, entitled "Detraction Displayed," in order to expose that "most common of all vices," which she says justly is found "in every class or rank in society, from the peer to the peasant, from the master to the valet, from the mistress to the maid, from the most learned to the most ignorant, from the man of genius to the meanest capacity." The tales of this lady have been thrown into the shade by the brilliant fictions of Scott, the stronger moral delineations of Miss Edgeworth, and the generally masculine character of our more modern literature. She is, like Mackenzie, too uniformly pathetic and tender. "She can do nothing well," says Jeffrey, "that requires to be done with formality, and therefore has not succeeded in copying either the concentrated force of weighty and deliberate reason, or the severe and solemn dignity of majestic virtue. To make amends, however, she represents admirably everything that is amiable, generous, and gentle." Perhaps we should add to this the power of exciting and harrowing up the feelings in no ordinary degree. Some of her short tales are full of gloomy and terrific painting, alternately resembling those of Godwin and Mrs. Radcliffe. Mrs. Opie died in 1856, at her residence in the Castle Meadow, Norwich, where she had lived in strict retirement for many years.

ORLANDINE, EMILIA OF SIENA,

Flourished in 1726. One of her sonnets is very celebrated—"Love is a Great Folly." It would seem that the poetess felt, in the depths of her soul, this bitter truth. She has left many poems, full of energy and sentiment, which are dispersed in various collections.

ORLEANS, ELIZABETH CHARLOTTE, DUCHESS OF,

Only daughter of the Elector Charles Louis of the Palatinate, was born at Heidelberg, in 1652. She was a princess of distinguished talents and character, and lived for half a century in the court of Louis the Fourteenth without changing her German habits or manners. She was carefully educated at the court of her aunt, afterwards the Electress Sophia of Hanover, and when nineteen, married Duke Philip of Orleans, from reasons of state policy. She was without personal charms, but her understanding was strong, and she was celebrated for her wit. Madame de Maintenon was her implacable enemy; but Louis the Fourteenth was attracted by her frankness, integrity, and vivacity. She often attended him to the chase. She has described herself and her situation with much life and humour in her "German Letters." The most valuable of these are contained in the "Life and Character of the Duchess Elizabeth Charlotte of Orleans," by Professor Schütze, published at Leipzic, in 1820. Her second son was made regent, after Louis the Fourteenth's death. Her own death occurred in 1722.

ORLEANS, MARIE D',

Was the third daughter of Louis Philippe, the King of the French. Her genius was the pride of her family, and her early death was a sore affliction, for she possessed great loveliness of character, and her piety and intelligence made her truly beloved and respected. Early manifesting artistic talent, and having made good proficiency in drawing and painting, she essayed her powers as a sculptor. Several of her productions in marble won the critical commendation of the best judges, not over-willing to concede this laurel to a woman, even though a king's daughter. She finally determined to attempt a work which would be associated with the most wonderful epoch of French history, and one of the most noble heroines the world has ever produced. This was the figure of Joan of Arc, completed in 1836, which places the artist at the head of the French sculptors. It may very confidently be predicted that, in future years, when the political agitations and mutations in the Orleans family will occupy an unregarded page of general history, when the Ulyssean craft of the father and the "regal alliance" of the sons will be of no interest to mankind, then the immortal fruits of the genius of this unassuming young woman will cast a lustre over the name of Orleans.

In the fourteenth and beginning of the fifteenth centuries, amidst the disgusting barbarities, the perfidious warfare, the licentiousness, that form the annals of that most disgraceful period of French history, what name is it that we turn to with interest, what figure do we contemplate with some congeniality? Not the brute warriors, nor manœuvring statesmen, but the poet, Charles d' Orleans, whose verses, from their national spirit, paved the way to the deliverance and regeneration afterwards effected by the maiden of Domremy.

ORPAH,

A Moabitish damsel, who married Chillon, the youngest of the two sons of Elimelech and Naomi, Israelites from Bethlehem-judah. Her story is included in the Book of Ruth; and though but a glimpse is afforded, the character is strikingly defined. Orpah

signifies, in the Hebrew, *the open mouth*, a name given her to denote her quick sensibility and lack of firmness. She was a creature of feeling, but there was wanting the strength of will to perform what she had purposed as duty. After the death of Elimelech and his two sons, Naomi, with her two young daughters-in-law, set out to return to her own land; Orpah seemingly more earnest than Ruth to accompany Naomi. But when the trials of the undertaking were set before them, Orpah "kissed" her mother-in-law, and went "back to her people and her gods."

OSGOOD, FRANCES SARGENT,

One of the most gifted daughters of song America has produced, was born in Boston, Massachusetts, about the year 1812. Her father, Mr. Joseph Locke, was a merchant, and her mother a woman of cultivated taste; both parents encouraged and aided the education of their children. They were a talented family; but no other one had the genius with which Frances was endowed. Her poetical faculty was an endowment of nature, not an acquired art; nor in our research through the annals of female genius have we found another instance, among the Anglo-Saxon race, of the true improvisatrice, such as Mrs. Osgood certainly was.

Mrs. Hemans studied her art *passionately*, and profited greatly by her learning; Miss Landon had motives, encouragements, and facilities, which carried her onward in her literary career. But Mrs. Osgood never required study or encouragement; she poured out her strains as the birds carol, because her heart was filled with song, and must have utterance. Her first specimens of poetry were almost as perfect, in what are called the rules of the art, as her later productions. Rhyme, and the harmonies of language, came to her as intuitively as the warm emotions of her heart, or the bright fancies of her imagination.

Her first printed productions appeared in the "Juvenile Miscellany," a little work, but an excellent one for the young, edited by Mrs. Maria L. Child. In 1831, Miss Locke, who had chosen "Florence" as her *nom de plume*, began to write for the "Ladies' Magazine," the first periodical established in America for ladies and then under the care of Mrs. Sarah J. Hale, the present editor of the "Lady's Book."

In 1835, Miss Locke married Mr. S. S. Osgood, a painter by profession, who has since reached a high rank as an artist; he was also a man of literary taste, who appreciated the genius and lovely qualities of his gifted wife. The young couple went to London soon after their marriage, where Mr. Osgood succeeded well, and Mrs. Osgood made many friends, and her talents became known by her contributions to several of the English periodicals. While there, she published a small volume, "The Casket of Fate," which was much admired; and she was persuaded to collect her poems, under the title of "A Wreath of Wild Flowers from New England." This volume was published in London, in 1838, and was favourably noticed by several of the leading journals in that metropolis.

In 1840, after an absence of more than four years, Mr. Osgood returned to Boston with his wife and their little daughter Ellen. (the pet of many poems,) and opened a studio in that city. Mrs Osgood devoted her leisure to literary pursuits, and prepared several

works—"The Poetry of Flowers and Flowers of Poetry," and "The Floral Offering," besides contributing to nearly all the literary magazines and the annuals of every season. She often wrote in prose, because prose was required. Many of her sketches and stories are charming, from their playful vivacity and fanciful descriptions; yet the poetical spirit always predominating, shows that she would gladly have rhymed the article, had she been permitted. Poetry was, in truth, her native language; on the wing of versification she moved gracefully as a bird, and always in a region of light and love. This healthy, hopeful, happy spirit is the distinguishing characteristic of her productions. Dark fancies never haunted her pure mind; misanthropy never laid its cold withering hand on her heart; nor is there a single manifestation of bitter memories and disappointed feelings in her poems.

That with such a cheerful, kind, affectionate genius, as well as heart, Mrs. Osgood should have been tenderly beloved by her own family and familiar friends, would be expected; but she had made thousands of friends who never looked on her pleasant face; and when the tidings of her death went forth, she was mourned as a light withdrawn from many a home where her rhymed lessons had added a charm to household affections, and made more beautiful the lot of woman. Mrs. Osgood had resided for several years in the city of New York, and there she died, May 12th., 1850, of pulmonary consumption, enduring her wasting disease with sweet patience, and even playful cheerfulness. The last stanza she wrote, or rather rhymed, alluded to the near approach of her fate:

"I'm going through th' Eternal Gates
Ere June's sweet roses blow;
Death's lovely angel leads me there,
And it is sweet to go."

She died a few days after, being yet young for one who had written so much—hardly thirty-eight. Two of her three daughters survive her irreparable loss: her husband returned from California to watch over her last months of sickness, but he could not save her. She was a devoted wife and mother, as lovely in her daily life as in her poems.

In 1849, the poems of Mrs. Osgood, superbly illustrated, in one volume, were published in Philadelphia.

OSTERWYK, MARIA VAN,

A Dutch artist, gave such early proofs of her genius, that her father was induced to place her under the direction of John David de Heem, at Utrecht. She studied nature attentively, and improved so much by her master's precepts, that, in a short time, her works rivalled his. Her favourite subjects were flowers and still life, which she painted in a delicate manner, and with great freedom of hand. She had so much skill as to adapt her touch to the different objects she imitated. She grouped her flowers with taste, and imitated their freshness and bloom admirably. Louis the Fourteenth was exceedingly pleased with her performances, and honoured one with a place in his cabinet; as also did the Emperor and Empress of Germany, who sent to this artist their own miniatures set in diamonds as a mark of their esteem. King William the Third gave her nine hundred florins for one picture, and she

was much more highly rewarded for another by the King of Poland. As she spent a great deal of time over her works, she could finish but few comparatively, which has rendered her paintings extremely scarce and valuable.

PACHECO, DONNA MARIA,

Wife of Don John de Padilla, a young nobleman, who was at the head of the confederacy in Castile, during the minority of Charles the Fifth, called the Holy Junta, raised to recover those laws and liberties the Castilians had always prized so highly. During their hostile operations, they were in much distress for money. Donna Maria, a woman of great abilities and unbounded ambition, proposed to seize all the magnificent ornaments in the cathedral of Toledo; but lest that action, apparently sacrilegious, should offend the people, she and her retinue went in a solemn procession to the church, and implored pardon of the saints, whose shrines she was about to violate. The populace thus appeased, they stripped the cathedral, and obtained the necessary funds.

In a subsequent engagement, in 1521, the young and brave Padilla was taken prisoner, and condemned to death. He wrote an affectionate letter to his wife, exhorting her to consider his death as his deliverance. This blow was fatal to the confederacy. The city of Toledo alone, animated by Donna Maria, who sought to revenge her husband's death, held out. The prudence and vigour with which she acted justified the confidence the people reposed in her. She wrote to the French general, encouraging him to invade Navarre; she endeavoured to arouse the other Castilian cities; raised soldiers; and, by keeping the death of their beloved general fresh in the minds of the people, she prevented them from being dispirited. Her enemies in vain endeavoured to undermine her popularity; the city was invested, but she defended it so vigorously that no progress was made in reducing it, till the clergy, whose property she had been forced to invade, openly deserted her, and persuaded the credulous multitude that her influence over them was the effect of enchantment; and that she was assisted by a familiar spirit in the form of a negro maid. Incensed at these suggestions, they themselves took up arms against her, drove her out of the city, and surrendered it to the royalists. She then retired to the citadel, which she defended with amazing fortitude, four months longer; and, when reduced to the last extremity, fled in disguise to Portugal, where she had many relations, and where she passed the remainder of her life.

PAKINGTON, LADY DOROTHY,

Daughter of Lord Coventry, and wife of Sir John Pakington, was eminent for her learning and piety, and ranked among her friends several celebrated divines. "The Whole Duty of Man" was ascribed to her at first, though the mistake has been discovered. Her acknowledged works are, "The Gentlemen's Calling," "The Ladies' Calling," "The Government of the Tongue," "The Christian's Birthright," and "The Causes of the Decay of Christian Piety." Her theological works are strictly orthodox, and evince ardent piety of

feeling. She was, at the time of her decease, engaged in a work entitled "The Government of the Thoughts," which was praised, in high terms, by Dr. Fell; but this work she did not finish. Lady Pakington had received a learned education, which was not at that time uncommon to give to women of high rank; that she used her talents and learning wisely and well, we have this testimony in the writings of Dr. Fell. He says of her, "Lady Pakington was wise, humble, temperate, chaste, patient, charitable, and devout; she lived a whole age of great austerities, and maintained in the midst of them an undisturbed serenity." She died May 10th., 1679.

PALADINI, ARCHANGELA,

An Italian historical painter, was born at Pisa, in 1599, and died in 1622, aged twenty-three. She was the daughter of Filippo Paladini, an eminent artist of that city, who instructed her in the art. She attained great excellence in portrait-painting, and also excelled in embroidery and music, and sang exquisitely. These uncommon talents, united with an agreeable person, procured her the friendship of Maria Magdalena, archduchess of Austria, who lived at Florence, and in whose court this artist spent the last years of her life.

PAMPHILA,

A Grecian authoress, who flourished in Nero's reign, and wrote a general history in thirty-three books, much commended by the ancients, but not extant. She died in the first century after Christ.

PANTHEA,

Wife of Abradatas, King of the Lusians, was taken prisoner by Cyrus the Great. Though the most beautiful woman of her time, Cyrus treated her with a delicacy and forbearance very unusual in those times, and permitted her to send for her husband. Out of gratitude to Cyrus, Abradatas became his ally, and was slain while fighting for him against the Egyptians. Panthea killed herself on the dead body of her husband, and was buried in the same grave.

PANZACCHIA, MARIA ELENA,

Was born at Bologna, in 1668, of a noble family. She learned design under Emilio Taruffi, and in a few years acquired great readiness in composition, correctness of outline, and a lovely tint of colouring. Besides history, she also excelled in painting landscapes; and by the beauty of her situations and distances, allured and entertained the eye of every beholder. The figures which she inserted had abundance of grace; she designed them with becoming attitudes, and gave them a lively and natural expression. Her merit was incontestably acknowledged, and her works were so much prized as to be exceedingly scarce, few being found out of Bologna. She died in 1709.

PAOLINI, MASSIMI PETRONELLA,

Of Tagliacozzo, a province of Aquila, was born in 1663. She passed her life principally at Rome, and dedicated it to the cultivation of letters. She wrote in prose and in verse with facility and elegance. She has been eulogized by Crescembini, by Muratori, and by Salvini, and was a member of the Arcadia, under the name

of Fidelma Partenide. She died 1726. Her remaining works are two dramas, "Tomici," and "La Donna Illustre." She produced beside many canzonetts and sonnets, and poems in various collections.

PARADIES, MARIA THERESA,

Born at Vienna, 1753, was as remarkable for her life as for her distinguished musical talent. At the early age of four years and eight months, she was, by a rheumatic apoplexy, totally deprived of her sight. When seven years old, she was taught to play on the piano and to sing; and three years after, she sang the Stabat Mater of Pergolesi, in the church of St. Augustin, in Vienna, accompanying herself on the organ. The empress, Maria Theresa, who was present at the performance, gave her immediately an annuity of two hundred florins. Soon the young musician advanced so far, as to play sixty concertas with the greatest accuracy. In the year 1784 she set out on a musical journey, and wherever she appeared, but especially in London, (1785,) she excited, by her rare endowments, as well as by her misfortune, admiration and interest. She often moved her audience to tears by a cantate, the words of which were written by the blind poet Pfeffel, in which her own fate was depicted. Her memory was astonishing; she dictated all her compositions note by note. She was also well versed in other sciences, as geography and arithmetic. In company, she was cheerful, entertaining, witty, and highly interesting. During the latter part of her life she presided over an excellent musical institution in Vienna.

PARDOE, JULIA,

Is the daughter of a field-officer in the British army, whose family is of Spanish extraction. She was born at Beverley, in Yorkshire, and early manifested great indications of genius, having at the age of thirteen produced a volume of poems, and a few years later an historical novel of the time of William the Conqueror, called "Lord Morcar of Hereward." A warmer climate being recommended, on account of certain consumptive symptoms which it was thought she manifested, Miss Pardoe went to Portugal, where she spent about fifteen months, contributing during that time to various periodicals. The fruits of her observations on that country were, on her return to England, published in two volumes, entitled "Traits and Traditions of Portugal." The work was dedicated, by express desire, to H.R.H. the Princess Augusta, who manifested a warm interest in the fortunes of the young authoress; it quickly went through two editions, and was followed shortly after by two novels—"Speculation" and "The Mardens and the Daventrys." These established her reputation as a novelist. But she did not at the time pursue this opening to literary fame and fortune. In 1835, during the fearful visitation of the cholera at Constantinople, we find Miss Pardoe there, and in the following year is published her account of what she sees and hears on the shores of the Bosphorus, in that popular book "The City of the Sultan." The vivid sketches of oriental life of which this book consists, rendered it extremely fascinating to general readers; and the interest which it created, heightened by the knowledge that its author had, at some risk to herself, penetrated behind the veil which had hitherto hidden many of the "peculiar institutions" of

the Moslem from unbelieving eyes. Its popularity induced the writer to publish in 1838 a series of letters, descriptive of the earlier part of her journey to the East, under the title of "The River and the Desert, or Recollections of the Rhine and the Chartreuse;" after which she again took up the thread of her eastern recollections, and produced a series of short tales, connected by a slight vein of continuous narrative, to which she gave the title of "The Romance of the Harem;" and not having yet exhausted her memories of the sunny clime, she furnished the letter-press to a beautifully-illustrated work called "The Beauties of the Bosphorus."

Miss Pardoe next turned her attention to Hungary, which country she visited for the express purpose of obtaining materials for a useful and veracious, rather than an amusing book. In "The City of the Magyar, or Hungary and its Institutions," issued in 1840, it was acknowledged that she had, without the sacrifice of utility or truth, given to the world a book which possessed all the charm and excitement of a romance. Her fertile imagination and graphic powers of description were next exhibited in "The Hungarian Castle," a novel; and after this, in 1847, the first of her great historical works—"Louis the Fourteenth, or the Court of the Seventeenth Century," in which, with all the lively spirit of a French biography, we have a well-defined picture of an historical epoch. As a relief to these graver studies, there then followed two novels—"The Confessions of a Pretty Woman" and "The Rival Beauties," after which came two more historical works —"The Life of Francis the First" and "The Life of Marie de Medicis," both works of acknowledged excellence. To this long catalogue may be added a story called "Reginald Lyle," first published in a periodical; "Flies in Amber," a series of short tales; "The Jealous Wife," a novel; and a book for young people; besides numerous contributions to magazines and reviews. When we consider the amount of research necessary for the production of some of these works, and that much of the author's time has been spent in travel, we are amazed at their number and variety of character. By her more elaborate historical works Miss Pardoe has earned for herself a lasting reputation, which is enhanced by the brilliant play of imagination which the lighter productions of her genius emits.

PARTHENAY, ANNE DE,

A LADY of great genius and learning, who lived in the sixteenth century. She married Anthony de Pons, Count of Marennes, and was one of the brightest ornaments of the court of Ferrara. She was a Calvinist.

Her mother was Michelli de Sorbonne, a lady of Bretagne, a woman of uncommon talents, lady of honour to Anne of Bretagne, wife to Louis the Twelfth, by whom she was appointed governess to her daughter, Renata, Duchess of Ferrara. Anne, under the superintendence of her mother, received a learned education, and made great progress in the knowledge of the languages, and in theology, and was also skilled in music. She had so great an influence over her husband, that while she lived he was distinguished as a lover of truth and virtue, and instructed himself, his officers and subjects at Pons, in the scriptures; but after her death, he

married one of the pleasure-loving ladies of the court, and became, from that time, an enemy and persecutor of the truth.

PARTHENAY, CATHARINE DE,

Niece to Anne de Parthenay, and daughter and heiress of John de Parthenay, Lord of Soubise, inherited her father's devotion to the cause of Calvinism. She published some poems in 1572, when she was only eighteen; and is thought to be the author of an "Apology for Henry the Fourth," a concealed but keen satire, which is considered an able production. She also wrote tragedies and comedies; her tragedy of "Holofernes" was acted in Rochelle, in 1574. In 1568, when only fourteen, she was married to Charles de Quellence, Baron de Pont, in Brittany, who, upon this marriage, took the name of Soubise. He fell a sacrifice to his religion, in the general massacre of the Protestants, at Paris, on St. Bartholomew's day, 1571.

In 1575, his widow married Renatus, Viscount Rohan; who dying in 1586, when she was only thirty-two, she resolved not to marry again, but to devote herself to her children. Her eldest son was the celebrated Duke de Rohan, who maintained the Protestant cause with so much vigour during the civil wars in the reign of Louis the Thirteenth. Her second son was the Duke de Soubise. She had also three daughters; Henriette, who died unmarried; and Catharine, who married a Duke de Deux-ponts, 1605. It was this lady who made the memorable reply to Henry the Fourth, when, attracted by her beauty, he declared a passion for her; "I am too poor, sire, to be your wife, and too nobly born to be your mistress." The third daughter was Anne, who never married, but lived with her mother, and bore with her all the calamities of the siege of Rochelle. The mother was then in her seventy-fifth year, and they were reduced, for three months, to living on horse-flesh and four ounces of bread a day; yet she wrote to her son, "not to let the consideration of their extremity prevail on him to do anything to the injury of his party, how great soever their sufferings might be." She and her daughter refused to be included in the articles of capitulation, and were conveyed prisoners to the castle of Niort, where she died in 1631, aged seventy-seven.

PARYSATIS,

Wife of Darius Nothus, who ascended the throne of Persia in the year 423 B. C., was the mother of Artaxerxes Mnemon and Cyrus. Her partiality for Cyrus led her to commit the greatest injustice and barbarities; and she poisoned Statira the wife of Artaxerxes.

PASTA, JUDITH,

Was born in 1798, at Como, near Milan, of a Jewish family. At the age of fifteen, she was admitted as a pupil to the Conservatorio of Milan, then under the direction of Asiolé. Her voice was naturally hard and unequal, and she had great difficulty in satisfying the master of vocalisation. She made her *debût* in 1815, upon the second-rate theatres, such as those of Brescia, Parma, and Leghorn; from that period till 1822, she struggled through the apprenticeship of her profession without any presage of her future celebrity. At that period, during the congress, she obtained a brilliant success at Verona.

She then went to Paris, where she excited vast enthusiasm, and laid the foundation of a reputation never surpassed by any dramatic singer. Not that she ever attained very great perfection in her vocalisation, or her method of throwing out her voice; but she had the most wonderful gift of assimilating herself to every character; there was in her accents something so penetrating, so indescribably touching, that she possessed unlimited command over the feelings of her audience. She gave the deepest study to her art, and every representation seemed to mark a progress. She first appeared in the character of Desdemona, in London, in March, 1824. This was always one of her finest parts; and some years afterwards furnished a subject for comparison with Madame Malibran, with whom it was also a favourite *rôle*. If the latter, in her vocal execution and the pure feeling of music, had an incontestable advantage, nobody could deny to Madame Pasta a higher conception, more unity, and, in a word, a truer expression of the unfortunate Venetian.

In 1829, Madame Pasta purchased a beautiful country-seat near lake Como; and after passing her summers there for some years, she at length appeared to give up the stage, having lived quietly for three years in this agreeable retreat. When in 1840 she accepted proposals from the Russian court, to go to St. Petersburg, the emoluments given her for that season were fixed at forty thousand dollars.

Madame Pasta has received more praise, and awakened more enthusiasm, than any actress of the age. Bellini wrote Norma and the Sonnambula expressly for her; in the latter, it was surprising to see her admirable in a simplicity so very different from the stately parts in which she generally excelled. Her Anna Bolena exhibits an energy and dignity which have served as a model to all subsequent actresses.

PAULA, ST.,

A Roman lady of noble birth and great learning. She embraced Christianity; and when she became a widow, she retired to Bethlehem, where she built a monastery, and led a very devout and ascetic life. St. Jerome was the director of her charitable institutions, and he also taught her to read the Scriptures in Hebrew. She died in 407, aged sixty. It was said that she was descended from the families of the Gracchi and Scipios.

PAULINA,

A Roman lady of exquisite beauty, and great wealth and virtue, lived in the reign of Tiberius, about the year 30. She was married to Saturninus, a husband worthy of her. Decius Mundus, a Roman knight, fell desperately in love with her, and tried every means, in vain, to obtain her affections. He even offered her two hundred thousand drachmæ. At length Ide, a female domestic of his father's, offered to enable him to accomplish his object for fifty thousand drachmæ, which he gave her. This woman, knowing Paulina's great veneration for Isis, bribed several of the priests of this goddess, who went to Paulina, and told her that the god Anubis was passionately enamoured of her, and that she must visit him. Elated with this honour, Paulina communicated the desire to her husband, who, confiding in her virtue, cheerfully granted the request. She went to the temple, and, being shut up in the dark,

Mundus was introduced to her as Anubis. Upon the third day after this, Mundus met Paulina, and, in a keen and sarcastic speech, ridiculed her for her credulity, and informed her of her mistake. Paulina, in the greatest distress, hastened to her husband, and urged him vehemently not to suffer such an indignity to pass unpunished. Saturninus appealed to Tiberius, who caused Ide and the priests of Isis to be crucified for sacrilege, the temple of Isis to be thrown down, and her statue cast into the Tiber. Mundus was simply banished.

PAULINA

WIFE of Seneca, the celebrated Roman philosopher, insisted upon sharing her husband's fate, who was condemned to die by the order of the Emperor Nero. Her veins were accordingly opened at the same time; but fainting from loss of blood, Nero sent and commanded her wounds to be bound up, and conjured her to live. She, however, survived her husband but a short time, looking wan and miserable, and oppressed with the deepest melancholy. She was much younger than her husband. These events occurred about the year 68.

PEABODY, ELIZABETH PALMER,

DAUGHTER of Dr. N. Peabody, is descended on the mother's side from the two Joseph Palmers, one of whom was President and the other Secretary of the first Provincial Congress that assembled in Massachusetts to consider British wrongs, and both of whom, the father as Brigadier-General, the son as his aid, were engaged in the battle of Lexington. Miss Peabody was born May 16th, 1804, at Billerica, and lived in her early life at Salem, Mass., but, since 1822, has resided principally in Boston, where she has been engaged in education and literary pursuits. She first published a "Key to Hebrew History," and a "Key to Grecian History;" she next wrote the "Records of a School," which went into the second edition; and also contributed to the early numbers of the "Journal of Education;" to the "Christian Examiner" of 1834, in which are some articles on the "Spirit of the Hebrew Scriptures;" and to the "Dial," in which she wrote the articles on Socialism. In 1849, Miss Peabody edited "The Æsthetic Papers," to which she contributed an article "On the Dorian Culture," more elaborate than anything else she has written; and a paper upon "The Significance of the Alphabet," besides several shorter articles and poems. Her latest work is a school-book, entitled the "Polish-American System of Chronology," being a modified translation of General Bem's method of teaching history on a Chronological System.

Miss Peabody's writings are of a class unusual to her sex. They evince great learning and research, a mind free from the trammels of prejudice, and capable of judging for itself on whatever subject its attention may be turned, one whose aim is high—no less than the progressive improvement of her race, and who presses forward to the end she has in view, with an earnestness and energy proportioned to its importance. Her poems are harmonious, and show more thought than is usually seen in such occasional effusions. Still we look for a greater work from her pen than any she has yet sent forth. Miss Peabody is of the transcendental school of writers, though not among the mystics. We do not endorse all her ideas, but only commend her philanthropic spirit.

PEARSON, MARGARET,

Was an English lady, daughter of Samuel Patterson, an eminent book-auctioneer. She early manifested a taste for the fine arts; and on marrying Mr. Pearson, a painter on glass, she devoted herself to that branch of the art, in which she attained peculiar excellence. Among other fine specimens of her skill were two sets of the cartoons of Raphael, one of which was purchased by the Marquis of Lansdowne, and the other by Sir Gregory Page Turner. She died in 1823.

PEIRSON, LYDIA JANE,

Was born in Middletown, Connecticut. Her father, William Wheeler, was a man of education and of a poetic turn of mind, and from him his daughter probably inherited her genius. From her earliest years, Miss Wheeler displayed that fondness for poetry and music which was to characterize her after life, and almost in her infancy was accustomed to compose verses, and sing them to little wild airs of her own. These first songs were all of God and nature, she being, like almost all children of genius, of a devotional cast of mind, and exquisitely sensible of beauty. Her powers of memory were unusually great; and in several instances she learned by heart whole books, such as "Falconer's Shipwreck," "The Lady of the Lake," "Lalla Rookh," Byron's "Bride of Abydos," "Corsair," etc. Although Miss Wheeler began to write at such an early age, she did not publish any of her productions till after her marriage, esteeming, with a modesty natural to a refined and sensitive mind, her own writings too insignificant to interest any one. When she was fifteen years of age, her parents removed to Canandaigua, New York; and two years after, Miss Wheeler was married to Mr. Peirson, of Cazenovia, and removed with her husband into the unsettled wilds of Tioga county, Penn., where she has passed the last twenty years.

Her published poems would fill more than a thousand common octavo pages, and the half that she has written is yet unpublished. Her published prose exceeds her poems, of which she has issued two volumes—"Forest Leaves," in 1845, and "The Forest Minstrel," in 1847. Her writings are characterized by ease, grace, delicacy, and beauty, bearing marks of a genuine and sincere love of nature, and are evidently the outpourings of an earnest soul, full of deep and strong sensibilities.

PENELOPE,

Daughter of Icarus, married Ulysses, King of Ithaca, by whom she had Telemachus. During the absence of Ulysses, who went to to the siege of Troy, and was absent twenty years, several princes, charmed with Penelope's beauty, told her that Ulysses was dead, and urged her to marry one of them. She promised compliance on condition that they would allow her to finish a piece of tapestry she was weaving; but she undid at night what she had woven in the day, and thus eluded their importunity till the return of Ulysses.

Her beauty and conjugal fidelity have won for her the praises of poets, and a warm place in the heart of every pure-minded woman. Her character and example appear most lovely when contrasted with her celebrated contemporary Helen. The character of Telemachus, as drawn by Fenelon, is such as we should imagine

would be displayed by the son of Penelope,—her wise influence would be his Mentor.

PENNINGTON, LADY,

Wife of Sir Joseph Pennington, was separated, by family misunderstandings, from her children, for whose benefit she wrote "An Unfortunate Mother's Advice to her Absent Daughters," a work of great merit. She died in 1783.

PENTHESILEA,

Queen of the Amazons, succeeded Osythia. She fought bravely at the siege of Troy, and was killed by Achilles, B. C. 1187. Pliny says she invented the battle-axe. She must have been a real Amazon.

PERCY, ELIZABETH,

Was the only child and heiress of Jocelyn Percy, last Earl of Northumberland. Her mother was Elizabeth Wriothesly, the sister of Lady Rachel Russel. Upon the death of her husband, she married Mr. Montague; and the young Elizabeth was given in charge to her paternal grandmother, but with the pledge that she was not to contract any marriage without the consent of her mother, who entered into a similar engagement with the grandmother. Notwithstanding these promises, at the age of eleven, Elizabeth Percy was, in 1679, made the wife of Henry Cavendish, Earl of Ogle, only son of the last Cavendish, Duke of Newcastle, without the knowledge of her mother. The youthful husband died the following year, leaving her again an object of intrigue and speculation. She had scarcely been a widow a twelvemonth, when she was again, through the management of her grandmother, married to Thomas Thynne, Esq., of Longleat, remarkable for his large fortune. Though still a child in the nursery, the little beauty had learned to have a will of her own; and while she was made the tool of others, conceived so violent a dislike to her future husband, that she made her escape to Holland. Young as she was, the fame of her beauty, as well as her great wealth, attracted universal attention. Admiration and cupidity combined, caused a plan to be laid to set her free from the trammels that bound her, and leave her at liberty to make a new choice. The celebrated Count Koningsmark, whose beauty and daring had made him the theme of conversation and scandal from one end of Europe to the other, cast his eyes on the fair Elizabeth, and marked her for his own. He hired three bravoes, and to these he gave commission to assassinate Mr. Thynne. This audacious project they boldly carried into execution. While their victim was driving through Pall-Mall, they stopped his horses, and fired at him through the carriage window. The first shot was fatal; five balls entered his body, and he expired in a few hours. The heiress, now a second time a widow, though still little more than fifteen, was again disposed of; her third husband being Charles Seymour, commonly called the proud Duke of Somerset, of whom the tale is told of his repressing the familiarity of his second wife, Lady Charlotte Finch, when she tapped him upon the shoulder with her fan, "Madam," he said, turning haughtily round to the presuming beauty, with a frowning brow, "my first wife was a Percy, and

she never took such a liberty." The Duke of Somerset was, at the period of his marriage, just twenty, handsome, commanding in his person, and with many good qualities. Nothing appears to have interrupted this marriage, or its subsequent harmony. The period of the Duchess of Somerset's death is unrecorded. The Duke's marriage with his second wife took place in 1726. The Duchess of Somerset was Groom of the Stole to Queen Anne. She succeeded the Duchess of Marlborough in that office, and was henceforward an object of dislike and vituperation to that power-loving duchess, who possessed in an eminent degree the quality so commended by Doctor Johnson, being "a good hater."

PERILLA.

A DAUGHTER of the poet Ovid, and of his third wife, was very fond of poetry and literature, and devoted to her father. She accompanied him in his banishment, and is supposed to have survived him. She lived in the first century after Christ. It is the best example left by Ovid, that he encouraged his daughter in her literary tastes; and well did she repay his care in the cultivation of her mind, by her devoted attachment to him in his misfortunes.

PERPETUA, VIVIA,

A CARTHAGINIAN lady, about twenty-two years of age, suffered for her faith during the persecution of the Christians by Severus, Emperor of Rome. Her father, a pagan, who loved her tenderly, went to console her in her imprisonment, and attempted to persuade her to renounce Christianity. Perpetua, however, remained firm, which so incensed him, that he beat her severely, and did not visit her for some days. In the mean time she was baptized, having only been a catechumen before. On refusing to sacrifice to idols, she was confined in a dark dungeon and deprived of her infant. Her father again visited her, and in the most tender and affectionate manner entreated her, for his sake and that of her child, to renounce her faith; but she said, "God's will must be done."

After her condemnation, Perpetua and Felicitas, another Christian woman, were thrown to a mad bull, which wounded them severely, but did not kill them. Perpetua then caused her brother to be called, and, addressing herself to him and another Christian, she said, "Continue firm in the faith, love one another, and be not offended at our sufferings."

The people insisted on having the martyrs brought into the amphitheatre, that they might see them die. The beauty of Perpetua, and the weak state of Felicitas, who had just been confined, excited some compassion among the savage beholders. Perpetua fell into the hands of an unskilful gladiator, but she guided his trembling hand to her throat. She perished in 205.

PERSIANA, FANNY.

MDLLE. Tacchinardi (the maiden name of this celebrated singer) was born at Rome, on the 4th. of October, 1812; her father was the well-known tenor of the above name, and her first public appearance as a singer was accidental, she having good-naturedly volunteered to take the place of a singer at Leghorn, who was incapacitated by illness from performing. So ably did she sustain her

part, that her father, who had hesitated about devoting her to the musical profession, at once decided on doing so; and shortly after she accepted an engagement at Padua, from which place she went to Venice, where Pasta was then singing, and became not only the rival of that celebrated *cantatrice*, but the favourite of the Venetian public. In 1833, she sung at Milan, and in 1834 at Rome, where two operas were written expressly for her. Her fame spread over all Italy, and wherever she went—at Florence, Naples, Genoa, Pisa—she was hailed with enthusiastic applause. In the winter of 1837 she was at Paris, and there may be said to have set the seal to her reputation as one of the most brilliant and versatile singers who had ever delighted an audience. Madame Persiana has several times visited London. Of her domestic life but little appears to be known.

PETIGNY, MARIA-LOUISE, ROSE LEVESQUE,

Was born at Paris, in 1768. Her father, Charles Peter Levèsque, was a well-known French writer on history and general literature. and became a member of the National Institute. His daughter, educated by him, displayed a genius for poetry; her "Idylles" and fugitive pieces were highly praised by Palesot and Florian. Gessner called her his *"petite fille."* She married M. Petigny, of Saint-Romain. The time of her death is not mentioned.

PETRONILLA, DONA,

Daughter of Ramiro the monk, was betrothed in her infancy to Raymond, Count of Barcelona. The conditions of this marriage, that united Catalonia to Arragon, in 1137, were, that the count himself should never bear the title of "King," but merely that of "Prince" of Arragon, and that the offspring of the queen should succeed to the throne and kingship; that the arms of Catalonia should be united with those of Arragon, but that the standard-bearer should always be an Arragonian; and that the Arragonians should invoke the name of St. George, as that of their patron.

Petronilla gave birth, in 1150, to her eldest son, Raymond, who succeeded to the throne under the name of Alfonso; and subsequently to Pedro, who inherited Sardinia, Carcassone, and Narbonne. She had also two daughters, Aldonza or Dulcis, who, in 1181, married Sancho, Prince of Portugal, and another, whose name is not recorded, though she is said to have married Armengaul, Count of Urgel.

The queen, being extremely ill previous to the birth of her eldest child, made a will, providing that should the infant prove a son, he should succeed to the crown, but, if a daughter, the throne should be inherited by her husband. This will, excluding a female from inheriting the crown, was ever after quoted as a precedent against the sovereigns of Arragon, when they attempted to bequeath the crown to a daughter.

Raymond dying in August of 1162, Petronilla reigned one year, during the minority of her son, but on his attaining his thirteenth year, in 1163, by the advice of the nobles, resigned the crown to him. The queen died on the 3rd. of October, 1173, in Barcelona. She was a wise and good ruler over her people.

PFEIFER, CHARLOTTE BIRCH,

Is noted as an actress and play-writer. She entered upon the

stage in Munich in the year 1821, and was immediately received with great enthusiasm. She afterwards abandoned the stage to devote herself to the preparing of plays. Her best efforts are "The Fair of Frankford in the year 1297;" "Hinks and the Freedman."

PFEIFFER, MADAME IDA,

Has gained for herself a celebrity as wide as her travels have extended, and this is all over the world, by her extraordinary daring and enterprise. She seems to have a mission for "going about," whether it be "to do good" we have not yet learned; but certainly the extent of her travels is altogether unparalleled, even by the most celebrated travellers of either ancient or modern times. We are told that Madame Pfeiffer is, as it were, urged on by "a passionate desire for locomotion, associated with a noble ambition, that of adding by personal enterprise to the cause of knowledge." If this be the case, we must at least accord to her the praise of a noble spirit, however much we may regret that it was not developed in some more benevolent and feminine way. Of her heroism, as far as that word can be applied to mere acts of daring and defiance of danger, no one can entertain a doubt who reads the following brief outline of her locomotive life:—

Ida Pfeiffer was born, it appears, at Vienna, at the close of the last century. She married and had children, how many we know not, but we learn that she devoted much attention to the education of her two sons, and that for awhile her life glided on tranquilly in the domestic channel. But it seems that underneath this apparent tranquility there was a secret desire for travel—a restlessness that could not be conquered. She ever entertained the hope of indulging her master passion, and therefore, although her means were small, and home duties occupied her whole time and attention, she contrived to put by a small sum yearly, so that when the death of her husband and the establishment in life of her children set her free from domestic ties, she was in possession of the means of indulging her propensity for seeing the world. Accordingly, in 1842, she set out on her first journey, and traversed Turkey, Palestine, and Egypt, expending thus the savings of twenty years. Of this journey she published a Diary in two volumes; this was well received, and went into a second edition; and in 1845 she set out on another trip, to Scandinavia and Iceland, of which countries on her return she published a very interesting and graphic account.

All this was but preparatory; she was, as it were, trying her wings, and finding that they answered so well, she announced her intention of travelling round the world. On the 1st. of May, 1846, being then fifty-one years of age, she left Vienna to accomplish her arduous undertaking. At Hamburg she was joined by a travelling companion, one Count Berchthold, who was somewhat advanced in years; but finding him too slow for her fiery impatience, she afterwards left him behind as a useless incumbrance. He, however, went as far as Brazil with her, and in that luxuriant country assisted her in collecting specimens of its animal and vegetable productions. On one occasion when thus engaged they were attacked by a negro armed with a knife and lasso; the travellers had only two parasols and a clasp knife between them, but this latter weapon was wielded so well by the lady, who bore

the chief brunt of the attack, that the assailant made off after inflicting several wounds on her arm; he was perhaps induced to fly by the fortunate approach of two horsemen. Nothing daunted by this maladventure, Madame Pfeiffer, when her wounds were dressed, was ready to pursue her wanderings, and bidding adieu to her slow companion, proceeded into the interior to visit the Puri or native inhabitants of the Brazilian forests. Mounted on a mule, and accompanied by a single guide, she set forth, and passed through swamps, and forests, and trackless llanos seldom trodden by human feet. Weeks and months she spent in these wild solitudes, sometimes tarrying awhile in the wigwams of the natives, whom with ready tact she always managed to conciliate, so that the best quarters were placed at her disposal, and grand hunts and national dances got up for her especial amusement. She had thought of crossing the continent from Rio to the Pacific, but found this impossible, in consequence of the disorganized state of the country; she therefore left Brazil in a small sailing vessel, chosen for the sake of economy, went round Cape Horn, and after stopping awhile at Chili, again took ship for China, by the way of Tahiti, which island she reached, but found it difficult to obtain accommodation there, as it was very full of French troops. She had been ill on her voyage, but having, as we are told, "a sovereign contempt for drugs, "prescribed for herself salt-water baths in a cask," by which means she was restored to health. Having in a fortnight seen as much as she desired to of high and low life in Tahiti, and acquainted herself with its natural beauties, by making a tour round the island on foot, she was ready to advance another step in her journey, and hey presto! she is next in the Celestial Empire, where at Canton she manages to look about her a little, notwithstanding the dangers to which she is exposed from the prejudice of the people against the English, and especially against a woman, who seemed to have come among them to fulfil a prophecy, which said that the empire should be destroyed by such. From China to Calcutta was but a step or two for this seven-leagued-booted lady, and accordingly we next find her there, then at Bombay, which she left by a small steamer bound to Bassora. In this vessel, which was over-crowded, she had an attack of fever, and lay under the captain's dining-table on the quarter-deck until she was safely through it (the fever, not the table.) She went to Bagdad, and from thence to Mosul, travelling across the desert for a fortnight on a mule, sleeping on the bare ground, and feeding on the meanest fare. At this latter place she made up her Diary, and the curiosities she had collected, and despatched them to Europe, having yet to traverse the most dangerous part of her journey.

After many hairbreadth escapes and startling adventures, Madame Pfeiffer manages to circumvent her treacherous guide and cross the Koordish Mountains, and reach the missionary station at Oroomiah, where she was hospitably entertained for awhile. From thence she continued her journey through Persia, and returned home by way of Russia, Constantinople, and Athens, reaching Vienna on the 4th. of November, 1848. After three years of rest and quiet, during part of which she was occupied in preparing for publication the journal of this great tour, in May, 1851, Madame Pfeiffer visited London, and from thence set sail to the Cape of Good Hope

intending to penetrate the African continent in the direction of the newly discovered Lake Ngami, but her funds failing her, she was obliged to content herself with a few rambles and the execution of her second project, the exploration of the Sunda Islands. Accordingly, in the beginning of 1852, she reached Sarawak, and from thence passed into the interior of Borneo. She afterwards visited Java and Sumatra, going fearlessly into the midst of the cannibal Batacks, whom Europeans had hitherto avoided, and who considered her a kind of superhuman being. From the Molaccas she went to California, having had a free passage offered her to that "execrable gold land," as she terms it. From thence she passed down the western coast of America; then she visited the source of the Amazon, crossed the Andes, and then traversed the length and breadth of North America, and looked upon its most grand and beautiful lake, forest, and mountain scenery. Towards the close of 1854 we again find this extraordinary woman in London. Her account of this journey was subsequently published, and perhaps exceeds in interest and novelty any of her other books.

Madame Pfeiffer is meditating, we understand, if she has not already set out on, another journey. When we reflect on the vast amount of fatigue she has undergone, on the extent of ground over which she has travelled, on the imminent peril to which she has on many occasions exposed herself, we are struck with astonishment. She is by no means a bold masculine-looking woman, as one would suppose, but is in "her every-day life plainer, quieter, and more reserved than thousands of her own sex who have never left the seclusion of their native village."

Her books, all of which have been published in England, are pleasantly written; she has great graphic power of description, and a considerable amount of scientific knowledge, which enables her to make correct geographical observations, and describe correctly the animals and plants that she meets with

PHÆDYMA,

Daughter of Olanes, one of the seven Persian lords who conspired against Smerdis the Magian. Being married to Smerdis, who pretended to be the son of Cyrus the Great, she discovered his imposture to her father, by his want of ears, which Cambyses had cut off. She lived B. C. 521.

PHANTASIA,

Daughter of Nicanchus of Memphis, in Egypt. Chiron, a celebrated personage of antiquity, asserted that Phantasia wrote a poem on the Trojan war, and another on the return of Ulysses to Ithaca, from which Homer copied the greater part of the Iliad and Odyssey, when he visited Memphis, where these poems were deposited. She lived in the twelfth century before Christ.

PHEBE,

A deaconess of the port of Corinth called Cenchrea. St. Paul had a particular esteem for her, and Theodoret thinks he lodged at her house while at Corinth. She brought to Rome the epistle he wrote to the Romans, wherein she is so highly commended. In this epistle, the apostle names, with warm approval, the faith and works of a number of women who appear to have been devoted,

and important servants of the church at Rome. *Priscilla*, *Mary*, *Junia*, *Tryphena* and *Tryphosa*, *Persis*, *Julia*, the *sister* of Nereus and the *mother* of Rufus, whom the apostle calls "*mine;*" a touching tribute to the virtues of this Christian woman. There was no man among the Christian converts ever saluted by Paul with the title of *father;* and that he found a woman worthy of the tender, holy title of *mother*, shows how highly, in his estimation, ranked the piety of the gentle sex. The important trust reposed in Phebe proves, also, the efficient help he derived from woman's ministry in the cause of Christ. See Romans, chap. xvi. A.D. 60.

PHELPS, ALMIRA H. LINCOLN.

Was born in Berlin, Connecticut, in 1793. The character of her father, Samuel Hart, is described in the memoir of her eldest sister, Mrs. Emma Willard. Her mother was Lydia Hinsdale, a woman of great energy and sound judgment. Almira, the youngest of a large family, was indulged in childhood; but love of knowledge, and an ambition to excel, induced her, as she grew older, to seek her chief pleasure and occupation in intellectual pursuits and moral improvement; religious truths, also, early exercised great influence over her. She was, for some years, the pupil of her sister Emma, and after the marriage of the latter to Dr. Willard, passed two years with her in Middlebury, Vermont. When about eighteen, she spent a year, as a pupil, at the then celebrated school of her relative, Miss Hinsdale, in Pittsfield, Massachusetts. She married, not long after, Simeon Lincoln, who succeeded William L. Stone as editor of the "Connecticut Mirror," in Hartford, Connecticut.

At the age of thirty, Mrs. Lincoln was left a widow, with two children, and with two perplexed estates, those of her husband and his father, to settle, which she successfully accomplished. At that time, she began the study of the Latin and Greek languages, and the natural sciences, and also applied herself to improving her talent for drawing and painting, in order to prepare herself for assisting her sister, Mrs. Willard, in the Troy Seminary, where she passed seven years, engaged in alternate study and instruction.

In 1831, Mrs. Lincoln married the Hon. John Phelps, a distinguished lawyer of Vermont, in which State she resided for the next six years. In 1839, she was called on to assume the office of Principal of the West Chester (Pa.) Female Seminary, which invitation she accepted; she subsequently removed to the Patapsco Female Institute, near Ellicott's Mills, Maryland, where she now presides over one of the most flourishing and best-conducted institutions of the country. Mr. Phelps, by whose assistance and advice his wife had been aided and guided in establishing the Institute, died in 1849.

The first work published by Mrs. Phelps was her larger Botany, generally known as "Lincoln's Botany," printed about 1829. Few scientific books have had a greater circulation in America, and, for the last twenty years, it has kept its place as the principal botanical class-book, notwithstanding numerous competitors. Her next was a "Dictionary of Chemistry," which, though it purported to be a translation from the French, contains much, in the form of notes and an appendix, that is original. With the learned, this work gave the author great credit, as it evinced much research, and a thorough knowledge of the science which it illustrated. After

her second marriage, she prepared her "Botany" and "Chemistry for Beginners;" and also published a course of lectures on education, which had been addressed to the pupils of the Troy Seminary, and which now constitutes, under the title of the "Female Student, or Fireside Friend," one of the volumes of the "School Library," published by the Messrs. Harper.

A larger and smaller "Natural Philosophy, for Schools," a "Geology for Beginners," with a larger Chemistry, soon followed; and a translation of Madame Necker de Saussure's "Progressive Education," by Mrs. Willard and Mrs. Phelps, with notes, and "The Mother's Journal" as an appendix, by the latter, was published in 1838. Her next work was a small volume, "Caroline Westerly, or the Young Traveller," which constitutes volume sixteen of Harpers' "Boys' and Girls' Library for Beginners." The works we have enumerated were all written by Mrs. Phelps within about eight years, during the first two of which she was connected with the Troy Female Seminary, and much occupied by important duties connected with its supervision. During the six remaining years, she resided in Vermont, where she became the mother of a son and daughter, and presided over the household affairs of her home with tact and ability equal to those who make housekeeping the chief pursuit of their life. The only book published by Mrs. Phelps since she has been actively engaged in education, is "Ida Norman, or Trials and their Uses," which was written for the benefit of her pupils. Some of her addresses at the public examinations and commencements of the Institute have been published, and we understand that it is her intention soon to issue a volume of her addresses to her pupils on moral and religious subjects.

In her girlhood, Mrs. Phelps wrote occasional poetry, and commenced a record of her reading, observations, and the events of her life, which she has continued to the present time; and probably had she chosen to court the muses rather than cultivate the sciences, she might have been equally successful. But it is as a teacher that her fine talents and good influence have been most beneficial to her sex and to her country. The office of instructress to the young, is a mission of great power and responsibility, which Mrs. Phelps has fulfilled, and still continues to fulfil, in a manner deserving high honour. It was for her pupils that her scientific works were prepared; no woman in America, nor any in Europe, excepting Mrs. Marcet and Mrs. Somerville, has made such useful and numerous contributions to the stock of available scientific knowledge as Mrs. Phelps. Yet had she not been a teacher, and found the need of such works, it is very doubtful whether she would have prepared them.

PHERETIMA,

Wife of Battus, King of Cyrene, and the mother of Arcesilaus, who was driven from his kingdom in a sedition, and assassinated. After her son's death, she recovered the kingdom by the aid of Amasis, King of Egypt; and to avenge the murder of Arcesilaus, she caused all his assassins to be crucified round the walls of Cyrene, and she cut off the breasts of their wives, and hung them near their husbands. It is said she was devoured by worms; which probably had reference to the remorse she must have felt for her cruelties. She lived about 624 B.C.

PHILISTES,

An ancient queen, whose coin is still extant, but of whose life, reign, country, and government nothing can be ascertained. Herodotus speaks of her coin, so she must have flourished before he lived, that is, B.C. 487; but says nothing else of her. Some persons think that she was Queen of Sicily, others of Malta or Cossara.

PHILLA'

Was daughter of Antipater, governor of Macedon, during the absence of Alexander, B.C. 334. She was a woman of remarkable powers of mind, being consulted when quite young by her father, one of the wisest politicians of the time, on affairs of the greatest moment. By skilful management she prevented an army, full of factions and turbulent spirits, from making an insurrection; she married poor maidens at her own expense, and opposed the oppressors of innocency with such vigour, that she preserved the lives of many guiltless persons. Philla first married Craterus, one of Alexander's captain's, and the favourite of the Macedonians; and after his death Demetrius the First, son of Antigonus, King of Asia. He was a voluptuous man, and though she was the chief of his wives, she had little share in his affections. Philla poisoned herself on hearing that Demetrius had lost his possessions in Asia, in a battle at Ipsus, B.C. 301, with three of Alexander's former generals. She had by Demetrius a son and a daughter, the famous Stratonice, who was the wife of Seleucus, and yielded to him by his son Antiochus. Diodorus Siculus gave a history of this excellent princess but unfortunate woman, in which he extolled her character and talents.

PHILIPPA OF HAINAULT.

Daughter of the Earl of Hainault, married Edward the Third, of England, in 1327. In 1346, when, after the victorious battle of Cressy, Edward lay before Calais, David Bruce, King of Scotland, invaded the north of England, and ravaged the country as far as Durham. He was there met by Queen Philippa, at the head of twelve thousand men, commanded by Lord Percy; after a fierce engagement, the Scots were entirely defeated, and their king and many of the nobility taken prisoners. As soon as Philippa had secured her royal captive, she crossed the sea at Dover, and was received in the English camp, before Calais, with all the *éclât* due to her rank and her victory. Here her intercession is said to have saved the lives of the six citizens of Calais, who were condemned to death by Edward.

Philippa's conduct was always marked by wisdom and generosity, and she was on all occasions the confidant and adviser of her husband. She died before Edward, leaving several children, the eldest of whom was the celebrated Black Prince. Philippa is said to have founded Queen's College, Oxford; but her agency in establishing a manufacturing colony of Flemings at Norwich, in the year 1335, was of far greater importance to the prosperity of the nation. "Blessed be the memory of Edward the Third and Philippa of Hainault, his queen, who first invented clothes," says a monastic chronicler. He meant that by the advice of the queen, the English first manufactured *cloth*.

Philippa was also the friend and patroness of Chaucer and Froissart.

PHILIPS, CATHARINE,

Was the daughter of Mr. Fowler, a merchant of London, and was born there in 1631. She was educated at a boarding-school in Hackney, where she distinguished herself by her poetical talents. She married James Philips, Esq., of the Priory of Cardigan; and afterwards went with the Viscountess of Dungannon into Ireland. She translated from the French Corneille's tragedy of Pompey, which was acted several times in 1663 and 1664. She died in London of the small-pox, in 1664, to the regret of all; "having not left," says Langbaine, "any of her sex her equal in poetry." Cowley wrote an ode on her death; and Dr. Jeremy Taylor addressed to her his "Measures and Offices of Friendship." She wrote under the name of Orinda; and, in 1677, her works were printed as "Poems by the most deservedly admired Mrs. Catharine Philips, the matchless Orinda. To which is added several translations from the French, with her portrait."

PHILOTIS,

A SERVANT-MAID at Rome, saved her countrymen from destruction. After the siege of Rome by the Gauls, about 381 B.C., the Fidenates marched with an army against the capital, demanding all the wives and daughters in the city, as the only conditions of peace. Philotis advised the senators to send the female slaves, disguised in matrons' clothes; she offered to march herself at their head. The advice was followed, and when the Fidenates, having feasted late, had fallen asleep intoxicated, Philotis lighted a torch, as a signal for her countrymen to attack the enemy. The Fidenates were conquered; and the senate, to reward the fidelity of the slaves, allowed them to appear in the dress of the Roman matrons.

PHRYNE,

A GRECIAN courtezan, flourished at Athens, about B.C. 328. Society alone can discover the charms of the understanding, and the virtuous women of ancient Greece were excluded from society. The houses of the courtezans, on the contrary, were frequented by the poets, statesmen, philosophers, and artists of Athens, and became schools of eloquence. Phryne was one of the most distinguished of that class of women. She served as a model for Praxitcles, and a subject for Apelles, and was represented by both as Venus. Her statue in gold was placed between those of two kings at Delphi. She offered to rebuild at her own expense the walls of Thebes, if she might be allowed to inscribe on them, "Alexander destroyed Thebes, Phryne rebuilt it." She was born in Thespiæ in Bœotia. She was accused of disbelief in the gods, but Hyperides obtained her acquittal by exposing her charms to the venerable judges of the Helica.

But though all these honours and favours were bestowed on Phryne, she was not allowed to rebuild the walls of Thebes; and this shows there still remained in the hearts of those old Greeks, corrupted as they were, the sentiment of respect for female virtue; and also a fear of degradation if they permitted such a woman to immortalize her name.

PICCOLOMINI, MARIA,

One of the stars of the London season of 1856, is a native of Tienna, in Tuscany, where she was born in 1834; she is consequently yet quite young. She is extremely beautiful, a delightful singer, an impressive actress, and noble in her family connections. All these circumstances combined to raise quite a furor among the excitable people of Turin, where she made her first appearance in Verdi's opera *La Traviata*. On the last night of her engagement at the theatre called Carignan, a vast concourse of people assembled to greet her as she came forth, and were about to take the horses from her carriage, but she told them, with flushed cheek and flashing eyes, that men should not put themselves in the place of beasts—that Italy had other and nobler uses for her sons; and finding them set on paying her this degrading homage, she passed out of the theatre by a back door, and made her way to her hotel on foot. On a subsequent occasion her residence was surrounded at night by an excited crowd bent on manifesting their frantic delight at her musical powers. She sternly rebuked the young men of Italy for their levity, and pointed out how they could more nobly fulfil the great object of their existence. All this gives us the impression that Maria Piccolomini is not only a great musical artiste, but that she is great also in mind and character. A London audience would not manifest delight in so rapturous a manner as an Italian would, yet it was evident that on her first public appearance in our metropolis she made a great impression. Her voice is rather sweet than powerful, and she has the disadvantage of being small of stature; but her rich warbling melody, bursting forth in bird-like trills and gushes, is a thing to dwell in the memory, and remain "a joy for ever."

PICHLER, CAROLINE,

Was born in Vienna, in 1769. This very prolific and elegant writer has left an autobiography, under the title of "Review of my Life;" from this source have been gleaned the facts which form this sketch.

Her mother was the orphan of an officer who died in the service of the Empress Maria Theresa, who took very gracious notice of of the young lady, gave her a good education, and retained her near her person as a reader, until she was very respectably and happily married to an aulick counsellor. After their marriage, their tastes being congenial, they drew round them a circle of musical and literary celebrities; and their position at court being an elevated one, their house became the centre of the *best* society, in every sense of the word. Caroline, from her babyhood, breathed an atmosphere of literature; she was accustomed to hear the first men in science and in politics discuss interesting subjects, and converse upon elevated topics. Among many German professors and poets whose names are less familiar to the English reader, Maffei and Metastasio may be mentioned as intimates of this family. When it became time to give their son a Latin master, the parents of Caroline were assailed by the savants who visited their house, with the assurance that the little girl must share in this advantage —they had perceived the intelligence of her mind, and were desirous

of cultivating it. The discussion ended by these gentlemen offering to teach her themselves, and the most eminent men of Vienna vied with one another in awakening the intellect and training the understanding of this fortunate young lady. After studying the classic tongues, she acquired the French, Italian, and English. Even in ornamental accomplishments she enjoyed very extraordinary advantages; for the great Mozart, who visited them frequently, though he gave lessons to nobody, condescended, from friendship, to advise and improve Caroline. Her brother appears to have partaken of the family taste for literature, though his sister's superiority has alone redeemed him from oblivion. He associated himself in a literary club of young men, who amused themselves with producing a sort of miscellany, made up of political essays poems, tales, or whatever was convenient. To this Caroline contributed anonymously, and derived great benefit from the exercise in composition which it demanded. It was through this association that she became acquainted with her husband, one of its members. She was married in 1796, and lived for forty years in the enjoyment of a happy union. It was her husband who induced her to come before the public as a writer: he was proud of her abilities, and argued with her that her productions might be of service to her own sex. In 1800, she appeared in the republic of letters, and was received with much applause. Klopstock and Lavater both wrote her complimentary and encouraging letters. She describes her celebrated novel "Agathocles" to have been written after her perusal of Gibbon's "Decline and Fall," the sophistry and unfairness of which, with respect to Christianity, roused her indignation, and urged her to attempt a work in which a true picture of the early Christians should be portrayed according to really authentic accounts.

The disasters which attended the house of Austria at this period affected her powerfully. Animated with feelings of loyalty and patriotism, she determined to undertake a tragedy, which should breathe the German spirit of resistance to foreign invasion. "Heinrich von Hohenstaufen" appeared in 1812. It was received with warm enthusiasm, and procured for the author the acquaintance of several literary ladies—Madame von Baumberg, Madame Weisenthurn, and some others. Madame Pichler had but one child, a daughter, to whom she was tenderly devoted, and who rewarded her maternal cares by her goodness and filial piety. Caroline Pichler died in 1843.

As some of her best works we mention her "Agathocles," "The Siege of Vienna," "Dignity of Woman," and "The Rivals." Her works recommend themselves, by warm feeling, pure morals, and well-digested thoughts, as well as by a perfect style and vivid descriptive powers. We would particularly mention "Agathocles," which is considered the most important on account of the matter its subject being the struggles of new-born Christianity against the religion of Rome and Greece.

PICKERING, ELLEN,

An English novel-writer, of whom it may truly be said that she has given more innocent amusement in the way of this literature, with less of dangerous excitement, than any one author of her class. She wrote rapidly, having in the course of a few years sent

forth a dozen or more works; among which, "The Grumbler;" "The Fright;" "Nan Darrell;" and "The Quiet Husband," are distinguished for the unflagging interest, which they exercise over the imagination of young readers.

Miss Pickering, judging from her books, must have had a mind which felt and cultivated the feminine qualities of delicacy and purity; her principles are excellent; nothing coarse in thought or language ever sullied her page. Her enthusiasm is always in favour of virtue and truth. But she too often sacrifices probability to the wish of showing the perfection of her heroine in the most attractive light. For instance, the "Admirable Crichton" could hardly have equalled the facility with which her poor heroine, under the most adverse circumstances, becomes perfectly accomplished; arts and sciences which usually require time, money, and excellent instructors, are attained by her in one brief visit, where a well-educated friend imparts both practice and theory; or the crumbs let fall by a half-educated governess, work miracles for the neglected child. The young lady, too, is at fifteen or sixteen equal to the most complicated situations; her judgment is never at fault; and as to human frailty, that is an inadmissible supposition.

As a pendant, the uncle, grandfather, cousin, or whoever may be the oppressor, is a wretch quite devoid of the milk of human kindness. All the mixed motives that sway this earth's denizens have been without impression upon the adamant of his heart, until the right moment comes for him to show the sunny side of his nature; the habits of thirty or forty years are laid aside as easily as gloves when we return from a walk. These are blemishes in the character of Miss Pickering's novels, and may have an injurious influence on those who expect to realise scenes similar in actual life. But the author is always sedulous to point a wise moral, though not always judicious in the means.

Miss Pickering's last work was "The Grandfather," which she did not live to finish. She died near London, in 1843. The novel was completed by her friend, Elizabeth Youatt, and published in 1844. All her works have been republished in the United States, and widely circulated, in the cheap form principally.

PIENNE, JOAN DE HALLUIN,

Maid of honour to Catharine de Medicis, was passionately beloved by Francis de Montmorenci, eldest son of the constable, Aun de Montmorenci. He engaged himself to her, but his parents opposed it, as they wished him to marry the widow of the Duke de Castro, Henry's natural daughter. They sent to Pope Paul the Fourth, to obtain a dissolution of the engagement, which he would not grant, as he wished the Duchess de Castro to marry a nephew of his. Henry the Second then published an edict declaring clandestine marriages null and void, and ordered the Lady de Pienne to be shut up in a monastery, and Francis de Montmorenci married the duchess. The Lady de Pienne was married some time after, to a man inferior in rank to her first lover.

PILKINGTON, LETITIA,

Was the daughter of Dr. Van Lewen, a Dutch gentleman, who settled in Dublin, where she was born, in 1712. She wrote verses

when very young, and this, with her vivacity, brought her many admirers. She married the Rev. Matthew Pilkington; but she says that soon after their marriage he became jealous of her abilities and her poetical talents. However, it is said that she gave him other and strong grounds for jealousy; so that, after her father's death, having no farther expectation of a fortune by her, Mr. Pilkington took advantage of her imprudence to obtain a separation from her.

She then came to London, where, through Colley Cibber's exertions, she was for some time supported by contributions from the great; but at length these succours failed, and she was thrown into prison. After remaining there nine weeks, she was released by Cibber, who had solicited charity for her; and, weary of dependence, she resolved to employ her remaining five guineas in trade; and taking a shop in St. James' Street, she furnished it with pamphlets and prints. She seems to have succeeded very well in this occupation; but she did not live long to enjoy her competence, for she went to Dublin, and died there, in her thirty-ninth year.

She wrote, besides poems, her own memoirs, a comedy called "The Turkish Court, or London Apprentice," and a tragedy called "The Roman Father."

PINCKNEY, MARIA,

This *lady* (in every sense of the venerated title) was the eldest daughter of Gen. Charles Cotesworth Pinckney, of South Carolina; her mother, a sister of the Hon. Arthur Middleton, of Middleton Place, South Carolina, another of the signers of American independence. Education, together with excellent natural abilities, combined to form Miss Pinckney's very superior character; while the promptings of a truly benevolent heart always directed her hand to relieve the necessitous, and in every instance to promote the welfare of others, making generous allowance for all human frailty. Warm were her friendships, and never did a shadow of caprice disturb their harmony, or mar the happiness of domestic life. Religiously and morally, she was a bright example unto death. Miss Pinckney was peculiarly impressed with love of country, but more especially her native state; she therefore deeply felt and weighed every movement derogatory, in her opinion, to its interests; so that, when South Carolina exhibited nullification principles, she took a strong and leading stand in favour of those principles, presenting to the public a very energetic and well-written work upon the subject. Its point was so full of effect as to cause an eminent statesman at Washington to exclaim, "That the nullification party of South Carolina was consolidated *by the nib of a lady's pen.*"

Perhaps Miss Pinckney might have fairly taken for the motto of her publication—viewing the partial imposition of certain taxation in the light in which *the party* and herself beheld it—her father's never-to-be-forgotten, patriotic sentiment, in reply to the unjust demand made upon the United States by France—"Millions for defence, but not a cent for tribute." Miss Pinckney died a few years ago.

PINELLA, ANTONIA,

Was born at Bologna, and obtained the knowledge which she possessed of the art of painting from Lodovico Caracci, to whose

style she adhered. Her principal works are in the different churches of her native city. She died there, in 1640.

PIOZZI, OR THRALE, ESTHER LYNCH,

DISTINGUISHED for her intimacy with Dr. Johnson, was the daughter of John Salusbury, Esq., of Bodvel, in Carnarvonshire, where she was born, in 1739. In 1763, she married Henry Thrale, an opulent brewer in Southwark. Her beauty, vivacity, and intelligence made her house the resort of nearly all the literati of her time, and Dr. Samuel Johnson was almost domesticated with them, and appears to have enacted the mentor as well as the friend at Streatham, perhaps rather oftener than was quite agreeable to his lively hostess, who has, however, with perfect candour, mentioned some instances of his reproofs, in her amusing anecdotes of his life, even when the story told against herself. On one occasion, on her observing to a friend that she did not like goose,—"One smells it so while it is roasting," said she.

"But you, madam," replied the doctor, "have been at all times a fortunate woman, having always had your hunger so forestalled by indulgence, that you never experienced the delight of smelling your dinner beforehand."

On another occasion, during a very hot and dry summer, when she was naturally but thoughtlessly wishing for rain, to lay the dust, as they drove along the Surrey roads. "I cannot bear," replied he, with some asperity, and an altered look, "when I know how many poor families will perish next winter for want of that bread which the present drought will deny them, to hear ladies sighing for rain, only that their complexions may not suffer from the heat, or their clothes be incommoded by the dust. For shame! leave off such foppish lamentations, and study to relieve those whose distresses are real."

Mr. Thrale died in 1781, and his widow retired with her four daughters to Bath. In 1784, she married Gabriel Piozzi, an Italian music-master; and this caused a complete rupture between her and Johnson, who had tried in vain to dissuade her from this step. After Johnson's death, Mrs. Piozzi published, in 1786, a volume, entitled "Anecdotes of Dr. Samuel Johnson, during the last Twenty Years of his Life." Many things in this work gave great offence to Boswell and other friends of Johnson. But Mrs. Piozzi, notwithstanding, soon published another work, called "Letters to and from Johnson."

But though seemingly devoted to literature and society, she never neglected her children. In a letter to Miss Burney she says, "I have read to them the Bible from beginning to end, the Roman and English histories, Milton, Shakspere, Pope, and Young's works from head to heel; Warton and Johnson's Criticisms on the Poets; besides a complete system of dramatic writing; and classical—I mean the English classics—they are most perfectly acquainted with. Such works of Voltaire, too, as were not dangerous, we have worked at; Rollin des Belles Lettres, and a hundred more."

A friend, who, in an agreeable little work, called "Piozziana," has recorded several interesting anecdotes of the latter days of this celebrated lady, has given the following account of Mrs. Piozzi, quite late in life:—

"She was short, and, though well-proportioned, broad, and deep-chested. Her hands were muscular and almost coarse, but her writing was, even in her eightieth year, exquisitely beautiful; and one day, while conversing with her on the subject of education, she observed that 'All misses now-a-days write so like each other, that it is provoking;' adding, 'I love to see individuality of character, and abhor sameness, especially in what is feeble and flimsy.' Then spreading her hand, she said, 'I believe I owe what you are pleased to call my good writing to the shape of this hand, for my uncle, Sir Robert Cotton, thought it too manly to be employed in writing like a boarding-school girl; and so I came by my vigorous, black manuscript.'"

"Mrs. Piozzi's nature was one of kindness," observes her friend; "she derived pleasure from endeavouring to please; and if she perceived a moderate good quality in another, she generally magnified it into an excellence; whilst she appeared blind to faults and foibles which could not have escaped the scrutiny of one possessing only half her penetration. But, as I have said, her disposition was friendly. It was so; and to such an extent, that during several years of familiar acquaintance with her, although I can recite many instances, I might say hundreds, of her having spoken of the characters of others, I never heard one word of vituperation from her lips, of any person who was the subject of discussion, except once when Baretti's name was mentioned. Of him, she said that he was a bad man; but on my hinting a wish for particulars, after so heavy a charge, she seemed unwilling to explain herself, and spoke of him no more."

She preserved, unimpaired to the last, her strength and her faculties of body and mind. When past eighty, she would describe minute features in a distant landscape, or touches in a painting, which even short-sighted young persons failed to discover till pointed out to them.

When her friends were fearful of her over-exciting herself, she would say, "This sort of thing is greatly in the mind, and I am almost tempted to say the same of growing old at all, especially as it regards those of the usual concomitants of age, viz., laziness, defective sight, and ill-temper: sluggishness of soul and acrimony of disposition, commonly begin before the encroachments of infirmity; they creep upon us insidiously, and it is the business of a rational being to watch these beginnings, and counteract them."

On the 27th. of January, 1820, Mrs. Piozzi gave a sumptuous entertainment at the Town Assembly Rooms, Bath, to between seven and eight hundred friends, whom, assisted by Sir John and Lady Salusbury, she received with a degree of ease, cheerfulness, and polite hospitality, peculiarly her own. This fête, given upon the completion of her eightieth year, was opened by herself in person, dancing with Sir John Salusbury, with extraordinary elasticity and dignity, and she subsequently presided at a sumptuous banquet, supported by a British Admiral of the highest rank on each side, "with her usual gracious and queen-like deportment."

Mrs. Piozzi died May 2nd., 1821, aged eighty-one years. Her last words were, "I die in the trust and in the fear of God," Her remains were conveyed to North Wales, and interred in the burial-place of the Salusbury family. The following are her published works:—"Anecdotes of Dr. Johnson's Life;" "Travels," two volumes; "Retrospection, or Review of the Most Striking and Important Events

which the last Eighteen Hundred Years have Presented," etc., two volumes.

PIPELET, CONSTANCE MARIE DE THEIS,

Was born at Nantes in 1768, of a distinguished family. She married in 1789, M. Pipelet, an eminent surgeon in Paris; and, after his death, she married, in 1802, the Prince de Salm-Dyck. Madame Pipelet devoted herself, when very young, to the study of literature and the arts; and her poems are quite numerous, and almost invariably excellent. She also wrote an opera, entitled "Sappho;" a drama, several romances, and other prose works; and belonged to several academies. Madame Pipelet maintained the theory of the original equality of the sexes; and one of her most elaborate poems is devoted to this subject.

PISCOPIA, CORNARO ELENE,

Was born at Venice, in 1646. This lady was remarkable for her learning. Her erudition was very highly appreciated by the scholars of that age, and there are many records of great praise being offered her by distinguished men. She understood Greek, Latin, Hebrew, Spanish, French, and Arabic. She was a professor of philosophy, mathematics, theology, and astronomy. She was presented with the wreath and dignity of laureate, in the Duomo of Padua, in 1678. To these grave acquirements she added skill in music and poetry, with a talent for improvisation. Early in childhood she announced a determination against matrimony, in which she persevered, though greatly opposed by her parents, who were desirous and urgent that she should form some illustrious connexion; but the duties of the married life she thought would be incompatible with her engrossing love for study. She possessed sincere piety, a little too much tinctured with ascetic superstition as regarded herself, but drawing forth most benevolent and kindly dispositions towards her relations, dependants, and the indigent populace. For the most part of her life she was a patient martyr to acute disease, and died in 1684.

Her works which remain are, "Eulogiums on several illustrious Italians," written in Latin, Latin epistles, academical discourses in the vernacular tongue, a translation from the Spanish of Lanspergio, besides a volume of poems.

PISE, or PISAN, CHRISTINE DE,

Was born in Venice, in 1363; and, at the age of five years, was taken by her father to France, where he emigrated upon the invitation of Charles the Fifth. Thomas de Pise was one of the marked men of his age; possessing all the learning and science that could then be attained, his ambitious genius struggled for something beyond, and took the path of astrology. Lamb makes the quaint remark that, through our modern men of science, the stars have become merely astronomical. It was quite otherwise in the fourteenth century; then the stars were really "the poetry of heaven," and the scientific men, poets, through whose imaginations the highest destinies passed, dignified with an august feeling of preternatural skill, that, however false, must have elevated their tone of self-appreciation beyond the vanities of our times. Charles the Fifth honoured Thomas de Pise, and made him his astrologer. Thomas

gave his daughter a learned education. The child having an hereditary brightness of mind, applied herself with diligence, and became remarkable, ere she reached womanhood, for her many acquirements. She was well acquainted with history, and equal to any of the scholars of the day in the Greek and Latin languages. She married, early in life, Stephen Castel, a gentleman of Picardy. Shortly after this, her father died; and, at the age of twenty-five, having also lost her husband, she was left destitute of all human support, having no relations in France. To add to her distress the inheritance of her husband was litigated by some members of his family, and she had great difficulty to obtain a portion of it, Being a foreigner, she was obliged to rely entirely on her own energies; and she applied herself to a resource never before sought by a female. Christine de Pise was the first woman who used her literary abilities to support her household, and made her pen procure bread for her children. Louis, Duke of Orleans, brother of Charles the Sixth, was a prince of elegant tastes, and a patron of letters; he discerned the merit of Christine, and invited her frequently to his court, where she met with honourable attention. This unfortunate young man was, as is well known, assassinated by emissaries of the Duke of Burgundy. After his death, and the confusion of parties that ensued, the insanity of the king, the invasion of France by the English, all these national misfortunes darkened the state of literature, and obstructed farther progress in social improvement.

Christine lived to an advanced age in the privacy of domestic life. She died in 1441. Some of her poems, which are full of tenderness, were printed in Paris, in 1529; others remain in manuscript, in the royal library. "The Life of Charles the Fifth," written by desire of Philip the Good, Duke of Burgundy, is considered her best prose performance. One of her first books was called "A Hundred Stories of Troyes." She also wrote several long poems. She had three children, one of whom retired to a convent, where Christine passed the latter part of her life.

Henry the Fourth invited her to the English court; and she was everywhere received with that homage and veneration which her virtues and talents deserved. True feminine purity and refinement prevail throughout her writings. All her works are written in French.

PIX, MARY,

By birth Mary Griffith, was the daughter of a clergyman, and was born in Yorkshire, in the reign of William the Third. She was a contemporary of Mrs. Manley and Mrs. Cockburne, and was satirized with them in a little dramatic piece, called the "Female Wits." She was the author of a number of plays, published between 1696 and 1705.

PIZZOLI, MARIA LUIGIA,

Was born at Bologna, in 1817, the only offspring of Luigi Pizzoli, a gentleman of that city. Her parents perceiving early indications of uncommon abilities, gave her every means of instruction within their reach; these she improved to such advantage that she soon became quite noted for the extent of her information, and the variety of her accomplishments. The most learned men in the society she frequented, would appeal to her in any "historic doubts," and so

clear was her knowledge on such points, and so accurate her memory in dates, that she never was at fault in deciding the question. But far from assuming any unseemly arrogance, her manners were distinguished by an amiable simplicity. Her predominant passion was music; her father gave her as a master Pilotti, an excellent professor of counterpoint; he was, in a short time, so struck with the talents of his scholar, that drawing her father aside, "Sir," said he, "your daughter is a genius; the love I bear to my art makes me entreat you to allow me to instruct her in counterpoint; her success is infallible." This business undertaken, Luigia applied herself with the tenacity that is inspired by the passionate love of the science. As a pianist she soon ranked among the first; but a much higher praise awaited her as a composer. In 1836 the newspaper of Bologna published the following paragraph:—

"The very beautiful symphony written by the young amateur Luigia Pizzoli, was executed by our orchestra, and received most favourably. It is calculated to please all persons of taste, for combined with much learning, and studied elaborations, we find that gracious melody the Italian ear demands."

Soon after this she was invited by the musical academy of Bologna, to accompany the greatest harpist of Italy at a musical festival. She made her first appearance, not only as a performer, but as a composer; for besides accompanying the harp in a most admirable manner, she played a sonata for four hands, composed by herself; the well-known Corticelli took the bass. The following day the papers abounded with panegyrics on this young lady. In the midst of her rising fame, consumption, with which she had once been threatened, came to tear this beloved and charming girl from the arms of her parents. Her last illness presented a model of Christian piety and resignation, together with the utmost cheerfulness, and tender efforts to soften the blow to her wretched father and mother. In her dying state, she was still an artist; her last wishes and acts were to encourage and improve the art she so loved. She obtained from her father permission to endow a perpetual foundation for a yearly prize, to be given by the Philharmonic Society of Bologna, to any of the young students, not excluding women, who shall produce the best fugue; the decision to rest with the presiding professors of counterpoint.

Three days after, the 19th. of January, 1838, Luigia expired. The number of her works, in so short a period, is a reproach to those who live long, and accomplish nothing. An edition of these was printed at Milan, in 1840. After her death, her symphony was executed by the professors of that city.

PLACIDIA,

A DAUGHTER of Theodosius the Great, sister to Honorius and Arcadius, was born about the year 388, and was brought up in the palace of Constantinople. At the third siege and sack of Rome by Alaric, in 410, Placidia was one of the captives carried away by him; she was treated with the respect due to her rank; and Ataulphus, Alaric's successor, married her in 414. She bore him a son who soon died. In 415, Ataulphus was murdered by Singeric, who usurped the Gothic throne, and treated the royal widow with great ignominy, obliging her to walk twelve miles before his chariot. Singeric was soon after assassinated, and Placidia was ransomed

by the Romans for 600,000 measures of wheat, and returned to Italy.

In 417, Honorius compelled Placidia to marry his general, Constantius, as a reward for his services. She became the mother of Valentinian the Third, and Honoria. By Placidia's instigation, Constantius urged Honorius to admit him to a partnership in the empire, by which elevation she obtained the title of Augusta; their titles, however, were not acknowledged at the court of Constantinople. Placidia again became a widow in 421. When her son, Valentinian the Third, was declared emperor, in 425, Placidia assumed the reins of government during his minority. Her administration was neither wise nor vigorous. She died at Rome in the year 450.

PLANCHE, MATILDA,

Is the youngest daughter of J. R. Planchè, the English dramatic author. She resides at present near London. Five of her little works have been republished in America, entitled "A Trap to Catch a Sunbeam," "Old Joliffe," "The Sequel to Old Joliffe," "A Merry Christmas," and "Lucy's Half Crown." That these simple little tales have been popular, is fully shown by the fact that more than twelve thousand of them have been circulated in America alone. The aim of the author is evidently an exalted one; to show the beautiful light which goodness sheds on the soul, to exhibit the power of a cheerful spirit to sustain and invigorate the mind, and to prove how much good may be done by a loving and earnest heart, amid the common ways, and with the limited means of the poorest among us; yet the moral is not obtruded, and the narrative is natural and interesting. Miss Planchè is one of the most promising among the youthful authors of this country.

PLANCINA

Was the wife of Piso, consul in the reign of Augustus, and accused with him of having murdered Germanicus in the reign of Tiberius. She was acquitted, either through the partiality of the Empress Livia, or of Tiberius. Though devoted to her husband during their confinement, she was no sooner set free than she left him to his fate. At the instigation of Livia, she committed the greatest crimes to injure Agrippina. Being accused of them, and knowing she could not elude justice, she committed suicide, A. D. 33

PLEYEL, MARIE,

Has been called "the queen of female pianists." She is a native of Paris, and was married at an early age to M. Camille Pleyel of the firm of Pleyel and Co., the celebrated piano-forte makers. Endowed with rare natural gifts, the mind of this lady has been also greatly enriched by assiduous cultivation; she is known to possess an extensive knowledge of languages and general literature, while in the peculiar branch of art to which she has devoted herself she stands unrivalled. Her mechanical skill is something truly wonderful, and the varied expression which she gives to the musical notes drawn forth from her instrument are such as no previous performer had ever before elicited. Listz eulogistically said of her that "she was not only great among female pianists, but great amongst the greatest artistes of the world." Madame

Pleyel first appeared before the musical public of London in 1846; she has since then several times repeated her visits, ever with an increase of popular estimation. Her latest appearance here was in the winter of 1854, at a series of concerts got up by M. Jullien.

The established home of this accomplished lady has been for many years in the environs of Brussels. Her domestic life is understood to have been far from happy. She has with her an only child, a little girl, who, it is said, bids fair to become as great a musician as her mother.

PLUMPTRE, ARABELLA,

Niece of the Rev. Dr. Plumptre, for many years president of Queen's College, Cambridge, wrote a number of books for the young, which were well received. Among these were "The Mountain Cottage," a tale; "The Foresters," a drama; "Domestic Stories from various Authors;" "The Guardian Angel," a tale, translated from the German of Kotzebue; "Montgomery, or Scenes in Wales," two volumes; "Stories for Children," etc.

PLUNKETT, MRS.,

Whose maiden name was Gunning, an English writer, acquired considerable celebrity as an ingenious novelist. She published "The Packet," four volumes; "Lord Fitzhenry," three volumes; "The Orphans of Snowdon," three volumes; "The Gipsy Countess," four volumes; "The Exiles of Erin," three volumes; "Dangers through Life," three volumes; "The Farmer's Boy," four volumes; "Malvina," three volumes; "Family Stories for Young Persons," two volumes; "The Village Library for the Use of Young Persons," three volumes; and "Memoirs of a Man of Fashion."

POCAHONTAS,

The daughter of Powhatan, a celebrated Indian chief of Virginia, was born about the year 1594. According to a custom common among the Indians, of bestowing upon their children several symbolic names, she was sometimes called Matoaka. When the well-known and adventurous Captain John Smith went to America for the purpose of promoting its settlement by the English, while exploring the James river, he was taken prisoner by some of the warriors of the tribes under Powhatan, and brought before this powerful chief to be disposed of. The fame and exploits of Smith had reached Powhatan, and he was considered too dangerous an enemy to be permitted to live. A council was called, and his fate decided; he was condemned to be bound and placed upon the earth, with his head upon a stone, and his brains beaten out with clubs. Pocahontas, though but a child of twelve or thirteen years, was present at this council, and heard the sentence; but when it was about to be executed, yielding to the generous impulses of her nature, she flung herself upon the body of Smith, beneath her father's uplifted club, and protected his life at the risk of her own. Touched by this act of heroism, the savages released their prisoner, and he became an inmate of the wigwam of Powhatan, who soon after gave him his liberty.

About two years later, the Indians, alarmed at the extraordinary feats of Smith, and fearing his increasing influence, began to prepare

for hostilities, and laid a plan for entrapping him. When on the eve of effecting their object, while Smith was on a visit to Powhatan for the purpose of procuring provisions, he was preserved from this fate by the watchful care of Pocahontas, who ventured through the woods more than nine miles, at midnight, to apprise him of his danger. For this service, Smith offered her some trinkets, which, to one of her age, sex, and nation, must have been strongly tempting; but she refused to accept anything, or to partake of any refreshment, and hurriedly retraced her steps, that she might not be missed by her father or his wives.

For three or four years after this, Pocahontas continued to assist the settlers in their distresses, and to shield them from the effects of her father's animosity. Although a great favourite with her father, he was so incensed against her for favouring the whites, that he sent her away to a chief of a neighbouring tribe, Jopazaws, chief of Potowmac, for safe keeping; or, as some suppose, to avert the anger of her own tribe, who might be tempted to revenge themselves upon her for her friendship to the English. Here she remained some time, when Captain Argall, who ascended the Potowmac on a trading expedition, tempted the chief by the offer of a large copper kettle, of which he had become enamoured, as the biggest trinket he had ever seen, to deliver her to him as a prisoner; Argall believing, that by having her in his possession as a hostage, he could bring Powhatan to terms of peace. But Powhatan refused to ransom his daughter upon the terms proposed; he offered five hundred bushels of corn for her, but it was not accepted.

Pocahontas was well treated while a prisoner, and Mr. Thomas Rolfe, a pious young man, and a brave officer, who had undertaken to instruct her in English, became attached to her, and offered her his hand. The offer was communicated to Powhatan, who gave his consent to the union, and she was married to Rolfe, after the form of the church of England, in presence of her uncle and two brothers. This event relieved the colony from the enmity of Powhatan, and preserved peace for many years between them.

In the year 1616, Pocahontas accompanied her husband to England, where she was presented at court, and became an object of curiosity and interest to all classes; her title of princess causing her to receive much attention. Though the period of her conversion is disputed, it is generally believed that she was baptized during this visit to England, when she received the name of Rebecca. In London, she was visited by Captain Smith, whom, for some unknown purpose, she had been taught to believe was dead. When she first beheld him, she was overcome with emotion; and turning from him hid her face in her hands. Many surmises have been hazarded upon the emotion exhibited by Pocahontas in this interview. The solution of the mystery, however, is obvious; the dusky maiden had no doubt learned to love the gallant soldier whom she had so deeply benefitted; and upon his abandonment of the country, both the colonists and her own people, aware of her feelings, and having some alliance in view for the furthering of their own interests, had imposed upon her the tale of his death. Admitting this to be the case, what could be more natural than her conduct, and what more touching than the picture which this interview presents to the imagination?

Captain Smith wrote a memorial to the queen in her behalf,

setting forth the services which the Indian princess had rendered to himself and the colony, which secured her the friendship of the queen. Pocahontas survived but little more than a year after her arrival in England. She died in 1617, at Gravesend, when about to embark for her native land, at the age of twenty-two or three. She left one son, who was educated in England by his uncle, and afterwards returned to Virginia, where he became a wealthy and distinguished character, from whom has descended several well-know families of that state.

Pocahontas has been the heroine of fiction and of song; but the simple truth of her story is more interesting than any ideal description. She is another proof to the many already recorded in this work, of the intuitive moral sense of woman, and the importance of her aid in carrying forward the progress of human improvement.

Pocahontas was the first heathen who became converted to Christianity by the English settlers; the religion of the Gospel seemed congenial to her nature; she was like a guardian angel to the white strangers who had come to the land of the red men; by her the races were united; thus proving the unity of the human family through the spiritual nature of the woman; ever, in its highest development, seeking the good and at "enmity" with the evil; the preserver, the inspirer, the exemplar of the noblest virtues of humanity.

POICTIERS, DIANA DE, DUCHESS OF VALENTINOIS,

Was born March 31st., 1500. When her father, the Count of St. Vallier, was condemned to lose his head for favouring the escape of the constable Bourbon, Diana obtained his pardon by throwing herself at the feet of Francis the First. St. Vallier was, however, sentenced to perpetual confinement; and the horror he experienced at this fate brought on a fever, of which he died.

Diana de Poictiers married, in 1521, Louis de Breze, grand-marshal of Normandy; by him she had two daughters, whom she married very advantageously. She must have been at least thirty-five years of age, when the Duke of Orleans, afterwards Henry the Third, of France, at the age of seventeen became deeply attached to her; and she maintained her ascendency over him till his death, in 1559. Henry seemed to delight in giving testimonies of his attachment, both in public and private. The palaces, public edifices, and his own armour, were all ornamented with "the moon, bow and arrows," the emblems and device of his mistress. Her influence, both personal and political, was carried to an unbounded extent. She may be said to have divided the crown with her lover, of whose counsel she was the directing principal, and of whose attachment she was the sole object. The young queen, Catharine de Medicis, not inferior in genius, taste, and beauty, to Diana, was obliged to act a subordinate part.

Diana was made Duchess de Valentinois in 1549. In 1552, she nursed the queen in a dangerous illness, notwithstanding their bitter feeling towards each other. She preferred the interest of the state to the aggrandizement of her family; and she loved the glory of her king. Her charities were immense; and every man distinguished for genius was sure of her support. Yet she did not always make a good use of her power; for she persuaded Henry to break the truce with Spain, which was the source of many evils to France.

She did this at the instigation of the Cardinal of Lorraine; but he, with the rest of the Guises, no sooner saw the result, than they leagued with Catharine de Medicis to ruin Diana, if she would consent to the marriage of their niece, Mary, Queen of Scotland, to the dauphin. This was done, and the duchess remained without support; but she did not lose her firmness; the king promised to inform her of all the plots of her enemies; but he died soon after of a wound he received in a tournament, where he had worn her colours, black and white, as usual.

Catharine sent her an order to deliver up the royal jewels, and retire to one of her castles. "Is the king dead?" asked she. "No, Madame," replied the messenger, "but he cannot live till night." "Then," said Diana, "I have as yet no master. When he shall be no more, should I be so unfortunate as to survive him long, I shall be too wretched to be sensible of their malice."

Catharine, however, was persuaded not to persecute the duchess, who, in return for being allowed to retain the superb gifts of the king, presented her with a magnificent palace. Diana retired to Anet, a palace built for her by Henry the Second; but was recalled in 1561, by Catharine, to detach the constable de Montmorency from his nephews, the Chatillons, which service her great influence over him enabled her to perform.

She died in 1566, at the age of sixty-six, retaining her beauty to the last.

POLLA ARGENTARIA,

Wife of Lucan, the Latin poet, who wrote a poem on her merits, which is now lost, but her name is immortalized by two other poets of that age, Martial and Statius. Lucan was condemned to death by Nero; but the tyrant allowed him to choose the way in which he would die. He chose the warm bath and an open artery; but entreated his wife to live, and transcribe his great poem, the "Pharsalia;" which she promised him to do. It is said that, after his mournful death, she shut herself up in a solitary retreat, with the bust of Lucan beside her, and there carefully revised the three first books of the "Pharsalia."

POLLEY, MARGARET,

Was one of those who suffered martyrdom for their religious opinions in the reign of Mary, Queen of England. She was burned at Tunbridge, July, 1555.

POMPEIA PLOTINA,

A Roman lady, who married Trajan while he was a private individual. She entered Rome in procession with her husband when he was saluted emperor, in the year 99, and distinguished herself by her affability, humanity, and kindness to the poor and friendless. It is recorded that on approaching the threshold of the palace raised by Nero, she gazed for a moment upon the vast and splendid monument of so many crimes, and polluted by so many vices; then turning to the people, and raising her hands and eyes heaven-ward, she exclaimed, "May the gods send me forth from this august palace, whenever I may be destined to leave it, even as I now enter it; and may the high destiny to which fortune now raises me, leave

me in possession of the same qualities with which I this day assume it."

The people applauded her speech, and seem always to have loved and revered her. And she proved herself worthy of this warm esteem. She was remarkable for the dignity of her deportment, and for the influence which her chaste example had on the morals of Roman society. Plotina loved tranquillity, and sought to incline her husband's heart to the arts of peace; but Trajan was a soldier, and his passion for military glory superseded to the last his wisdom and his discretion. As Plotina could not dissuade him from his last expedition into Africa and Asia, she accompanied him; was by his side when he passed the Tigris over a bridge of boats; and when he died she was beside him and received his last breath. Then, after she had, by her energy and influence, made her favourite Adrian emperor, she brought back the ashes of her husband to Rome; and still enjoyed all the honours and titles of a Roman empress under Adrian, who, by her means, had succeeded to the vacant throne. At her death, which occurred in the year 122, she was ranked among the goddesses, and received divine honours.

POOL, RACHEL VAN,

Was born at Amsterdam, in 1664. Her father was the famous professor of anatomy, Ruysch; and her instructor in the art of painting was William Van Aelst, whom she soon equalled in the representation of flowers and fruit. She studied nature so closely, and imitated her so well, that she was thought almost a prodigy, and allowed to be the most able artist of her time in that line. Her choice of subjects was judicious; her manner of painting them exquisite; and she contrasted them in all her compositions with unusual beauty and delicacy; and they appeared so natural, that every plant, flower, or insect, would deceive the eye with the semblance of reality. Her reputation extended all over Europe, and she was appointed painter to the elector palatine, who, as a testimony of respect, sent her a complete set of silver for her toilette, consisting of twenty-eight pieces, and six candlesticks. He also engrossed the greater part of her works, paying for them with princely generosity. In early life she married Juria Van Pool, an eminent portrait-painter, with whom she lived very happily. She continued to paint to the last period of a long life; and her pictures, at the age of eighty, were as neatly and carefully worked as when she was thirty. Her paintings are uncommonly rare, being treasured up as curiosities in Holland and Germany. She died at Amsterdam, in 1750, at the age of eighty-six. She was as highly esteemed for her character as her talents. Her genius developed itself very early, and she had become somewhat celebrated for it before she received any instruction.

POPE, MARIA,

An actress, was the daughter of Mr. Campion, a respectable merchant of Waterford. The family being left in reduced circumstances by Mr. Campion's death, Maria went on the stage, and soon, as a tragic actress, attained great eminence, especially by her personation of Juliet. In 1798, she married Mr. Pope, the actor.

PORTER, ANNA MARIA,

Was the daughter of an Irish officer, who died shortly after her birth, leaving a widow and several children, with but a small patrimony for their support. Mrs. Porter took her family to Scotland soon after; and there, with her only and elder sister, Jane, and their brother, Sir Robert Ker Porter, she received the rudiments of her education. Sir Walter Scott, when a student at college, was intimate with the family, and, we are told, "was very fond of either teasing the little female student when very gravely engaged with her book, or more often fondling her on his knees, and telling her stories of witches and warlocks, till both forgot their former playful merriment in the marvellous interest of the tale." Mrs. Porter removed to Ireland, and subsequently to London, chiefly with a view to the education of her children.

Anna Maria became an authoress at the age of twelve. Her first work was called "Artless Tales," and was published in 1793. "Don Sebastian, or the House of Braganza," is considered her best novel. Some of her others are "The Lake of Killarney," "A Sailor's Friendship and a Soldier's Love," "The Hungarian Brothers," "Ballad Romances, and other Poems," "The Recluse of Norway," "The Knight of St. John," "Roche Blanche," and "Honour O'Hara." Miss Porter died at Bristol, while on a visit to her brother, Dr. Porter, on the 21st. of June, 1832, aged fifty-two.

The number of her novels is really astonishing—more than fifty volumes were the product of her pen. In all her works, Miss Anna Maria Porter portrays the domestic affections, and the charms of benevolence and virtue, with that warmth and earnestness which interests the feelings; but in "Don Sebastian" we have an interesting plot, and characters finely discriminated and drawn. The author has, therefore, shewn a higher order of genius in this novel than in her others, because she has displayed more constructive power.

PORTER, JANE,

Was sister of the preceding, and the oldest of the two, though she did not commence her career of authorship so early, nor did she write such a number of novels as her sister, yet she has succeeded in making a deeper impression of her genius on the age. She was the first that introduced that beautiful kind of fiction, the historical romance, which has now become so popular. Her "Thaddeus of Warsaw" was published in 1803, and "The Scottish Chiefs" in 1810; both were highly popular, but "Thaddeus of Warsaw" had unprecedented success. It was translated into most of the continental languages, and Poland was loud in its praise. Kosciusko sent the author a ring, containing his portrait. General Gardiner, the British minister at Warsaw, could not believe that any other than an eye-witness had written the story, so accurate were the descriptions, although Miss Porter had not then been in Poland. She was honoured publicly by having the title of Chanoiness of the Polish order of St. Joachim conferred upon her after the publication of "Thaddeus of Warsaw."

Miss Porter's last work was the "The Pastor's Fireside;" and she also wrote, in conjunction with her sister, "Tales round a Winter's Hearth." She contributed to many periodicals; and her

"Biographical Sketch of Colonel Denham, the African Traveller," in the "Naval and Military Journal," was much admired. The genius of both these ladies was similar in kind; they described scenery vividly, and in appeals to the tender and heroic passions, were effective and successful; but their works want the permanent interest of real life, variety of character, and dialogue.

The career of Miss Porter was not marked by any striking event; she won her celebrity by her genius, and the excellence of her character brightens the picture, and makes her fame a blessing to her sex. Miss Porter died May 24th., 1850, at the residence of her brother, Dr. Porter, (the last survivor of the family,) at Bristol. She was nearly seventy-four years of age.

PORTIA,

Daughter of the celebrated Cato of Utica, was married first to Bibulus, by whom she had two children. Becoming a widow, she married her cousin Marcus Brutus. When Brutus was engaged in the conspiracy against Cæsar, he attempted, but in vain, to conceal the agitation of his mind from his wife, who did not venture to urge him to let her share in the secret, till she had given decisive proof of her strength of mind. She accordingly gave herself a deep wound in the thigh, and then, when pain and loss of blood had confined her to her bed, she represented to Brutus, that the daughter of Cato, and his wife, might hope to be considered as something more than a mere female companion. She then showed him her wound, and Brutus, after imploring the gods that he might live to prove himself worthy a wife like Portia, informed her of the conspiracy.

When the important day arrived, March 15, B. C. 44, she sent messenger after messenger to bring her word what Brutus was doing, and at length fainted away, so that a report reached her husband that she was dead.

Brutus perceiving that he had not accomplished his object by the assassination of Cæsar, left Rome for Athens. Portia accompanied him to the shore and then left him, as he thought it necessary that she should return to Rome.

After the death of Brutus, Portia resolved not to survive him, and being closely watched by her friends, snatched burning coals from the fire, and thrusting them in her mouth, held them there till she was suffocated, B. C. 42.

POSSONBY, CATHARINE,

Has written chiefly for the magazines and annuals. Her poetry exhibits tenderness of feeling, and the religious sentiment which always elevates the fancy. She has also written several prose works. "The Countess d'Auvergne; or, Sufferings of the Protestants in the Sixteenth Century," is a work of literary merit, and interesting in its displays of Christian heroism.

POSTANS, MRS.,

Is author of "Cutch; or, Random Sketches taken during a Residence in one of the Northern Provinces of Western India." She resided many years in the province of Cutch, and her work is considered one of the most faithful pictures of Life in India, giving a

minute account of the feudal government and customs, the religious sects and superstitions of the people. The aristocratic distinctions of caste are rigidly preserved, and the chiefs are haughty, debauched, and cruel.

POZZO, ISABELLA DAL,

Was a native of Turin, where, in the church of St. Francesco is a picture painted by her, representing the Virgin and Child with several saints. The date of this piece is 1666, and it is highly esteemed.

PRATT, ANNE,

This lady is a native of Strood, in the county of Kent, where her father held a respectable position; she was born about the year 1811, and brought up under the sole care of an excellent and pious mother, her other parent having died when she was quite young. From this mother she early imbibed a taste for reading, and from her father appears to have inherited a love for botanical study, which developed itself in early life. She was always passionately fond of flowers, and never so happy as when admiring their beauties, and inquiring into the nature and properties of the plants which bore them; no wonder then that she eventually became a good botanist, and wrote books upon floral subjects which are interesting alike to old and young. Anne Pratt was always an acute, sensible child, with plenty of vivacity and kindliness of disposition; she possessed great influence over her schoolfellows, to whom she was accustomed to deliver play lectures upon such recondite subjects as "The ways of the quakers."

She made an early determination to become an author, and this seemed a kind of preparation for it. We do not, however, find that she very quickly carried this determination into effect. She carefully studied the rules of grammar, and the art of composition; but as her knowledge increased, she began to entertain doubts of her capabilities, and it was not until she attained quite a mature age that her first book appeared; this was a pretty little square volume, issued in 1841, by Charles Knight, who was then doing so much to popularize good sound literature by his "Penny Magazine" and other publications. This volume was quickly followed by another of a similar character, entitled "Flowers and their Associations;" and after that, at no long intervals, came two or three little books, written, like the above, especially for the instruction of the young; and all excellent alike in their moral tone, and simplicity of style.

In 1855, Miss Pratt was requested by the Religious Tract Society to write some of their monthly volumes, and she produced for this series "Wild Flowers of the Year," "Garden Flowers of the Year," and "Scripture Plants." These books have had a very large sale, the first of them something like forty thousand; it was written while the author was in deep affliction on account of the death of her mother, from whom she had never before been long separated, and to whom she was devotedly attached. This employment of her mind was salutary at such a time, and thenceforward she entered with greater ardour than ever into literary pursuits, producing the little books above named, and others to be presently enumerated, in rapid succession. It should be mentioned that she had, about the year 1852, written for the Tract Society a small

work entitled "Green Fields and their Grasses," and a year or two after, had furnished the text for a beautifully-illustrated present-book, called "The Excellent Woman," founded on Solomon's definition of such a character.

Miss Pratt's most important works, have been composed for the Christian Knowledge Society, her connection commenced in 1851, when she undertook to write a work on "Common Things of the Sea-Coast," which is one of the most popular books on the subject extant. This was followed by "Our Native Wild Flowers," in two handsome square volumes, profusely illustrated from drawings by the author, who is most skilful in the delineation of botanical subjects. Then followed another work, uniform in size and style, called "Our Song Birds;" and the success of these books, whose illustrations were in a new style of colour-printing, induced the Society to determine on the issue of a large work on "The Flowering Plants and Ferns of Britain," which this clever and indefatigable author undertook, and has only recently completed. It is in several volumes, and presents the results of the better part of an industrious life devoted to a close and loving study of the growth and properties of British plants; it is in its character at once scientific and popular, and must take its place as a standard authority. Miss Pratt is, we understand, now engaged in a smaller work on "Poisonous and Deleterious Plants," which cannot be other than a useful contribution to popular economic botanical literature.

By all this it will be seen that this author well deserves a place in our catalogue of remarkable women. Her works have gone through the length and breadth of her native land, and linked more closely to nature the hearts of their numerous readers, whether old or young. Her intense love of the beautiful in nature, her reverence for all the works of the Almighty Creator, are visible in everything she has written; and her kindly and affectionate spirit has so infused itself through her teachings, that she is more like a companion than a teacher, even to the most youthful. Of late, Miss Pratt has resided chiefly at Dover, for the benefit of the fresh bracing air, her health being delicate. She is one of the pleasantest of companions and warmest of friends; and is still as eager a student in the great school of nature as she was in her young days. Many good poems are scattered through her various works, but she does not pride herself upon her rhyming faculty.

PRISCA,

A Roman lady, a convert to Christianity, was horribly tortured, and afterwards beheaded, for refusing to abjure her religion and to sacrifice to idols, under the Emperor Claudius, about the year 275.

PRITCHARD, HANNAH,

An eminent English actress, whose maiden name was Vaughan, was born about 1711. She was on the London stage when very young, and excelled in both tragedy and comedy, especially the latter. She died in 1768.

PROBA, VALERIA FALCONIA,

Was the wife of Adolphus, the Roman proconsul, in the reigns of Honorious and Theodosius the Younger. She composed a Virgil-

ian cento upon the books of the Old and New Testaments, which was printed at Frankfort, in 1541. She also wrote an epitaph on her husband.

PULCHERIA,

A DAUGHTER of Theodosius the Great, Emperor of Rome, in 379. She was eminent for her piety, moderation, and virtue.

PULCHERIA ÆLIA,

BORN in 399, was the daughter of Arcadius, Emperor of the East. She reigned conjointly with her brother, Theodosius, a mild and feeble prince. The vigorous wisdom of Pulcheria, though only two years the elder, compensated for his defects, and she maintained, by meekness and discretion, that ascendency over him which a superior capacity always gives. Adorned with all the graces of beauty, at fifteen she took a vow of virginity, and persuaded her two younger sisters to do the same. She consecrated herself to the service of God and the state, and divided her time between prayer, charity, and the affairs of the empire. At sixteen, she took the name of Augusta, and as she had always the prudence to preserve her brother's honour, she governed in his name with great success. She gave him the credit of completing the destruction of idolatrous temples and worship, which was due to the spirit, firmness, and wise lenity of her measures. Pulcheria's great natural sagacity enabled her to discover at once how she ought to act, and she executed her purposes with promptitude and vigour.

The empire was agitated by factions, when first she stood at its helm; but it soon enjoyed a perfect peace under her wise administration; she taught her brother to respect the rights of property, saying, that "The more princes abstained from touching the wealth of their people, the greater would be their resources in the wants of the state."

When Theodosius, weak and irresolute, neglected her advice, and suffered himself to be guided by his eunuchs, the empire soon felt and mourned the change. On his death, in 450, as he left but one child, a daughter, married to Valentinian the Third, Pulcheria became sole mistress of the empire. For political reasons she married Marcian, an old officer in the army, whom she made emperor. She lived four years after, till 454, maintaining the same exemplary character. Her loss was deeply regretted. She alone had sustained the imperial dignity, under the reign of her imbecile brother; and after his death, had placed the crown on a head worthy to wear it. During her life she was a mother to the poor, and she left them her possessions at her death.

QUEENSBURY, CATHERINE HYDE, DUCHESS OF,

WAS the daughter of Henry, Earl of Clarendon and Rochester, and wife of Charles Douglas, third Duke of Queensbury. She was a celebrated beauty, and received tributes from Pope and from Prior.

A forgotten poet, Whitehead, has celebrated her octogenary charms. Since the Grecian Helen, no lady seems so nearly to have filled a century of praise. What is rare in a woman so admired, she was

modest, unaffected, devoted to her family and friends. She and the duke were fond of literary society, and maintained an intimacy with Swift, Pope, and especially Gay. To the last, the duchess was unspeakably kind; she not only gave him the shelter of her roof, but paid attention to the minute, every-day comforts, which the unpractical poet could never manage for himself. At the prohibition of his opera, "Polly," their graces were so warm in their resentment, that they were forbidden to appear at court. The duchess corresponded with many persons of note; her letters are to be met with dispersed among the collections that are brought forward for the gratification of modern curiosity. They exhibit considerable sprightliness and good sense.

QUENBURGA,

Or, as she was sometimes called, "Bobba," a name commonly adopted by the consorts of the Northumbrian monarchs, was the daughter of Kynigils, one of the Kings of Wessex, who was converted to Christianity by the missionary Bririuus, and under his direction founded Winchester Cathedral. Oswald and his Queen Bobba held their court at the royal city of Bobbanburgh, the name and site of which is still preserved—Bamburgh Castle, a fortress at one time of great size and strength. Queen Bobba, we are told, was as much celebrated by her admirable conduct, as was the saintly king, her husband, by his holiness of life. After the death of Oswald, who was attacked and cruelly slain by Penda, King of Mercia, who envied his goodness and prosperity, the widowed queen obtained permission to bury the head and arm of her husband, which were the only portions of his dismembered body she could procure; she had the precious relics enshrined in a silver case, and conveyed to St. Aidan, by whom they werec arefully deposited in St. Peter's Church, in the royal city of Bobbanburgh, as is recorded by the Venerable Bede. After this, we hear no more of the pious Quenburga, who probably retired to a monastery, and spent the rest of her days in seclusion.

QUENBURGA,

Or Keneburgh, as it is sometimes spelled, was the wife of one of the Saxon kings who ruled in Britain during the Heptarchy; she was the daughter of Penda, King of Mercia, and was mainly instrumental, it is said, in converting that powerful monarch to Christianity. She was married to Alfred, eldest son of Oswy, and was called Queen of Deria, over which district her husband had control. Through her influence, we are told that the court of Alfred became converted into a kind of monastic school of regular discipline and Christian perfection, according to the ideas of religion then prevalent. Her heart, it is said, was more set upon the kingdom of heaven than on any earthly diadem.

Alfred having died during his father's lifetime, Quenburga returned to her father's dominions, and, resolving to devote the rest of her life to religious seclusion, founded an establishment of Christian virgins at a place on the confines of Huntingdon and Northampton, called Dormund-caistor, and afterwards in her honour Kunneburg-ceastor, or the town of Quenburgh. Here she lived, and here she died, and here, when her father was killed, and heavy misfortunes

fell upon her family, she received her three sisters, Keneswitha, Quendrida, and Idaburga, desirous, like her, of finding a place of rest and retirement from the troubles of life. Drayton, in his "Polyalbion," says,

> "Keneburg in this our sainted front shall stand,
> To Alfred the loved wife, King of Northumberland;"

and, according to Palgrave, she was "A mirror of sanctity, so that many virgins of all ranks and degrees resorted to her monastery, to be instructed in the rules and exercises of a religious life; and while the daughters of princes reverenced her as a mistress, the poor were admitted to regard her as a companion, and both the one and the other honoured her as a parent."

RACHEL,

The youngest daughter of Laban, the Syrian, the beloved wife of Jacob, the patriarch, mother of Joseph and Benjamin;—how many beautiful traits of character, how many touching incidents of her husband's life, are connected with her name! Rachel was the true wife of Jacob, the wife of his choice, his first and only love. For her, "he served Laban seven years, and they seemed to him but a few days, for the love he bore her." At the close of this term, the crafty father, who wished to retain Jacob in his service, practised the gross deception of giving Leah instead of Rachel, and then permitting Jacob to have the beloved one as another wife, provided he would serve another seven years! Thus Rachel really cost her husband fourteen years' servitude.

She was "beautiful and well-favoured," Moses telis us; yet surely it was not her personal charms which gained such entire ascendency over the wise son of Isaac. Jacob must have been nearly sixty years old at the time of his marriage; and if Rachel had been deficient in those noble qualities of mind and soul, which could understand and harmonize with his lofty aspirations to fulfil the great duties God had imposed upon him, as the chosen Founder of the house of Israel, she never would have been his confidant, counsellor, friend, as well as his lovely and loving wife. That she was this all in all to her husband, seems certain by the grief, the utter desolation of spirit, which overwhelmed him for her loss. He cherished her memory in his heart, loved her in the passionate love he lavished on her children till his dying day. Her two sons were, in moral character, far superior to the other sons of Jacob; and this is true testimony of her great and good qualities. She died in giving birth to Benjamin, while Jacob, with all his family, was on his way from Syria to his own land. She was buried near Bethlehem, in Judea, and Jacob erected a monument over her grave. Her precious dust was thus left, as though to keep possession of the land sure, to hers and her husband's posterity, during the long centuries of absence and bondage. And, as if to mark that this ground was hallowed, the Messiah was born near the place of Rachel's grave. She died B.C. 1732.

RACHEL,

As her name is only known in her theatrical profession, is of Jewish parentage, her father, M. Felix, being among the poorest of his tribe. Rachel Felix was the eldest of seven children, and early began to aid her parents in their severe struggle to gain subsistence for their family. Her career opened as a street singer: with an old guitar on which she played the accompaniment, the little Rachel went forth to win by her songs the bread she was unable to earn with her hands.

On a cold evening in January, about the year 1830, Choron, the founder of an academy for music in Paris, was charmed by the silver voice of a child singing out the most delightful cadences upon the keen wintry air. It was little Rachel "singing for her supper." Choron pressed through the crowd who were gathered around her, and in utter amazement gazed upon a delicate little girl of ten or twelve summers, thinly clad, and standing in the snow, the very image of desolation. With her benumbed finger she held out a wooden bowl for a sou, and in it Choron dropped a silver coin. His heart was touched, and the deepest feelings of interest for the little warbler were awakened.

"My child," he asked, "who taught you to sing so well?"

"Nobody, sir!" said the little girl, while her teeth chattered; "I have learnt just as I could."

"But where did you learn those beautiful airs which you sing, and which I do not know?"

"Indeed, sir, I have learnt a little of them everywhere. When I go about the streets I listen under the windows to those ladies and gentlemen who sing. I try to catch the airs and the words, and afterwards arrange them the best way I can."

"You are cold and hungry; come with me, and I will give you food and clothing," said the good Choron; and the crowd clapped their hands. But they lost their little Rachel—she never again sang on the Boulevards. Choron obtained permission of her parents to give her a musical education, and under his tuition her wonderful vocal powers rapidly developed. Death took away her benefactor, and she returned awhile to her miserable parents.

The little girl was then just budding into the bloom of a graceful and fascinating woman. She looked at the stage as the means of obtaining bread, and succeeded in making an engagement at the Gymnase, one of the minor theatres of Paris. She made no impression; the audiences refused to applaud. She was disappointed, but not discomfited. From an old clothes-merchant of her own race she borrowed an odd volume of Racine, and was charmed with the tragedy of *Andromache*. She recited the part of the daughter of *Helene*; her eyes filled with the tears of deep emotion, and she said to her mother, "I know my destiny—I will perform tragedy."

Through the influence of a retired actor she obtained an engagement at the Theatre Française, and her appearance in the characters of Racine was greeted with immense applause. The Parisians were in ecstasies. The singing-girl of the Boulevards was apotheosized as the "Tragic Muse." Her salary was first fixed at four thousand francs: the second season it was raised to one hundred and fifty thousand francs. The courts of France and England soon delighted to pay her homage; and within ten years from the hour when

Chorou took her half frozen from the streets of Paris, she wore a gorgeous diamond necklace, with the words "VICTORIA TO RACHEL" emblazoned upon it!

Mademoiselle Rachel is at the head of her profession as a tragic actress, and her annual income is not far from thirty-five thousand dollars. Like Jenny Lind in another public sphere, she has no peer in her profession or the admiration of the votaries of the drama. She might have been one of the greatest of living singers, but she preferred to aim at the highest tragic eminence. That she has accomplished.

Would that we could add—what may be truly said of the sweet singer of Sweden—"Mademoiselle Rachel bears a spotless reputation!" It could hardly be expected, accustomed as the poor little girl was to scenes of misery and low vice in such a licentious city as Paris, that Rachel would grow up with much natural delicacy of feeling; but genius should have a purifying power, giving more elevation of sentiment to the soul of a woman. No doubt calumny has exaggerated the reports of Mademoiselle Rachel's amours; nor ought she to be judged by the standard of a Siddons, who was born and trained in a land where female chastity is required as the crowning grace of the actress. Still we do regret that a shadow has fallen on the fair fame of one who might have been, like Jenny Lind, a glory to her sex as well as to her profession. But let us record her good deeds. Mademoiselle Rachel is said to be very charitable to the poor. She has provided generously for her own family; educating her sisters and brothers, and never forgetting the humble condition from which she has risen. As a memorial of her street minstrelsy, she religiously preserves her old guitar.

RADCLIFFE, ANN,

A CELEBRATED romance writer, whose genius and amiability adds lustre to the glory of her sex, was born in London, July 9th., 1764. She was the only child of respectable parents, William and Ann Wood; and in her twenty-third year married Mr. William Radcliffe, who was brought up to the bar, but subsequently became proprietor and editor of the English Chronicle. The peculiar bent of the genius of Mrs. Radcliffe was not manifested till after her marriage; though she had, from childhood, displayed extraordinary powers of mind. That her husband encouraged and promoted her literary pursuits is probable, indeed certain; with her love of home and delicacy of moral sentiment, she would never have pressed onward in a career of public authorship which he did not approve. Her first work, "The Castles of Athlin and Dunbayne," was published in 1789, two years after her marriage. This romance did not indicate very high talent; but "The Sicilian Romance," published the following year, showed a decided development of intellectual power. It excited deep interest, attracting by its romantic and numerous adventures, and its beautiful descriptions of scenery. "The Romance of the Forest" appeared in 1791; and "The Mysteries of Udolpho" in 1794. This was the most popular of her performances, and is generally considered her best. "The Italian" was published in 1797.

In examining these varied productions, all written in the course of ten years, we are struck with the evident progress of her mind, and the gradual mastery her will obtained over the resources of

her imagination. She had invented a new style of romance, equally distinct from the old tales of chivalry and magic, and from modern representations of credible incidents and living manners. Her works exhibit, in part, the charms of each species of composition, interweaving the miraculous with the probable in consistent narrative, and breathing a tenderness and beauty peculiarly her own. She occupies that middle region between the mighty dreams of the heroic ages and the realities of her own, which remained to be possessed, filled it with glorious imagery, and raised it to the sublimity of Fancy's creative power by the awe of the supernatural, which she, beyond any writer of romances, knew how to inspire.

One of her biographers had well observed, that "her works, in order to produce their greatest impression, should be read first, not in childhood, for which they are too substantial; nor at mature age, for which they may seem too visionary; but at that delightful period of youth, when the soft twilight of the imagination harmonizes with the luxurious and uncertain light cast on their wonders. By those who come at such an age to their perusal, they will never be forgotten."

In the summer of 1794, she made a tour, in company with her husband, through Holland and the western frontier of Germany, returning down the Rhine. This was the first and only occasion on which she quitted England, though the vividness of her descriptions of Italy, Switzerland, and the south of France, in which her scenes are principally laid, induced a general belief that she had visited those countries. After their return from the continent, she made a tour to the English lakes, and published her notes in a quarto volume, which met with a favourable reception.

The great and almost universal popularity of her writings, never inflated the vanity of Mrs. Radcliffe; her private life seems to have been particularly calm and sequestered. Declining the personal notoriety that usually attaches in the society of London to literary merit, she sought her chief pleasures and occupation in the bosom of her family. After the publication of her last novel, "The Italian," in 1797, she retired from the world of letters, and for the remainder of her life persisted in refusing to write, or at any rate to publish another. The report that she was deranged, in consequence of an excited imagination, was founded simply on her love of home and quietude. She was beautiful in her person, and much beloved by those who were favoured by her intimacy. Educated in the principles of the Church of England, she was pious and sincere in her attachment to the services of religion. During the last twelve years of her life, she suffered much from a spasmodic asthma, which gradually undermined her health. She died February 7th., 1823, aged fifty-eight.

RADEGONDE, ST.,

Daughter of Bertarius, King of Thuringia, was taken prisoner in 529, when only eight years old, by Clotaire, King of Normandy. Her childish grace and beauty made such an impression on Clotaire that he resolved to educate her for his wife. She was carefully taught, and, at the age of ten, she renounced paganism for Christianity, in consequence of the instructions of those by whom she was surrounded, and from that early age conceived an ardent desire to devote herself wholly to religion. She was so much opposed to the idea of becoming one of the wives of Clotaire, that when the

time approached for that event, she fled, but was brought back to Soissons, and married in spite of her reluctance. Radegonde, to avoid as much as possible her new duties, became literally the servant of the poor and the sick. Having received as a marriage present, the royal domain of Atrés, she converted it into a hospital for indigent women, for whom she performed the most menial and repulsive services. She also passed a great part of her time in reading, or conversing with learned and pious men.

Radegonde spent six years in this way, during all which time Clotaire obstinately refused to let her go into a convent. A brother of the young queen's had been taken prisoner at the same time, and as he grew up he showed so much of the pride and temper of his race, that Clotaire had him put to death. This was too much for Radegonde to endure, and Clotaire, not wishing to be annoyed by her grief, allowed her to go to Médard, Bishop of Noyon, whose reputation for sanctity had extended throughout all France, for consolation. When she arrived at Noyon, she found Médard in his cathedral, and she immediately exclaimed, "Priest of God! I wish to leave the world, and consecrate myself to the Lord." At these words the guard who accompanied her crowded around her, and protested against such an act. While Médard hesitated as to what course he should take, Radegonde fled to the sacristy, threw the dress of a nun over her royal apparel, and returning, said to Médard, "If you refuse to receive me, if you fear man more than God, you will have to answer for it before the Shepherd of the flock."

These words put an end to the uncertainty of the bishop. He annulled, on his own authority, the forced marriage of the queen, consecrated her to God, and sent away the soldiers, who had not dared to offer any farther opposition. Radegonde went to Tours for greater safety, and when Clotaire, still ardently attached to her, sent to reclaim her, she fled to Poitiers. Here the energetic remonstrances of Germain, Bishop of Paris, obliged him to leave her, and he allowed her to found a convent there, which she did about 550, where she passed the rest of her life. She was at first the abbess of this convent, but after it was firmly established, she gave up her authority to a lady younger than herself, whom she called Agnes, and lived for the remainder of her life as a simple nun. Her convent held a high reputation in that age for the devotion of its members to religion, and also for their cultivation of literature and the arts. Radegonde died at Poitiers, August 13th., 590. She was afterwards canonized.

RAHAB,

A WOMAN of Jericho. When Joshua, the leader of the Israelitish host, sent out two spies, saying, "Go view the land, even Jericho," it is recorded "that they went, and came into an harlot's house, named Rahab, and lodged there." The King of Jericho hearing of their visit, sent to Rahab, requiring her to bring the men forth; but instead of complying, she deceived the king, by telling him that they went out of the city about the time of the shutting of the gate, and whither they went, she knew not, but doubtless if the king pursued after them they would be overtaken. In the meantime, while the messengers thus put upon the false track pursued after them to the fords of Jordan, Rahab took the two

men up to the roof of the house, which, after the custom of eastern cities, was flat, and hid them under the stalks of flax which she had spread out there to dry.

This strange conduct, in defence of two strangers, she explained to the spies, by telling them, after they reached the roof, that "she knew that the Lord had given the children of Israel the land, for they had heard of their doings from the time that they came out of Egypt, so that all the inhabitants of the land faint because of you."

In return for her care, she made them swear unto her that they would save alive herself and all her family,—father, mother, brothers, sisters, and all that they had. Having thus secured herself from threatened destruction, she let them down by a cord through a window, for her house was upon the town wall, and they escaped to the mountains, whence, after three days, they returned to the camp of Joshua.

For the important service rendered to these spies, herself and kindred were saved from the general massacre which followed the capture of Jericho, her house being designated by a scarlet cord let down from the window out of which the spies escaped.

Several commentators, anxious to relieve the character of a woman so renowned from the imputation cast upon her by the opprobrious epithet usually affixed to her name, would translate the Hebrew word Zonah, which our version renders harlot, by the term hostess or innkeeper. But the same Hebrew word in every other place means what the old English version says, and we see no reason to make its use here an exception; besides, there were no inns in those days and countries; and when, subsequently, something answerable to our ideas of them were introduced, in the shape of caravanseri, they were never kept by women.

It is a remarkable feature of the Bible, that it glosses over no characters, but freely mentions failings or defects, as well as goodness and virtue; and hence, when errors of life are spoken of as connected with any individual, it is not incumbent on us to defend all the life of that individual, if the character is good from the time that it professes to be good; the evil living which went before, may freely be named without compromising or reflecting upon subsequent goodness.

Her remarks to the spies evince her belief in the God of the Hebrews, and her marriage, at a later period, with Salmon, one of the princes of Israel, proves her conversion to Judaism.

The Jewish writers abound in praises of Rahab; and even those who do not deny that she was a harlot, admit that she eventually became the wife of a prince of Israel, and that many great persons of their nation sprang from this union.

According to the Bible, Rahab was a woman of fidelity, discretion, and a believer in the God of Israel; and the only individual, among all the nations which Joshua was commissioned to destroy, who aided the Israelites, and who was received and dwelt among the people of God as one with them. St. Paul quotes her as one of his examples of eminent faith. These events occurred B. C. 1451.

RAMBOUILLET, CATHARINE DE VIVONNE, MARCHIONESS DE,

Was the wife of Charles d'Angennes, Marquis de Rambouillet.

She was virtuous and intellectual, and her house the resort of all men of learning. There the great Corneille read his tragedies, and there Bossuet, at the age of sixteen, displayed those oratorical talents for which he afterwards became so celebrated. She lived in the seventeenth century.

RAMSAY, MARTHA LAURENS,

Was born in Charleston, South Carolina, November 3rd, 1759. She was the daughter of Henry Laurens, whose ancestors were Huguenots. She spent ten years in England and France, during the latter part of which time she resided at Paris with her father, who was acting there as minister plenipotentiary from the United States. While there, her father gave her five hundred guineas, the greater part of which she employed in purchasing French Testaments for distribution, and in establishing a school. She returned to Charleston in 1785, and in 1787 married Dr. David Ramsay. Mrs. Ramsay was a woman of piety, learning, and great benevolence. She assisted her husband in his literary pursuits, fitted her sons for college, and performed all her domestic duties in the most exemplary manner, showing herself a pattern for her sex, and proving how salutary the enlightened moral influence of woman may become. She died in June, 1811, aged fifty-one.

RAVIRA, FELETTO ELEONORA, OF CASALE,

Was the wife of George Feletto, Counsellor of Villa and Lord of Melazzo. She was very much praised by contemporary authors, and has left many small poems, remarkably well written. She flourished in 1559; but no dates of the events of her life are to be obtained.

READ, CATHARINE,

Was an English lady, who distinguished herself by portrait-painting, both in oil and crayons. One of her first and best performances, was the likeness of Queen Charlotte, painted immediately after her arrival in England. Another remarkable portrait of her painting, was that of the female historian, Mrs. Macaulay, represented in the character of a Roman matron, weeping over the lost liberties of her country. About 1770, Miss Read went to the East Indies, where she resided some years; but on her return, still continued to exercise her profession to extreme old age. She died about 1786.

REBEKAH,

Daughter of Bethuel, and wife of Isaac the patriarch, is one of the most interesting female characters the Bible exhibits for the example and instruction of her sex. Her betrothal and marriage are graphic pictures of the simple customs of her maiden life, and her own heart-devotion to the will of God. No wonder her beauty, modesty, and piety, won the love and confidence of Isaac at once. She was his only wife, and thus highly favoured above those who were obliged to share the heart of a husband with handmaidens and concubines. The plague-spot of polygamy which has polluted even the homes of the chosen of God did not fasten its curse on her bridal tent. So distinguished was this example, that ever since, the young married pair have been admonished to be, as "Isaac and Rebecca, faithful."

The first portion of her history, contained in Genesis, chap. xxiv. (any synopsis would mar its beauty,) has won for her unqualified approbation; while commentators and divines are almost as unanimous in censuring her later conduct. But is this censure deserved? Let us examine carefully before we venture to condemn what the Bible does not.

Rebekah must have been either perfectly assured she was working under the righteous inspiration of God, or she was willing to bear the punishment of deceiving her husband rather than allow him to sin by attempting to give the blessing where God had withheld it. That the result was right is certain, because Isaac acknowledged it when, after the deception was made manifest, he said of Jacob—"Yea, and he shall be blessed."

When, to avoid the murderous hatred of Esau, Jacob fled from his home, the Lord met him in a wondrous vision, where the promise made to Abraham and to Isaac was expressly confirmed to this cherished son of Rebekah; thus sealing the truth of her belief and the importance of her perseverance; and not a word of reproof appears on the holy page which records her history. She did not live to see her son's triumphant return, nor is the date of her decease given; but she was buried in the family sepulchre at Macpelah; and as Isaac had no second wife, she was doubtless mourned. It has been urged that because her death was not recorded, therefore she had sinned in regard to her son. No mention is made of the death of Deborah, or Ruth, or Esther,—had they sinned?

There are no perfect examples among mankind; but in the comparison of Isaac and Rebekah, the wife is, morally, superior to her husband; and appears to have been specially entrusted by God with the agency of changing the succession of her sons, and thus building up the house of Israel. See Genesis, chapters xxvi. xxvii. xxviii.

RECAMIER, JEANNE FRANCOISE JULIE ADELAIDE BERNARAL,

Was born at Lyons in 1778, and was probably the most beautiful and graceful woman of her day. She married in 1795, M. Recamier, a man of large fortune. Her house, at that time, was resorted to by all the marked characters of Europe; and her drawing-room celebrity is perhaps the first of the age. Her father was imprisoned for some treasonable dealings with the Chouans, in his capacity of administrator of the ports. Madame Recamier solicited his pardon from Napoleon, who granted his aquittal, but refused to reinstate him. This fascinating woman was accustomed to obtain everything she asked for, and she could never forgive Bonaparte for resisting her, though on a point where, what her party termed his severity, seemed reasonable and necessary. Her friends deny this statement, and declared that she never demanded more than her father's liberty; and that the real origin of the animosity manifested by her to the hero, was an ill-conditioned jealousy on his part, which made him vexed at all admiration bestowed on others, even when a pretty woman was its object. Madame Recamier was fondly attached to the celebrated Madame de Stael, and courageously proved her friendship by going to Coppet at a time when it was intimated to her that this measure would prevent her returning to

Paris; as Napoleon included the friends of Madame de Stael among his own enemies.

It was at Coppet that Prince Augustus of Prussia, brother of the late king, became violently enamoured of the beautiful Frenchwoman; he even attempted to persuade her to obtain a divorce from M. Recamier, that she might become his princess. Her religious principles would not allow her to listen with approval to this proposal. After leaving Coppet, Madame Recamier resided at Lyons two years. As she determined to take no steps for the repeal of her exile, she decided upon a journey to Italy. There, as everywhere else, she was received with universal and lively admiration. Painters copied her loveliness; Canova has perpetuated her features in marble. Madame Recamier's sentence of banishment was never reversed. She returned to Paris with the Bourbons. After the death of Madame de Stael she took up her residence at the Abbaye aux Bois, where, though out of the tumult of dissipated society, she enjoyed the intimate friendship and constant visits of an extended circle of literary and otherwise distinguished persons. Among these may be mentioned Chateaubriand and Guizot.

For some years before her death she became blind, an affliction which she bore with the greatest serenity; never complaining of it, except as it prevented her attentions to her friends. She died on the 10th. of May, 1849, of the cholera. Her distinguished traits were an extreme sweetness of disposition and tenderness of heart, which obtained her the affection of all about her. It should be noted that she was quite unspoiled by the homage that was always paid to her extraordinary beauty.

REEVE, CLARA,

Was born in 1745, at Ipswich, daughter of a clergyman. An early admiration of Horace Walpole's "Castle of Otranto" induced Miss Reeve to imitate it in a Gothic story entitled "The Old English Baron." Mr. Chambers, in his Cyclopædia, says of this work, —"In some respects the lady has the advantage of Walpole: her supernatural machinery is better managed, so as to produce mysteriousness and effect, but her style has not the point or elegance of that of her prototype. Miss Reeve wrote several other novels, 'all marked,' says Sir Walter Scott, 'by excellent good sense, pure morality, and a competent command of those qualities which constitute a good romance.' They have failed, however, to keep possession of public favour, and the fame of the author rests on her 'Old Englsh Baron,' which is now generally printed along with the story of Walpole."

"The Old English Baron" was published in 1777, and Miss Reeve died in 1803.

REISKE, ERNESTINE CHRISTINE,

Whose maiden name was Müller, was the wife of Johann Jacob Reiske. She was born, April 2nd., 1735, at Kumberg, a small town near Wittemberg, in Prussian Saxony. In 1755, she became acquainted with Reiske at Leipzic, where she was making a visit. Her beauty, modesty, goodness, and love of literature, attracted the eminent scholar, and, although he was twenty years her senior, they became very much attached to each other; but, owing to the war then raging in Saxony, they were not married till 1764.

In order to help her husband in his literary labours, Christine acquired under his instructions a thorough knowledge of Latin and Greek, which rendered her of the greatest assistance to him. She copied and collated his manuscripts, arranged the various readings that he had collected, and read and corrected the proof-sheets of his works. Her attachment for him and her respect for his memory are strongly shown in the supplement to his autobiography, which she completed from the 1st. of January, 1770, till his death on the 14th. of August, 1744. The gratitude of Reiske, and the ardour of his affection, are not less strongly expressed, both in the autobiography just mentioned and in the prefaces to some of his works. After the death of Reiske, his wife published several works that he had left unfinished, and also two works of her own, one called "Hellas," in 1778; and the other entitled "Zur Moral: aus dem Griechischen ubersatzt von E. C. Reiske;" a work containing translations from the Greek to the German. After her husband's death, she lived successively at Leipzic, Dresden, and Brunswick; and died at Kamberg, July 27th., 1798, aged sixty-three.

RENARD, CECILE,

The history of this young girl exhibits the moral phenomenon of the apathy to all that human nature usually shrinks from, which may be produced by living in the constant atmosphere of danger and dismay. Her fate and conduct somewhat, at first sight, resemble those of Charlotte Corday; but upon examination, nothing can be more different. Charlotte Corday, enthusiastic, animated, energetic, set about her purpose in the most sanguine hopes of sacrificing herself for her country; while the aimless act of Cecile seemed to result from disgust of life, and despair of improvement in public affairs. She was born at Paris, the daughter of a stationer. She and her eldest brother occupied themselves in the business of the shop, while the two others were enlisted in the army. Without possessing remarkable beauty, her appearance was very striking and agreeable. She was twenty years of age when she stepped out of the obscurity of private life, and brought herself into the history of Robespierre. It has been said that her hatred to the latter arose from his causing the execution of a young man to whom she was attached; this is an anecdote that wants confirmation, and it is impossible to admit it as a fact. The truth is, she was educated in an aversion to the terrible order of things then prevalent; her imagination was struck with the torrents of blood, the frightful shocks, that daily occurred; and her family, attached to the royalist party, made its losses, and the horrors of the existing government, a constant theme of their private conversations. Her fancy became morbid, her reason perverted, until she considered life an insufferable burden; and she resolved to free herself from it, in a way that should manifest her opinions. With this object, on the 23rd. of May, 1794, she went to the house of Robespierre, carrying a bundle. When they told her he was out, she declared he neglected his duties, and that for her part she would give all she possessed to have a king. This, in those days, was enough to have cost her a hundred lives, if she had had them. She was taken to the comité, and asked what she wanted with Robespierre? "I wanted to see how a tyrant looks." Why she wanted a king? "Because we have five hundred tyrants, and I prefer one king."

Why she carried a bundle? "Because, as I expected to go to prison, I wanted a change of clothes." Two knives were found in her bundle—she was asked if she intended to assassinate Robespierre? She said, "No; that she always carried a knife, and in this case had taken the second by mistake; but that they might think as they pleased about it." Being asked who were her accomplices, she denied having any, or the existence of any plot. An old aunt of Cecile's, an ex-nun, together with her father and brothers, were involved in her condemnation. Cecile, dragged to the scaffold, never wavered an instant in her firmness; this girl of twenty met death with the resolution and unmoved demeanour of a stoic.

RENEE DE FRANCE, DUCHESS OF FERRARA,

Born at Blois, in 1510, was the daughter of Louis the Twelfth and Anne of Brittany. She was married, in 1527, to Hercules the Second, of Este, Duke of Ferrara. She was a princess of great capacity and thirst for knowledge, and much interested in the religious controversies of the times. Calvin, who went in disguise from France to Italy to see her, brought her over to his opinions, and her court at Ferrara became the refuge of all those suspected of heresy. Her conduct so displeased the court of France, that the king, Henry the Second, sent the following instructions to the Duke of Ferrara:—

"If the duchess persists in her errors, she must be separated from all conversation; her children must be taken from her; and all her domestics, who are greatly suspected of heresy, must be prosecuted. With regard to the princess herself, the king refers to the prudence of her husband."

Her four children were, therefore, successively taken from her and brought into France, to be educated in the Roman Catholic faith. After the duke's death, in 1559, the princess returned to France, to reside in her castle of Montargis. The Duke of Guise having summoned her to deliver up some Protestants who had taken refuge with her, she replied, "That she would not deliver them, and that if he should attack the castle, she would be the first to place herself in the breach, to see if he would dare to kill a king's daughter." She was obliged to send away four hundred and sixty persons, to whom she had given asylum; she parted from them in tears, after providing for the expenses of their journey. This princess died at Montargis, in 1575. She was slightly deformed in her person, but elegant manners and graceful eloquence more than compensated for this disadvantage.

REYBAUD, MADAME CHARLES,

Is the *nomme de plume* of Mademoiselle H. Arnaud. She resides in Paris. Why she should have chosen to put away her own name, and give the celebrity of her genius to a fictitious one, has never been made known; but such is the fact. She need not have done this in order to secure the success of her works, which have been received with great favour by the Parisian public.

Madame Reybaud has published over twenty novels and tales, none of which have failed. Her most striking qualities are the unity and perfectness with which she constructs and finishes her

plot, each incident and dialogue tending to the completion of the plan; and so ingeniously does she sometimes contrive the story, that the most experienced novel-reader is taken by surprise in the unforseen *denouement*. Like all who write much, she has produced books of very unequal merit, but the best exhibit both tenderness and wit; and what must be highly commended, because more rare in French novels, there is nothing extravagant in sentiment or offensive to morals to be found in her works. An able English critic has truly said, "Madame Charles Reybaud, little known to English readers, is a good and captivating writer of considerable ability. Her numerous productions may be perused without fear by the conscientious and scrupulous reader. We are doing them a service in recommending this interesting author to their notice. She will cheer many a winter evening, and the pleasant languor of a July noon; she will occupy very agreeably the odd hour between the return from the drive and the appearance at the dinner-table. Her intentions and tendencies are good; her sentiments very sweet and delicate; a strong sense of religious and moral responsibility evidently pervades her mind. She introduces her readers to the antique relics of that beautiful and graceful aristocracy—let us give all their due—which was destroyed by the first French revolution."

We subjoin the titles of her most popular works, commending as our favourites, "Les deux Marguerites," "Sans Dot," and "Espagnoles et Françaises." The others are,—"Dona Marianna," "Fabiana," "Geraldine," "Lena," "Madame de Rieux," "Mademoiselle de Chazeuil," "Marie d'Enambue," "Mèzelie," "Misé Brun," "La Pauvre Paysanne," "La Petite Reine," "Romans du Cœur," and "Valdepeiras."

RICCOBONI, MARIE LABORAS-MEZIERES,

Was born at Paris, in 1714. She married Luigi Riccoboni, an actor, and also an author of several successful comedies, and of various works on the literature of the drama. He was considered the first among the Italian comedians, but he retired from the stage, owing to religious scruples. His wife contributed, by her taste and her advice, to the success of his productions. Before Madame Riccoboni, the novels of the Abbé Prevost enjoyed a great reputation; doubtless these gave the impulse to this lady when she timidly presented to the public works of the same description, but which were destined entirely to eclipse the tedious commonplaces and unnatural incidents which make up the "Deau of Coleraine," the "Adventures of a Man of Quality," etc.

Madame Riccoboni has written quite a numerous collection of fictitious histories, the least interesting of which would not suffer in comparison with any of the contemporary novels; the best is usually considered to be "Juliette de Catesby;" it is written with grace and vivacity, the thoughts are true and well expressed, and the details natural and interesting. She also translated Fielding's "Amelia," and made a continuation of Marivaux's "Mariane," with a most successful imitation of the style and manners of that author. Madame Riccoboni died in poverty, at the age of sixty-eight, in 1762. With her abilities, her worth, and her amiable disposition, she deserved a happier fate.

RICH, FRANCES,

Youngest daughter of Oliver Cromwell, was born in December, 1638. She was probably handsome, as she received many splendid offers of marriage; among others, one from Charles the Second himself, then in exile. Cromwell refused, saying that "Charles would never forgive the death of his father." The Duke d'Enghien, eldest son of the Prince de Condé, was another suitor of Frances Cromwell. On the 11th. of November, 1657, she married Robert Rich, grandson and heir to Robert, Earl of Warwick, the protector settling £15,000 on his daughter. Mr. Rich died three months after the marriage, and some time after, Mrs. Rich married Sir John Russel, by whom she had several children. She died January the 27th., 1721, at the age of eighty-four.

RIEDESEL, FREDERICA, BARONESS DE,

Was the daughter of Masson, the Prussian minister of state, and was born in Brandenburgh in 1746. In 1763, she married Lieutenant-Colonel Baron de Riedesel, who was appointed, in 1777, to the command of the Brunswick forces in the British service in America, and his wife accompanied him there with her three young children. She was with that part of the army commanded by General Burgoyne, during all their disasters, till the defeat at Saratoga, exposed often to privations and dangers from which many of the soldiers would have shrunk. After the capitulation of Burgoyne, Riedesel, who was taken prisoner, was sent to Cambridge, and afterwards to Virginia, but in 1779, was allowed to go to New York. His wife accompanied him in all his wanderings. In 1780, General Riedesel was exchanged; in 1781, they went to Canada; and in 1783, they returned to Germany, where the husband died, in 1800. After this event, the baroness resided in Berlin, where she died, in 1808. She founded there an asylum for militar orphans, and an alms-house for the poor in Brunswick.

RIGBY, MISS,

Has not contributed as *much* to our current literature as many other English authoresses—but the few volumes for which the world is indebted to her, place her in the very first class among writers of tales and travels. It chanced that the elder sister of this lady married an Esthonian baron, who has established his residence on his family estates;—she was induced to visit this expatriated relative, and hence we obtained "Letters from the Baltic," published in 1841. This work at once made its way with the public and reviewers. Solid information and novelty of description conveyed in the most graceful style, brightened by wit, animated by the enthusiasm of an artistic taste, such are the attractive qualities of "Letters from the Baltic." We know of no other book that gives so clear, so true, and so detailed an account of life in the Russian Empire. "Russia, the country where the learned man wastes his time, the patriot breaks his heart, and the rogue prospers," such is her concluding observation on quitting St. Petersburg. In 1846 appeared "Livonian Tales;" they are three in number, and all well written.

RISTORI, ADELAIDE,

Is a tragic actress, whose powerful delineations of passion have

placed her, as many think, on an equality with Rachel and Siddons. She is a native of Civitale di Friuli, in Lombardo-Venetia, and was born in 1822. Her introduction into theatrical circles took place at a very early age; when only four years old, she was accustomed, at Rome, to play children's parts in simple dramas; and when fourteen, was enabled to sustain the part of Francesca de Rimini in the sad though sweet tragedy of that name. She studied with great care and diligence, and seems thoroughly to have imbued her soul with the noble sentiments and lofty aspirations of her assumed characters. In 1846, while performing at Rome, her hand was solicited in marriage by an Italian nobleman, and shortly after she became the Marquise Capranica del Grillo. After this union she relinquished the stage for awhile, but, like a dethroned monarch, she sighed to return to her seat of dominion, and the opportunity, or the excuse, for doing so soon came. An old friend and patron of hers fell into distress, and she offered to give three performances for his benefit. The success of these was so great, and the solicitations for a continuance of her dramatic career became so urgent, her own wishes, too, were so strongly urged, that her husband consented, notwithstanding the objections of his noble relations, that she should return to the stage; and this she did after a two years' retirement, which seems to have much enriched and improved her faculties.

After a long series of triumphs in Italy, she made her first public appearance in Paris in the summer of 1855, when the Great Industrial Exhibition was open, and the city unusually full of foreigners. She met with an enthusiastic reception from the public, and the critics were loud in their praise. In 1856, she came to London, and performed at the Lyceum Theatre such characters as Mary Queen of Scots, Medea, etc., displaying in each high tragic power and rare knowledge of human nature. Her acting is simple and majestic, and she depends little on meretricious ornament or display of any sort. Her figure is tall and well rounded; she has an intelligent face, lit up with lustrous black eyes, and thrown out by a setting of hair, dark and abundant. Such is "the Ristori," which is still her stage name, although in private circles she claims the title of an Italian marquise.

RIZPAH

Was daugnter of Aiah, concubine to King Saul. Saul having put to death many of the Gibeonites, God, to punish this massacre, sent a famine which lasted three years. To expiate this, David, who was then king, gave to the Gibeonites two sons of Saul by Rizpah, and five sons of Michal, the daughter of Saul, whom the Gibeonites hanged on the mountain near Gibeah. Rizpah spread a sackcloth on the rock, and watched night and day to prevent ravenous beasts and birds from devouring the dead bodies; till David, pitying her, had their bones brought and interred in the tomb of Kish. Abner, Saul's general, married Rizpah after Saul's death, which was so much resented by Ishbosheth, son of Saul, that Abner vowed and procured his ruin.

Her sad story has been the theme of poets; and the picture of the childless mother, watching beside the bleaching bones of her murdered sons, is an illustration of the truth and tenderness of woman's love, which every human heart must feel.

ROBERT, CLEMENCE,

Is a Parisian, and one of the most popular contributors to public amusement among the writers of the Roman Feuilleton. Her stories are for the most part interesting;—generally they are based upon some historical event. "Vincent de Paule" is one of the best, in which the evangelical piety of that father of the fatherless is beautifully described. It would be useless and impossible to give a catalogue of all the productions of so fertile a pen, but we will mention some of the most noted of her tales:—"Louise de Lorraine;" "Anne de Mantoue;" "Le Capitaine Mandrin;" "Le Cardinal Wolsey;" "Jeanne de Castille." The style of this lady is clear and expressive; her sentiments are always delicate and refined. There is in the minds of many, a brand of impropriety upon French novels—this, with one or two notorious exceptions, is just only when applied to the writings of FRENCHMEN—the romances of the lady authors are almost universally free from any taint of indelicacy, and their morality is based upon the truths of religion.

ROBERTS, EMMA,

WAS born about the year 1794, and descended from a Welsh family of great respectability. After her father's decease, Emma Roberts, who was the youngest of two sisters, resided with her mother, a lady of some literary pretensions, in the city of Bath, where she early devoted herself to the acquisition of knowledge. While prosecuting her researches for her first literary performance, she evinced so much diligence and perseverance, that the officers of the British Museum, where she was accustomed to study, were induced to render her every assistance in their power. This work was published in two volumes, in 1827, under the title of "Memoirs of the Rival Houses of York and Lancaster; or the White and Red Roses," and, although it is written in a perspicuous and pleasing manner, yet it did not meet with that success to which it was entitled by its merits.

On the death of her mother, and the marriage of her sister to Captain R. A. M'Naughten, of the Bengal army, Miss Roberts was induced to accompany her brother-in-law and sister to India, in 1828, where she spent the two following years between the stations of Agra, Cawnpore, and Etawa, in the upper provinces of the Bengal Presidency. A spirited account of these places subsequently appeared from her pen in "The Asiatic Journal," the first description being published in December, 1832. A selection of these papers was made in 1835, under the title of "Scenes and Characteristics of Hindoostan," and, unlike most works upon India, it met with a favourable reception from the English public. During her residence at Cawnpore, Miss Roberts published a little volume of poetry, entitled "Oriental Scenes," which she dedicated to her friend, Miss Landon. It was republished in England, in 1832, and contains some very pleasing specimens of glowing description and graceful imagery.

The death of her sister, which took place in 1831, caused Miss Roberts to return to Calcutta. Here her pen was in constant activity, and, besides various contributions to periodicals, she undertook the task of editing a newspaper—"The Oriental Observer." After residing for a year in Calcutta, the loss of her health forced her to return home, and she reached London in 1833. Here she

continued her literary efforts, and the amount of labour performed by her would appear astonishing to any one who did not know her industry and readiness in composition. History, biography, poetry, tales, local descriptions, foreign correspondence, and didactic essays, by turns employed her versatile powers. She also edited "The Sixty-fourth Edition of Mrs. Rundle's New System of Cookery, &c.," to which she added several receipts of her own. A pleasing biographical sketch of Mrs. Maclean, or L. E. L., was also written by the same lady, which was published with "The Zenena, and other poems," in 1840. In the fall of 1839, Miss Roberts formed the bold design of travelling to India through Egypt, accompanied only by a female friend. Previous to her departure she entered into an agreement with the Asiatic Journal to transmit, on her journey, a series of papers for publication descriptive of her route. The last of these communications appeared in the same number which announced her death; and since then they have been collected and published under the title of "Notes of an Overland Journey through France and Egypt, to Bombay, by the late Miss Emma Roberts."

On the evening of the 29th. of October, Miss Roberts and her friend landed in the harbour of Bombay, having been less than two months in performing their hurried journey from London. Her aid was almost immediately requested by the conductors of periodical works at Bombay, and she likewise undertook the editorship of a new weekly paper—"The Bombay United Service Gazette." She also engaged in schemes for improving the condition of the native women, by devising employment for them suited to their taste and capacity, and in her "Notes" appear some sensible remarks on native education.

These multifarious engagements in a tropical climate soon proved too much for Miss Roberts' constitution, already weakened by excessive exertion. She died suddenly, on the 16th. of September, 1840, while on a visit to a friend at Poonah, and was buried near Mrs. Fletcher; better known to the English world by her maiden name of Jewsbury. The death of Miss Roberts excited universal sorrow, among both natives and Europeans, in India, and many flattering tributes were paid to her memory in the public journals.

ROBINSON, THERESE ALBERTINE LOUISE,

Wife of the accomplished scholar, Professor Robinson, of New York, was born on the 26th. of January, 1797, at Halle, Germany. She was the daughter of Professor L. H. von Jacob, a man distinguished for his learning. In 1806, her father became a professor at the Russian University of Charkow. Here he remained five years, during which time his daughter began the study of the Slavonic languages and literature. Here she also wrote her first poems, afterwards published under the name of Talvi, a title composed of the initials of her maiden name, Therese Albertine Louise von Jacob. In 1811 her father was transferred to St. Petersburgh, and her studies were principally confined to the modern languages; but she also devoted part of her time to historical reading, and to the cultivation of her poetical talent. Her industry was intense and incessant. In 1816 her father returned to Halle, when she found an opportunity to acquire the Latin language. In 1825 she published at Halle several tales, under the title of "Psyche," with

the signature of Talvi. In 1822 she translated Sir Walter Scott's "Covenanters" and "Black Dwarf," under the name of Ernst Berthold. An accidental circumstance attracted her attention to the Servian literature, and so interested her in it that she learned that language and translated a number of poems, which she published in 1826 in two volumes, entitled "Popular Songs of the Servians."

In 1828 she was married to Professor Robinson, and after some time accompanied him to America. Here, after studying the aboriginal languages with great interest, she translated into the German Mr. Pickering's work on the Indian tongues of North America. This was published at Leipzic in 1834. During the same year she published an English work, called an "Historical View of the Slavic Languages," which was afterwards translated into the German. In 1837 she returned with her husband and children to Germany, where she remained two or three years, during which time she published at Leipzic a work entitled an "Attempt at an Historical Characterization of the Popular Songs of the Germanic Nations, with a Review of the Songs of the Extra-European Races." About the same time she published a work in German on "The Falseness of the Songs of Ossian."

After her return to America her time was principally devoted to the study of American history. The result was, "A History of John Smith," published in F. Raumer's Historiches Taschenbuch in 1845, and a larger historical work on the "Colonization of New England," published at Leipzic in 1847. Mrs. Robinson was induced to write this work from her strong desire to make the Germans acquainted with the history of the United States previous to the Revolution, of which they are quite ignorant. It is a production showing great research and judgment.

Mrs. Robinson's next works were written in English; the one published in 1850, entitled an "Historical Review of the Languages and Literature of the Slavic Nations, with a Sketch of their Popular Poetry," was originally prepared for and appeared in, the Biblical Repository; a theological periodical started by her husband, Professor Robinson. She afterwards revised and partly re-wrote it. It is considered the most interesting and complete work in existence on the literature of the Slavonic nations. In the same year a small novel appeared,—"Heloise, or the Unrevealed Secret,"—published by the Appletons in New York, and simultaneously in Germany. This work is instructive as well as interesting, from the insight it affords into social life in Germany, and the manner in which the Russian government is administered in the Caucasus, and the wild warfare carried on in those regions. In 1851 she published, through the Appletons, "Life Discipline; a Tale of the Annals of Hungary."

The writings of this accomplished and excellent woman all show the highest attainments in literature, an unprejudiced mind, a clear and just judgment, a strong and comprehensive understanding, and a high poetical temperament. Goethe speaks with great admiration of her poems, both original and translated. Her novels are superior both in style and interest to the ordinary publications of that class; her last work especially is valuable for the power of its incidents and the light it throws on the Magyar character, and the incipient causes of the late revolution in Hungary. Mrs. Robinson is now a contributor to the German and American periodicals.

ROCHE, MARIE SOPHIE DE LA,

A very talented German authoress, was born on the 6th. of December, 1731, at Kaufbeuren. Her father, Von Gutermann, a learned physician, educated her with great care. When she was only five, Sophie had read the Bible through. Von Gutermann removed from Kaufbeuren to Augsburg, where he was appointed town-physician, and dean of the medical faculty, when his daughter was sixteen. Here she had a better opportunity to cultivate her mind, in which attempt she received great assistance from Dr. Biancani, of Bologna, physician to the prime bishop of Augsburg. He became very much attached to, and wished to marry her; but the father of Sophie opposed the match, on account of the difference of religious opinions, Biancani being a Roman Catholic and Von Gutermann a Lutheran. This disappointment so affected Sophie, that she wished to enter a convent, but was prevented by her father. From this time she devoted herself to study and reading, and soon after, with her two sisters and her brother, she went to Riberach, to reside with her grandfather, a senator in that city. After his death, she removed to the house of Wieland, a relation of hers, then curate of St. Maria Magdalena, but afterwards senior of the ministry.

Here Sophie became acquainted with young Wieland, who drew her attention to German literature. A strong attachment sprung up between them, and they became engaged. He went to Switzerland, to obtain some employment that might enable them to marry, and was obliged to remain there eight years. During this long absence, misunderstandings, arising from the noblest motives, estranged them; and when, in 1760, Wieland returned to Riberach to assume his new office of counsellor, he found Sophie the wife of M. de la Roche, counsellor of state, in Maine, and superintendent of the estates of Count Stadion. The friendship of Wieland and Sophie was resumed, and continued uninterrupted till their death, a period of more than fifty years. She also continued her studies with unabated zeal.

La Roche, after the death of Count Stadion, removed to Coblentz, where he lived for ten years as counsellor of state. From some unknown cause, perhaps some letters on monkery, of which La Roche was said to be the author, he fell into disgrace; and from that time they lived a very retired life, first at Speier, afterwards at Offenbach, where M. de la Roche died, in 1789. In 1791, Madame de la Roche lost a son, Francis, whose death caused her the deepest sorrow. She herself survived till 1807.

Sophie was a tender and affectionate wife and mother, and a warm philanthropist. She wrote a number of works, which showed her to be a woman of intellect, knowledge, and experience. Her favourite studies were philosophy and the abstruse sciences. In writing, however, she succeeded best in romances, in which she showed great powers of imagination and knowledge of the human heart. Her principal works are, "History of the Lady of Sternberg," to which Wieland wrote a preface; "Letters of Rosalie," "My Writing-Desk," "Pomona," "Rosalie and Cleaberg," "Letters to Lina." "Letters on Mannheim," "History of Miss Leni," "Apparitions on Lake Oneida," "Moral Stories," "New Stories," "Fanny and Julia," "The Beautiful Picture of Resignation," "Love Cottages,"

"Autumn Days;" the last work she published is called "Melusina's Summer-Night." She then shut up her desk, that she might not survive herself as an authoress. Wieland also wrote a preface to this work; having introduced her in the commencement of her literary career, he accompanied her to the close.

ROCHES, MESDAMES DES,

Were two celebrated ladies of Poitiers, in France, who lived in the sixteenth century. The elder was named Madeleine Neveu, wife of André Fradonet, seigneur Des Roches, and her daughter Catharine. They were very learned, wise, and virtuous. Madame des Roches became a widow fifteen years after her marriage, and devoted herself to the education of her daughter, in whom she found a very dear friend, and a rival who excelled her. They devoted themselves principally to writing poetry; and their verses show their great attachment to each other, and also that they met with many sorrows. Catharine was so attached to her mother, that she would never marry, although she had many worthy suitors. They express, in their writings, a strong desire not to survive each other; and their wish was gratified, for they died the same day of a plague that ravaged Poitiers, in 1587. Madame des Roches was born in 1531.

ROCHIER. AGNES DU,

Was a very beautiful girl, the only daughter of a rich tradesman of Paris. Her father left her a handsome fortune, but at the age of eighteen she turned recluse, in the parish of St. Opertune, in 1403. Recluses built themselves a little chamber adjoining the walls of some church. The door of the cell was sealed with great pomp by the bishop, and never again opened. A little window was left, from whence the recluse heard the offices of the church, and received the necessaries of life. Agnes du Rochier lived to the age of ninety-eight.

RODHIA,

A Moorish Spaniard of Cordova, the freedwoman of King Abdelrahman, who wrote many volumes on rhetoric. She is said to have lived one hundred and seven years, and died in 1044.

ROHAN, ANNE DE,

Daughter of Catherine de Parthenai, heiress of the house of Soubise, was born in 1562, and acquired, like her mother, a high reputation in the literary world. She would have been one of the greatest poetesses of her age, but her devoted piety turned her talent into another channel. She died unmarried in 1646. She was a Protestant, and was celebrated for her courage, as well as her learning.

ROHAN, FRANCES DE, LADY DE LA GARNACHE,

Was daughter to Renatus de Rohan and Isabella d'Albret, daughter of John d'Albret, King of Navarre, and was consequently cousin-german to Joan d'Albret, mother to Henry the Fourth. She was betrothed to the Duke de Nemours, by whom she had a son; but he becoming tired of her, obtained from the pope a

dissolution of his engagement, as the Lady de Rohan had declared herself a Protestant, and married the widow of the Duke of Guise. The Lady de la Garnache, or the Duchess de Loudonnois, as she was sometimes called, maintained herself dexterously in her estate during the civil wars.

ROHAN, MARIE ELEONORE DE,

Celebrated for her piety and talents, was the daughter of Hercule de Rohan-Guémeni, Duke de Montbazon. She was born in 1628, and educated in a convent. Of high birth and fortune, beautiful and accomplished, Eleonore, at the age of eighteen, notwithstanding the tears of her father, and the entreaties of her friends, resolved to enter a convent. She became a member of the Benedictine order at Montargis, and was soon after named Abbess La Trinité de Caen. This dignity she wished to decline, but was compelled to accept it. She fulfilled all the duties of this office with gentleness, propriety, and wisdom. She gave singular proofs of her mild firmness in maintaining the rights and privileges of the abbey.

Her health obliged her to remove to Malnoue, near Paris; and in 1669 she was solicited to take upon herself also the government of another community. In the intervals of her duties, she applied herself to study. She composed a paraphrase on the Proverbs, called "Morale de Solomon;" "A Discourse on Wisdom," and several other tracts. To the modesty and gentleness of her own sex, she united the wisdom and learning of the other. She died in 1681.

ROLAND, MARIE JEANNE,

Wife of the celebrated patriot of that name, was born at Paris, in 1754. Her father, M. Philipon, was an engraver of much talent, her mother was a woman of an uncommonly elevated character. The little Manon, as Madame Roland was called when a child, shewed her peculiarly ardent and enthusiastic temperament very early. Happily for her, she was surrounded from her youth by those pure and religious influences which, notwithstanding the scepticism of the age, still linger in the humble homes of the bourgeoise. Naturally reserved, though animated and eager, she required constant occupation; she never remembered having learned to read; by the time she was four, all the trouble of her education was over; it was only necessary to keep her well supplied with books. Flowers were the only thing that could make her voluntarily give up her reading. But her mother, to prepare her for her future duties, often required her to leave her studies, and assist her in all the household occupations. Dancing, music, drawing, geography, and even Latin, she acquired readily; and rising at five in the morning, she stole, half-dressed, to her studies. As to books, none came amiss to her. She devoured alike, the Bible, romances, "Lives of the Saints," or "Memoirs of Mademoiselle de Montpensier."

But Plutarch was her chief delight; at the age of nine she carried it to church with her secretly; and from that time she dated her first republican feelings and opinions. When she was about eleven, she became very religious; and at the time of her first communion, always a ceremony of necessity and importance in the Roman Catholic church, she was so carried away by her religious emo-

tions, that she threw herself at her parents' feet, and, with torrents of tears, begged them to allow her to go to a convent to prepare for the great event. Her request was granted; and her gravity, her devotion, and her great quickness in learning, soon made her a favourite among the community in which she was placed. Upon the day when she was to take the sacrament for which she had prepared, by her seclusion, long prayers, and meditation, her excited imagination, and her excessive devotion, made it necessary for her to be almost carried to the altar by one of the nuns. In this retreat she formed a friendship with a young girl of her own age, Sophie Canet, which lasted during her whole life. Though the religious sentiments she then experienced yielded at a later period to the scepticisms of the age, their purifying influence is to be traced through every stage of her existence. The philosophic and popular spirit which had been gradually descending through every class of the nation, began to pervade the bourgeoise, and, in spite of the obscurity of her birth and station, Manon could not feel indifferent to the welfare of her country; she adopted eagerly the popular doctrines of equality and brotherhood.

She was not insensible to the charms of pomp and splendour, but she was indignant that its chief object was to elevate still higher persons already too powerful, and who had nothing commendable in themselves. In a visit she paid to the court, she soon became disgusted with it. "If I remain much longer," said she to her mother, while urging her to depart, "I shall soon detest the people I see so much, that I shall not be able to control my hatred." "What injury have they done you?" "They make me feel their injustice and their absurdity." These republican sentiments increased the stoical nature of her character; she looked upon life as a struggle and a duty. Her beauty attracted many admirers, but she refused all offers; her superiority to those of her own rank rendering her naturally repugnant to marriage.

M. Philipon was not kind to his wife. The ascendency which his daughter had over him enabled her to control his ebullitions of temper, so that after she was grown, her mother was in a great measure protected from them. In 1775 she lost this adored mother, and her grief on the occasion nearly cost her her life. For two weeks she lay in terrible convulsions, struggling all the time with a sense of suffocation. A letter from her friend, Sophie Canet, at length enabled her to weep—an effect the physicians had been trying in vain to produce, and she recovered.

After her mother's death, her father became careless and dissipated, and nearly ruined himself. Mademoiselle Philipon took refuge in her books from her troubles; the works of Rousseau especially interested her. At the same time, Sophie Canet wrote to her often about a man whom she had met in the society near Amiens, where she resided; and when this gentleman, M. Roland, went to Paris, she gave him a letter to Mademoiselle Philipon. They were mutually pleased with each other, and corresponded from that time till their marriage, five years after, in 1789.

M. Roland was a manufacturer of Lyons, a grave, severe man, then on the verge of fifty. Reserved and abrupt in his manners, few would have thought him likely to fascinate a young and beautiful woman. Nor was it love that attracted her to him. Love she looked upon—it was thought through the influence of

some youthful disappointment—as a beautiful chimera. Beneath the austere aspect of Roland, she saw and admired a soul, in its stern and unyielding virtues, worthy of an ancient philosopher. In her enthusiasm she overrated his qualities; he proved a selfish, exacting husband; but her sense of duty, and the high esteem she felt for his qualities, enabled her to bear her lot with cheerfulness.

The opening of the French revolution drew her from the retirement of private life. She accompanied her husband in 1791, to Paris, upon his being sent there by the municipality of Lyons. Her beauty, enthusiasm, and eloquence soon exercised a powerful fascination over her husband's friends. Péthion, Buzot, Brissot, and Robespierre met constantly at her house, and she was a deeply interested observer of all that passed. Madame Roland had little faith in a constitutional monarchy; her aspirations were for a republic, pure, free, and glorious as her ideal. Without seeking it, she found herself the nucleus of a large and powerful party. The singular and expressive beauty of her face and person, the native elegance and dignity of her manners, her harmonious voice and flowing language, and above all, the fervour and eloquence of her patriotism, seemed to mark her out for the part which had been instinctively assigned to her. She presided over political meetings with so much tact and discretion as to appear a calm spectator; whilst she, in reality, imbued with her own fervent enthusiasm all those who came near her. This enthusiasm she had imparted to the colder mind of her husband, and the prominent part which he took in the important events of the period, may unquestionably be attributed to her. In 1792, when the Girondist ministry was formed, Roland was named minister of the interior; and in her new and elevated position, Madame Roland influenced not only her husband, but the entire Girondist party. Dismissed from his post, in consequence of his celebrated letter of remonstrance to the king—which letter was, in fact, written by his wife—Roland, upon the downfall of the monarchy, was recalled to the ministry. This triumph was but short-lived. The power which had been set in motion could not be arrested in its fearful course—the Girondist party fell before the influence of their blood-thirsty opponents. Protesting against the Reign of Terror, they fell its victims. Madame Roland, whose opposition to the massacres had influenced her party, drew down upon her husband and herself the hatred of Marat and Danton, and their lives were soon openly threatened. Roland, who was kept in concealment by a friend, escaped; but Madame Roland was arrested, and thrown into prison. Here during a confinement of several months, she prepared her memoirs, which have since been given to the world.

On the 10th. of November, 1793, she was removed to the Conciergerie, and her trial, as a Girondist, commenced. She was closely questioned, not only about herself, but her husband. She refused to say anything that might criminate him, or give them a clue as to his present hiding-place. She was condemned to death, and November 10th., 1793, she ascended the fatal cart, dressed in white, as an emblem of her purity of mind, and went calmly through the crowd which followed the procession. The mass of the people, moved by pity and admiration, were generally silent, but some of the more furious ones cried out, "To the guillotine! to the guillotine!" "I shall soon be there," said Madame Roland; "but those

who send me there will follow themselves ere long. I go there innocent, but they will go as criminals; and you, who now applaud, will also applaud then." When she arrived in front of the statue of liberty, she bent her head to it, exclaiming, "Oh liberty, how many crimes are committed in thy name!" At the foot of the scaffold, she said to her companion, an old and timid man, whom she had been encouraging on the way, "Go first; I can at least spare you the pain of seeing my blood flow." She died at the age of thirty-nine.

She had predicted that her husband would not survive her: her prediction was fulfilled. The body of Roland was found seated beneath a tree, on the road to Rouen, stabbed to the heart. Fastened to his dress was a paper, upon which a few lines were inscribed, asserting that "upon learning the death of his wife, he could not remain a day longer in a world so stained with crime." That Mr. Roland was unable to survive his wife, is the strongest proof of the powerful influence which she exercised over him. It has been aptly said, that of all modern men, Roland most resembled Cato. It was to his wife that he owed his courage, and the power of his talents.

They left one daughter, Eudora, who was brought up by Madame Champayneux, a friend of Madame Roland; and the son of this friend married Eudora.

ROPER, MARGARET,

Eldest daughter of Sir Thomas More, was a woman of fine mind and charming disposition, the delight and comfort of her celebrated father. The greatest care was taken in her education; and she became learned in Greek, Latin, many of the sciences, and music. Erasmus wrote a letter to her, as a woman famous not only for virtue and piety, but for solid learning. Cardinal Pope was so delighted with the elegance of her Latin style, that he could not believe it was the production of a woman. She married William Roper, Esq., of Well-hall, in the parish of Eltham, in Kent; she died in 1544, and was buried at St. Dunstan's church, in Canterbury, with her father's head in her arms; for she had procured it after it had remained fourteen days on London bridge, and had preserved it in a leaden box, till there was an opportunity of conveying it to Canterbury, to the burial-place of the Ropers. She had five children, one of whom, Mary, was nearly as famous as herself.

Mrs. Roper wrote, in reply to Quintilian, an oration in defence of the rich man, whom he accuses of having poisoned, by venomous flowers in his garden, the poor man's bees. This performance is said to have rivalled Quintilian's in eloquence. She also wrote two declamations, and translated them into Latin, and composed a treatise "Of the Four Last Things," in which she showed so much strong reasoning and justness of thought, as obliged Sir Thomas to confess its superiority to a discourse which he was himself composing on the same subject. The ecclesiastical history of Eusebius was translated by this lady from the Greek into Latin.

ROSALBA, CARRIERA,

Was born in 1675, at Chiozza, near Venice; and was instructed

by Giovanni Diamentini, from whom she learned design, and also the art of painting in oil. In that kind of colouring, she copied several of the best masters; but at last applied herself to miniature with extraordinary diligence, being ambitious to arrive at such a degree of perfection in it as might enable her to contribute to the support of her parents. She succeeded to her wish; but after practising miniature-painting with great reputation, she quitted it for crayons, which art she carried to a degree of perfection that few artists have ever been able to attain. In 1709, Frederic the Fourth, King of Denmark, passing through Venice, sat to Rosalba for his portrait, of which, by his order, she made several copies, very highly finished. Soon after, the same monarch employed her to paint twelve portraits of Venetian ladies, which she performed so much to his satisfaction, that he showed her particular marks of his favour, and, besides gifts of great value, paid her with a truly royal munificence. She visited France in company with Pellegrini, who had married her sister; and at Paris had the honour to paint the royal family, with most of the nobility, and other persons of distinction. During her residence there, she was admitted into the academy, to which she presented a picture of one of the muses. On her return to Venice, she continued her profession until she was seventy, when, by incessant application, she lost her sight. She died in 1757. The portraits of Rosalba are full of life and spirit, exceedingly natural, with an agreeable resemblance to the persons represented. Her colouring is soft, tender, and delicate; her tints clear and well united; and she generally gave a graceful turn to the heads, especially to those of her female figures.

ROSA, ANNA DI,

Surnamed Annella de Massina, from the name of her master, painted historical pieces with the greatest success. She perished at the age of thirty-six, a victim to the unjust jealousy of her husband.

ROSAMOND,

Daughter of Walter de Clifford, Lord Hereford, was the favourite mistress of Henry the Second. To conceal this amour from his jealous queen, Eleanor, Henry is said to have removed Rosamond to a labyrinth in Woodstock park, where, however, his wife discovered her and obliged her to take poison. Some authors declare that the fair Rosamond died at Godstow nunnery, near Oxford. She had two sons by Henry, William, surnamed Longsword, and Jeffrey, Archbishop of York.

ROSARES, ISABELLA DE,

Preached in the great church of Barcelona, in Spain. In the reign of Paul the Third, Pope of Rome, she went to that city, and by her eloquence she converted many of the Jews to Christianity.

ROSE, SUSAN PENELOPE,

An English portrait-painter, was born in 1652. She was the daughter of Gibson the dwarf, and painted in water-colours with great freedom. The ambassador from Morocco sat to her and to Sir Godfrey Kneller at the same time. She also painted Bishop Burnet in his robes, as Chancellor of the Garter. She died in 1700, aged forty-eight.

ROSSI, BLANCHE DE,

The wife of Battista de la Porta, of Padua, was a noble, brave, and faithful woman. In 1237, during the war between the Guelfs and Ghibellines, she went with her husband, who was sent as commander of the forces to Bassano, to defend the city against the tyrant Ezzclino.

Blanche fought by the side of her husband in various skirmishes and upon the walls of the city, and often took the place of his aid-de-camp, when the man was exhausted by his duty. When the city fell into the hands of the enemy by treachery, Battista was killed at the head of his soldiers, fighting to the last. Blanche, tied with cords, was dragged before the conqueror. The tyrant, inflamed by her beauty, offered her liberty and wealth if she would consent to make his house her home. She refused indignantly, and threw herself out of the window, but, contrary to her expectation, she escaped unharmed, and was again brought before her enemy. She pretended to accept the tyrant's proposals, and made only one condition, that of seeing once more the body of her husband. The tyrant consented, and ordered his guards to accompany her to the grave. When they had arrived at it, and after the heavy stone had been removed, she jumped into the grave and caused the stone to fall upon and crush her. Thus died the noble wife of Battista.

ROSSI, PROPERZIA DE.

It is uncertain when this illustrious artist was born, but various reasons induce us to fix the date towards 1495. The cities of Bologna and Modena still dispute the honour of having produced her; and such is the cloud that rests upon her early days, that it has never been ascertained who were her parents, and some have even been uncertain whether she was a married or single woman—whether the name of Rossi descended to her from a father, or was given by a husband. The latter doubt is entirely set to rest by Georgio Vasari, who, in his biography of celebrated artists, calls Properzia "a virtuous maiden, possessing every merit of her sex, together with science and learning all men may envy."

She began her progress in the arts by learning to draw of Raimondi, but as the predilection of the age was for sculpture, she soon turned all her attention to that art. Many of her works are still extant and admired. In possession of the Grassi family, at Bologna, is a sculptured representation of our Saviour's passion, where eleven figures are introduced as spectators, each with a characteristic expression, and the whole carved on a peach-stone. She also assisted in the sculptures that adorn the three gates of the façade of St. Petroneus. There is also a very fine figure, in marble, of Count Guido di Pepoli, unquestionably her production. She died February 24th., 1530, and Georgio Vasari thus writes:—"The lovely maiden was this day made perfect." All the Bolognese mourned her death, for she was considered a miracle of nature.

ROSTOPCHIN, COUNTESS,

Is esteemed highly in her own country as a graceful poetess. A collection of her poems was published at St. Petersburg in 1843; of this work a British critic observes,—"The Countess Rostopchin has given proof of very superior talent in this volum . Though

none of the pieces are of very great length, and manifest no power therefore in regard to sustained effort, they display imagination, feeling, and originality of thought. Some of the writer's earlier productions might have been omitted without any injury to the collection."

ROWE, ELIZABETH,

Was the daughter of Mr. Walter Singer, a dissenting minister, and was born at Ilchester, in Somersetshire, September 11th., 1674. Her father possessed an estate near Frome, in that county; but he married and settled at Ilchester. Miss Singer gave early promise of genius, and began to write verses when she was only twelve, and also excelled in music and painting. She was very pious, and, at the request of Bishop Ken, wrote her paraphrase on the thirty-eighth chapter of Job. In 1696, she published a volume of poetry, entitled, "Poems on Several Occasions, by Philomela."

Her merit and personal attractions procured her many admirers, among whom was Prior the poet; but she married, in 1709, Mr. Thomas Rowe, and for five years lived with him very happily. He died in 1715, at the age of twenty-eight, and Mrs. Rowe retired to Frome, and spent the remainder of her life in the greatest seclusion. Here she composed most of her works; some of which were "Friendship in Death, or Letters from the Dead to the Living." The intention of this work is to impress the idea of the soul's immortality, without which all virtue and religion, with their temporal and eternal consequences, must fall to the ground. About three years afterwards she published "Letters, Moral and Entertaining;" "The History of Joseph," a poem; and after her death, in 1736, the Rev. Dr. Watts, agreeably to her request, revised and published a work she left, called "Devout Exercises of the Heart, in Meditation and Soliloquy, Praise and Prayer."

She possessed a sweetness and serenity of temper that nothing could ruffle, and great benevolence and gentleness of character. She was unassuming and lovely in her deportment; and her charities bordered on excess. She died February 20th., 1737, aged sixty-three.

Mrs. Rowe was exemplary in all her relations; but in her deportment as a wife and an author, she is worthy of especial regard. She felt it no disparagement to her mind, but rather an increase of glory, when she honoured her husband. Her esteem and affection appeared in all her conduct to Mr. Rowe; and by the most gentle and obliging manners, and the exercise of every social virtue, she confirmed the empire she had gained over his heart. She made it her duty to soften the anxieties, and heighten all the satisfactions, of his life. Her capacity for superior things did not tempt her to neglect the less honourable cares which the laws of custom and decency impose on the female sex, in the connubial state; and much less was she led by a sense of her own merit, to assume anything to herself inconsistent with that duty and submission which the precepts of Christian piety so expressly enjoin.

ROWENA,

According to Nennias, Geoffrey of Monmouth, and others, Rowena was the daughter of the Jutish Captain Hengist, who, summoned by the British king to assist him against his foes, found this country so much to his liking, that he resolved to establish himself in it,

and make it his future home. As Hengist was at this time but thirty years of age, his daughter must have been quite young; that she was beautiful we may infer from her having won the affections, or, at least, captivated the fancy of Vortigern, who had previously married a British lady of royal birth, and had four children by her. To make way for the fair Saxon he divorced her who was much beloved by the people, and so entailed upon himself a series of troubles which embittered all his after life. Vortigern's first wife was a Christian; Rowena was of course a pagan, and she stipulated before marriage for liberty to exercise her own religion; hence came temples and idol worship, sacrifices and divinations, and a revival of old abominations in the island. And hence, too, came crimes out of number, committed by the British king. One of these was the slaughter of the good Bishop of London, Vodemas, who had the boldness to remonstrate with Vortigern on his wickedness, in dismissing his lawful wife, and marrying an enemy to the Christian faith.

When the monarch was excommunicated by the synod of bishops, for taking to his bed a heathen princess, and eventually deposed for his crimes and follies, he was sent a prisoner into Wales, and Rowena was confined in the Tower of London, where she gave birth to a son, and spent some of the last years of her live. She seems to have preserved great equanimity under this reverse, and to have shewn all through her many difficulties, a firm determination to adhere to the fortunes of her own family, which owed its aggrandizement mainly to her. She is said to have been a skilful poisoner, and to have exercised her craft among others upon her step-son Vortimer, who, on his father's deposition, succeeded to the throne.

There is so much of fiction mixed up with her history, that one scarcely knows how much of it to believe. Some are inclined to regard her as altogether a mythological person, but we cannot do this. Like a star, bright although baneful, she shines out from a dark period of British history, and we must give her a place in our records of remarkable women.

ROWSON, SUSANNAH,

Was the daughter of Lieutenant Haswell, of the British navy, who was sent to New England in 1769, when his daughter was about seven years old. On the breaking out of the revolution, Lieutenant Haswell returned to London with his family, where, in 1786, Miss Haswell was married to William Rowson. While in this country she published several novels, of which the only one that is now known is the one entitled "Charlotte Temple." Mrs. Rowson returned to the United States in 1793, and was engaged as an actress in the theatres of Boston and Philadelphia for the next three years; and was also diligently occupied with her literary pursuits. In 1797, she opened a school for girls in Boston, which succeeded extremely well. She died in that city in 1824. She was considered a poetess as well as a novelist, though but few of her poems are now known. Her writings are very voluminous.

ROZEE, MADEMOISELLE.

This extraordinary lady was born at Leyden in 1632. Konbraken says he cannot tell how she managed her work, nor with what

instruments; but that she painted on the rough side of the panel, in such tints, and in such a manner, that, at a competent distance, the picture had all the effect of the neatest pencil and high finishing. Other writers, however, affirm, that she neither used oil nor water-colours in her performances; and only worked on the rough side of the panel with a preparation of silk floss, selected with great care, and disposed in different boxes, according to the several degrees of bright and dark tints, out of which she applied whatever colour was requisite for her work; and blended, softened, and united them with such inconceivable art and judgment, that she imitated the warmth of flesh with as great a glow of life as could be produced by the most exquisite pencil in oil. Nor could the nicest eye discern, at a proper distance, whether the whole was not the work of the pencil. But by whatever art her pictures were wrought, they were exquisitely beautiful, and perfectly natural. Her portraits were remarkably faithful, and every object was a just imitation of the model, whether the subject was animal life, architecture, landscape, or flowers. As her manner of working could not well be accounted for, she was distinguished by the name of the *Sorceress*. One of her landscapes is said to have been sold for five hundred florins; and though the subject was only the trunk of an old tree covered with moss, and a large spider finishing its web among the leaves and branches, every part appeared with so great a degree of force and expression, that it was beheld with astonishment. One of her principal performances is in the cabinet at Florence, and is considered a singular curiosity in that collection. She died in 1680.

RUFINA, CLAUDIA,

A NOBLE British lady, who lived about the year 100, wife of Aulus Rufus Pudens, a Bononian philosopher, and one of the Roman equestrian order. She is said to have been an intimate associate of the poet Martial, who, in many places, highly extols her for beauty, learning, and virtue. Of her poetic writings, Balæus mentions a book of Epigrams, an "Elegy on her Husband's Death," and other poems; besides which she wrote many things in prose.

RUSSELL, LADY ELIZABETH,

DAUGHTER of Sir Anthony Cook, married Sir Thomas Hobbey, and afterwards Lord John Russell, son and heir of Francis, second Earl of Bedford. She was a woman of well-cultivated mind, and translated from the French a religious book on the Sacrament. She died about 1600, aged seventy-one. She lived to write the epitaphs in Greek, Latin, and English, for both her husbands.

RUSSELL, LADY RACHEL,

SECOND daughter of Thomas Wriothesley, Earl of Southampton, was born in 1636. She married first, Lord Vaughan; and after his death she married, in 1669, William, Lord Russell, third son of William, first Duke of Bedford. One son and two daughters were the fruits of this union, which was a very happy one, though Lady Rachel was four or five years older than her husband. Lord Russell, being implicated in a conspiracy with the Duke of Monmouth, natural son of Charles the Second, Algernon Sidney, John Hampden, grandson to the celebrated patriot of that name, Essex,

and Howard, to prevent the succession of the Duke of York to the throne, was arrested and sent to the Tower. Monmouth fled; Howard saved himself by revealing his accomplices; and Essex, Sidney, and Hampden, were apprehended on his evidence. They were also accused of conspiring against the life of Charles the Second, which was not true. The Protestant succession, and the prevention of encroachments on the liberties of the people, were their chief objects.

The day previous to the trial of Lord Russell, he had asked leave of the court that notes of the evidence might be taken for his use. He was informed that he might have the assistance of one of his servants. "I ask no assistance," said he, "but that of the lady who sits by me." The spectators, seeing the daughter of the virtuous Southampton thus assisting her husband in his distress, melted into tears. The Duke of Bedford offered the Duchess of Portsmouth one hundred thousand pounds to procure her interest with the king for the pardon of his son. But every application proved vain. The independent spirit, patriotism, popularity, courage, talents, and virtues of the prisoner, were his most dangerous offences, and became so many arguments against his escape.

Lady Russell threw herself at the feet of the king, and pleaded with tears the merits and loyalty of her father, as an atonement for her husband's offences. But Charles remained unmoved, and even rejected her petition for a respite of a few weeks. On finding every effort fruitless for saving the life of her husband, she collected her courage, and fortified her mind for the fatal stroke, confirming by her example the resolution of her husband. His courage never appeared to falter, but when he spoke of his wife; his eyes would then fill with tears, and he appeared anxious to avoid the subject. When parting from Lady Russell, they mutually preserved a solemn silence; and when she left him, he said, "The bitterness of death was past." He then expressed his gratitude to Providence that had given him a wife who, to birth, fortune, talents, and virtue, united sensibility of heart; and whose conduct, in this trying crisis, had even surpassed all her other virtues.

Lord Russell was executed, July 21st., 1683. His widow proved the faithful guardian of his honour, a wise and active mother to his children, and the friend and patroness of his friends.

Her letters, written after her husband's death, give a touching picture of her conjugal affection and fidelity; but no expression of resentment or traces of a vindictive spirit mingle with the sentiment of grief by which they are pervaded.

Her only son, Wriothesley, Duke of Bedford, died in 1711, of the small-pox; and soon after her daughter, the Duchess of Rutland, died in childbed. Her other daughter, the Duchess of Devonshire, was also in childbed at the time of her sister's death; and Lady Russell again was called upon to give new proofs of her self-control. After beholding one daughter in her coffin, she went to the chamber of the other with a tranquil countenance. The Duchess of Devonshire fearnestly inquiring after her sister, Lady Russell calmly replied, "I have seen your sister out of bed to-day."

Some years after her husband's death, she was under apprehensions of an entire loss of sight; but this was prevented by an operation. Lady Russell died, September 29th., 1723, aged eighty-seven.

RUTH.

A MOABITESS, widow of Mahlon, an Israelite, and one of the ancestors of our Saviour, lived, probably, in the days of Gideon. Being left a widow, she accompanied her mother-in-law, Naomi, to Judea, where she married Boaz, a wealthy Hebrew and a near relative of her late husband—and became the ancestress of David and of our Saviour. Her name signifies *"full, or satisfied."*

Her story, told at length in the eighth book of the Old Testament, is one of the most interesting in the Bible. Poetry and painting have exhausted their arts to illustrate her beautiful character; yet to the truthful simplicity of the inspired historian, the name of Ruth still owes its sweetest associations. Her example shows what woman can do, if she is true to the best impulses of her nature, and faithfully works in her misssion, and *waits* the appointed time.

RUTILIA,

A ROMAN lady, sister of that Pub. Rutilius who suffered his unjust banishment with so much fortitude, was the wife of Marcus Aurelius Cotta; and had a son, who was a man of great merit, whom she tenderly loved, but whose death she bore with resignation.

Seneca, during his exile, wrote to his mother and exhorted her to imitate Rutilia, who, he says, followed her son Cotta into banishment; nor did she return to her country till her son came with her. Yet she bore his death, after his return, with equal courage, for she followed him to his burial without shedding a tear. She lived about B.C. 120.

RUYSCH, RACHEL,

A CELEBRATED artist, was born at Amsterdam, in 1664. She excelled in painting flowers and fruits. She died in 1750.

RYVES, ELIZA,

AN Irish lady, known for her literary abilities. Having lost her property by a lawsuit, she subsisted by the labours of her pen. She wrote the "Hermit of Snowden," a novel; besides some translations from the French, and frequent contributions to the annual registers. She died in London, in 1797.

SABINA, JULIA,

GRAND-NIECE and heiress of Trajan, and wife of Adrian, Emperor of Rome, is celebrated for her private as well as her public virtues Adrian had married Sabina chiefly through the favour of the Empress Plotina; he never loved her, and treated her with the greatest asperity; and the empress was so irritated by his unkindness, that she boasted in his presence that she had disdained to make him a father, lest his children should be more odious and tyrannical than*he himself was. The behaviour of Sabina at last so exasperated Adrian, that he poisoned her, or, according to some, obliged her to destroy herself. Divine honours were paid to her memory. She died about 138, after she had been married to Adrian thirty-eight years. It is difficult to assign any motive less unworthy than

the base passion of envy for the cruel treatment Sabina endured from her husband. Adrian did not feel flattered by the means which had placed him on the greatest throne in the world. He owed it to Plotina—a woman; and though he was never ungrateful to her, yet Sabina, the niece of Trajan, was really, in birth, above him; and he never forgave her for this superiority. To implicate her in some plot or crime, seemed his first desire. He set spies about her to watch her conduct, and even had the meanness to intercept and read all her letters. After the death of her aunt Plotina, he overwhelmed Sabina with his contempt and calumny. One of the historians of his reign says that he engaged "les personnes de sa cour à lui faire éprouver les plus sanglantes mortifications, et la maltraita tellement qu'elle finit par se donner la mort." And this wretch was one of the best emperors who governed Rome! That the soul of the woman had not thus lost its love of the good and the true, is proven in this sad history of Sabina;—with all his scrutiny, the vindictive Adrian could never find cause of accusation against her. She was murdered, not executed.

SABLIERE, MADAME DE LA,

A FRENCH poetess, was the friend and benefactress of La Fontaine, who lived in her house for twenty years. Her husband was also a poet, and she is said to have assisted him in his writings. She was not, however, always faithful to her husband; but she expiated this sin, in the opinion of her contemporaries, by retiring to a convent, and consecrating the rest of her life to taking care of the sick. She died at Paris inthe latter part of the seventeenth century.

SAINTE DES PREZ,

A PUPIL of Agnes de Bragelonge de Planey, lived in the thirteenth century. She was a French poetess. At the age of twelve, she fell in love with Seymour, an English gentleman, who was then thirty, and who did not reciprocate her affection till ten years after, when he married her; but she died soon after. Guillebert d'Erneville, a celebrated troubadour, was one of her suitors.

SAINTE-NECTAIRE, MAGDALENE DE,

WIDOW of Guy de St. Exuperi, was a Protestant heroine, who distinguished herself in the civil wars of France. After the death of her husband, she retired to her château at Miremont, in the Limousin, where, with sixty young men, well armed, she was accustomed to make excursions on the Catholic armies in her neighbourhood. In 1575, M. Montal, governor of the province, having had his detachments often defeated by Madame de Sainte-Nectaire, resolved to besiege her in her château, with fifteen hundred foot and fifty horse. Sallying out upon him, she defeated his troops; but finding, on her return, her château in possession of the enemy, she galloped to Turenne, a neighbouring town, to procure a reinforcement. Montal awaited her in a defile, but was vanquished and mortally wounded by her troops. The time of her death is not recorded.

SAINTE-PHALIER, FRANCOISE THERESE AUMILE DE,

A FRENCH lady, who wrote "The Confident Rival," a comedy, and some other poetical pieces. She died at Paris in 1757.

SALE, LADY,

Wife of Sir Robert Sale, has distinguished herself greatly for the noble courage with which she bore the dangers and sufferings incident to the terrible war in Afghanistan, the generous assistance she rendered to others, and the calm good sense and unshaken faithfulness which characterize her record of the siege of Cabul and the retreat and destruction of the British army. Her work was published in 1843—"A Journal of the Disasters in Afghanistan." The book must be read to form a correct idea of Lady Sale's character, and of the heroic fidelity to duty which lives in the soul of a woman. Sir Robert Peel said, when addressing Parliament on the subject of that war, "We are now acknowledging military services; but I never should excuse myself, if, in mentioning the name of Sir Robert Sale, I did not record my admiration of the character of a woman who has shed lustre on her sex —Lady Sale, his wife."

SALOME,

Wife of Zebedee, and mother of James the Greater, and John the Evangelist. She was one of those holy women who attended and ministered to our Saviour in his journeys. She requested of Jesus that her two sons might sit one on his right, and the other on his left hand. Mark xv. 40. She followed Christ to Calvary, and did not forsake him at the cross. She was one of those women who came early on Sunday morning with perfumes to embalm the body of Christ.

SALVIONI, ROSALBA MARIA,

Was born at Rome in 1658. She studied the art of painting under Sebastian Conea, but devoted herself wholly to portraiture, in which she excelled. She died in 1708.

SAMSON, DEBORAH,

Was the child of very poor parents, of Plymouth, Massachusetts. She was received into a respectable family, where she was kindly treated, but where her education was entirely neglected. She, however, contrived to teach herself to read and write; and, as soon as she was able, earned money enough to pay for her own schooling for a short time. When she was about twenty, the Revolutionary war in America commenced; and Deborah, disguising herself in man's apparel, and going to the American camp, enlisted, in 1778, for the whole term of the war, under the name of Robert Shirtliffe. Accustomed to out-door labour, she was enabled to undergo the same fatigues and exercises as the other soldiers. Her fidelity and zeal gained her the confidence of the officers, and she was a volunteer in several hazardous enterprises. She was twice wounded, at first in the head, and afterwards in the shoulder; but she managed to preserve the secret of her sex unsuspected. However, she was seized with a brain-fever in Philadelphia, and the physician who was attending her discovered her sex, and took her to his own house. When her health was restored, her commanding officer, to whom the physician had revealed his discovery, ordered her to carry a letter to General Washington. Certain now of a fact of which she had before been doubtful, that her sex was known, she

went with much reluctance to fulfil the order. Washington, after reading the message with great consideration, without speaking a word, gave her her discharge, together with a note containing a few words of advice, and some money. She afterwards married Benjamin Gannett, of Sharon, Massachusetts. She received a pension, with a grant of land, for her services as a revolutionary soldier.

SANDFORD, MRS.,

WIFE of the Rev. John Sandford, wrote a little work much commended on its appearance—"Woman in her Social and Domestic Character." This was reprinted in Boston in 1832. At that time few works on the subject of woman's duties and influence had appeared since Mrs. More and the Rev. Mr. Bennet wrote their stiff treatises. Mrs. Sandford keeps religion constantly in view, and thus inculcates *moral goodness* as the cardinal quality of worth for the sex. So far, her work is excellent; but she, like most writers on this subject, falls into the grave error of making *reason and physical power superior to moral goodness.* She constantly describes woman as *inferior* to man. While such is the tone of British writers their works will do little for the cause of Christianity. That the Saviour's precepts are more generally and perfectly obeyed by women than by men no person will question; if to be a Christian and do good is the highest glory of humanity, above physical strength, which is held in common with animals, above mental power, which, without this moral goodness, is used in the service of devils, then woman's nature is the superior; and those who teach otherwise are really promoting the kingdom of darkness—the reign of licentiousness and infidelity.

SAPPHO,

A CELEBRATED Greek poetess, was a native of Mitylene, in the Isle of Lesbos, and flourished about B. C. 610. She married Cercala, a rich inhabitant of Andros, by whom she had a daughter named Cleis; and it was not, propably, till after she became a widow that she rendered herself distinguished by her poetry. Her verses were chiefly of the lyric kind, and love was the general subject, which she treated with so much warmth, and with such beauty of poetical expression, as to have acquired the title of the "Tenth Muse." Her compositions were held in the highest esteem by her contemporaries, Roman as well as Greek, and no female name has risen higher in the catalogue of poets. Her morals have been as much depreciated, as her genius has been extolled. She is represented by Ovid as far from handsome; and as she was probably no longer young when she fell in love with the beautiful Phaon, his neglect is not surprising. Unable to bear her disappointment, she went to the famous precipice of Leucate, since popularly called the Lover's Leap, and throwing herself into the sea, terminated at once her life and her love.

Sappho formed an academy of females who excelled in music; and it was doubtless this academy which drew on her the hatred of the women of Mitylene. She is said to have been short in stature, and swarthy in her complexion. Ovid confirms this description in his Heroides, in the celebrated epistle from Sappho to Phaon.

The Mitylenes esteemed her so highly, and were so sensible of the glory they received from her having been born among them, that they paid her sovereign honours after her death, and stamped their money with her image. The Romans also erected a monument to her memory. "It must be granted," says Rapin, "from what is left us of Sappho, that Longinus had great reason to extol the admirable genius of this woman; for there is in what remains of her something delicate, harmonious, and impassioned to the last degree. Catullus endeavoured to imitate Sappho, but fell infinitely short of her; and so have all others who have written upon love."

Besides the structure of verse called Sapphic, she invented the Æolic measure, composed elegies, epigrams, and nine books of lyric poetry, of which all that remain are, an ode to Venus, an ode to one of her lovers, and some small fragments.

SARAH, OR SARAI,

Wife of Abraham, was born in Uz of the Chaldees, (the region of fire, or where the people were fire-worshippers,) from which she came out with her husband. She was ten years younger than Abraham, and in some way connected with him by relationship, which permitted them to be called brother and sister. Some commentators suppose that she was the daughter of Haran, Abraham's brother by a different mother, and consequently, the sister of Lot. But Abraham said of her to Abimilech, "She is indeed my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife." Such intermarriages had not, in that age of the world, been prohibited by God or man. Her story is told at length in Genesis, chap. xii., xviii., xx., xxxiii. None of the women of the Bible are so prominently placed or so distinctly described as Sarah, whose name was changed by God so that its meaning (her title) might be *"mother of nations."* Her first name, *Sarai*, signifies *"princess"*—and her personal loveliness, and the excellences of her character, justify the appellation. But as the Bible is the word of divine truth, it describes no perfect men or women. Sarah's love and devotion to her husband are themes of the apostle's praise; and her maternal faithfulness is proven by the influence of her character on Isaac, and the sorrow with which he mourned her death. Yet Sarah has been accused of harshness towards the handmaid Hagar, and cruelty in causing her and her son Ishmael to be sent away. But the sacred narrative warrants no such inference. It should be born in mind that in the first promise, when God said to Abram, "I will make of thee a great nation," etc., no mention is made of the mother of this favoured race. Abram undoubtedly told his beloved Sarai of God's promise; but when ten years had passed, and she had no children, she might fear she was not included in the divine prediction. Regardless of self, where the glory and happiness of her adored husband were concerned, with a disinterestedness more than heroic, of which the most noble-minded woman only could have been capable, she voluntarily relinquished her hope of the honour of being the mother of the blessed race; and, moreover, withdrew her claim to his sole love, (a harder trial,) and gave him her favourite slave Hagar. It was Sarai who proposed this to Abram, and as there was then no law prohibiting such relations, it was

not considered sin. But it was sin, as the event showed. God, from the first, ordained that the union of the sexes, to be blessed, cannot subsist but in a marriage made holy by uniting, indissolubly and faithfully, one man with one woman. This holy union between Abraham and Sarah, which had withstood all temptations and endured all trials, was now embittered to the wife by the insolence and ingratitude of the concubine.

That the subsequent conduct of Sarah was right, under the circumstances, the angel of the Lord bore witness, when he found Hagar in the wilderness, and said, "Return to thy mistress, and submit thyself under her hands."

So, too, when Hagar and her son Ishmael were sent away, God distinctly testified to Abraham that it should be thus—that Sarah was right. There are but two blemishes on the bright perfection of Sarah's character—her impatience for the promised blessing, and her hasty falsehood, told from fear, when she denied she had laughed. From the first fault came the troubles of her life through the connection of her husband with Hagar. She died at the great age of one hundred and twenty-seven years, and "Abraham came to mourn for Sarah and to weep for her;" true testimonials of her worth and his love. He purchased for her a sepulchre, at a great price, "the field of Macpelah, before Mamre," which became afterwards the site of Hebron, an important city. Sarah's death occurred B. C. 1860.

SARTE, DAUPHINE DE,

A French lady, wife of the Marquis de Robias, wrote treatises on philosophy, and was distinguished for her mathematical knowledge. She excelled in music, and had a particular talent for composing it. She died at Arles, in 1685.

SAUSSURE, MADAME NECKER DE,

Was the daughter of M. de Saussure, and born in the city of Geneva about the year 1768. Her father, a man of profound learning, was very careful to cultivate the mind of his daughter, and yet very fearful she would display her learning pedantically.

At the age of nineteen she married M. Necker, nephew of the celebrated minister of finance, and, as was then considered, very brilliant prospects opened before the young couple. The Revolution destroyed these hopes, but it brought the uncle and nephew and their families together, and Madame de Saussure became intimate with Madame de Staël. "From that time my thoughts were more particularly directed towards moral science and literature," says Madame de Saussure, in a letter to an American friend.

The troubles of Geneva obliging M. Saussure and his family to pass some years in Switzerland, where the education of their children became the occupation of both parents, it was not till after the decease of her husband that Madame de Saussure began to publish her writings: she thus describes her feelings and opinions on her own authorship:—

"It was not until my youth had passed that I appeared before the public under my own name, and I congratulate myself that it was so. The works that I should have written in early life would not have satisfied me now. The attempt to write would probably have been beneficial to me; but there are so many causes of excite-

ment in early life, personal affections and the desire to win the love and esteem of others occupy the mind so fully, that the young rarely press steadily onward to the most elevated mark. My education had been of an exciting nature, and the circumstances of my life were calculated to foster a spirit of romance. It is very probable, therefore, that my early writings would have been imbued with more fancy than good sense. In this last of all my works that I now send you, I have believed it my duty to paint the destiny of woman, dark as the pictures may be, in true colours; but possibly the recollections and habits of youth have acquired too much power over me. You will judge. But I hope that, at least, age, deafness, sorrows, and the active duties of religion, have rendered my motives simple and pure, and have formed, in some respects, such a character as I have pourtrayed for the example of others."

"The last of all her works" to which she alludes, was "Progressive Education," her best and most important production. It was translated into English and published in Boston. It deserves to have a place in every mother's library.

Madame de Saussure also wrote a "Biography of Madame de Staël," and translated from the German Schlegel's "Course of Dramatic Literature;" but her most earnest efforts were directed to the cause of education. She does not evince brilliancy of genius, yet few, if any, of the French female writers have displayed such good sense and Christian principles in their productions. She died in 1847.

SAWYER, CAROLINE M.,

Was born in 1812, in Newton, Massachusetts. Her maiden name was Fisher. In 1832, she was married to the Rev. Dr. Sawyer, a pastor over one of the Universalist churches in New York, where they resided until 1847, when they removed to Clinton in the same state, where Dr. Sawyer was chosen President of the Universalist Seminary. Although Mrs. Sawyer did not publish till after her marriage, she began to write both tales and poems at a very early age; by her writings we can readily perceive that her education has been thorough and extensive, and that the author possesses a mind of much power. Her translations from the German are made with faithfulness and spirit, and her original poems especially are marked by deep thought and command of language.

SAXBURGA

Was the daughter of Webba, King of Mercia, and the wife of Cenwalch, who married her previous to his accession to the throne of Wessex, which happened on the death of his father, the Christian King Kynigils, A. D. 643. When her husband, who still remained unconverted, became monarch, he dismissed Saxburga from his court with ignominy, and took another to share his throne, without, as historians generally agree, any just cause for such a step; to avenge which the Mercian king made war upon Cenwalch, and succeeded in expelling him from his dominions. He retired to the protection of Auna, King of East Anglia, and was there converted to the Christian faith, and reconciled to his excellent wife, with whom, after the recovery of his kingdom, he enjoyed many years of uninterrupted harmony. He completed the cathedral at Winchester begun by his father, and died in 672, having given a most convincing

proof of his respect for Saxburga by bequeathing to her the administration of the affairs of the kingdom, a step the more remarkable as it was quite without precedent. Saxburga is the solitary instance of a Queen-regnant during the entire dominion of the Anglo-Saxons. During the brief period that she held this power, she proved herself in every respect worthy to discharge the duties of the office. An old chronicler describes her as "levying new forces and preserving the old in their duty, ruling her subjects with moderation, and overawing her enemies; in short, conducting all things in such a manner that no difference was discernible except that of sex." But this was a difference, in those rude times, altogether fatal to the continuance of her rule. She was displaced from her high office by her rebellious subjects, as some say, at the end of two years, and henceforth she disappears from the page of history, unless she be the Queen Saxburga mentioned in a Welsh record, who, when the yellow plague, which lasted about eight years in Britain, had ceased its ravages, came back from Germany, whither she had fled, with many others, and founded a new settlement in "Nowry," on Northumberland. The date of this event is somewhat uncertain.

SCACERNI-PROSPERI, ANGELA,

Of Ferrara, is descended from a family in which learning and learned men abounded. Carefully educated at home by her father, she was, in her early youth, well versed in general history, geography, geometry, and the French and Latin languages, and also displayed a turn for the fine arts. Her parents removed from Ferrara and resided for some time in Tuscany, where Angela had still greater opportunities for mental improvement, of which she took advantage. She was received into the Academy Clementina of Fine Arts in Bologna, and having returned with her father to her native country, was enrolled among the members of the Academy Ariostea. Then, having become the wife of the Count Michel Fausto Prosperi, and the mother of several children, she devoted herself entirely to her domestic duties. She is universally beloved by al who know her, and her country willingly grants to her that veneration and respect which belong to her merits. She is an easy harmonious, and graceful writer. Her works consist of many lyric poems, songs, epigrams, and sonnets, written with great sweetness and learning, and a touching elegy on Guido Villa, formerly President of the Hospital of St. James and Anna in Ferrara.

SCACRATI-ROMAGNLI, ORINTIA,

Was born at Cesena, and, from her girlhood, has been distinguished for intelligence. In youth her beauty was remarkable; this, added to her highly cultivated mind, made her society sought for in the most brilliant circles. She was endowed with great penetration into character, tact, and discretion. Circumstances led her to a country life for some years; she there devoted herself to literature, and wrote several dramatic pieces. She afterwards established herself at Rome, where she enjoyed the admiration of all, and the esteem of a large circle of friends. To foreigners she exercised a generous hospitality, and her name is known to many illustrious travellers of other nations. Her works, in four volumes were published in 1810.

SCALA, ALEXANDRA,

Was daughter of Bartholemi Scala, an Italian, eminent as a statesman and man of letters in the fifteenth century, and was a very accomplished woman. She became the wife of the celebrated Marullus, whose avowed reason for marrying her was to become perfect in the Latin tongue. Nevertheless, she was not only a learned, but an excellent and a beautiful woman. She was often praised by Politian in Greek. She died in 1506. Marullus wrote several poems in her praise.

SCALIGERI, LUCIA,

Was born at Venice in 1637. She became distinguished by her knowledge of the learned languages, and her skill in music and painting. Several of her pictures are in the churches of Venice, where she died in 1700.

SCHOPENHAUER, JOHANNA FROSINA,

Born in the year 1770, at Dantzic, where her father, Henry Frosina, was senator, showed at an early age a decided talent for drawing and painting, as well as for languages. After having received in her parental home a careful education, and enjoyed a happy youth, she married Henry Flaris Schopenhauer, who accompanied his young wife through Germany to France, thence to London, where they remained a long time; and afterwards through Brabant, Flanders, and Germany, back to Dantzic. There she lived until the capture of this free city by the Prussians, in 1793. The next ten years she spent with her husband in Hamburg. In 1803, they visited Holland, the North of France, England, Scotland, and went from Holland to Paris. There she had the good fortune to be thoroughly taught, by the celebrated Augustin, in miniature painting, which had always been her favourite occupation. From Paris, the travellers went over the south of France to Ghent, wandered through Switzerland, saw Munich, Vienna, (where they remained some time,) Presburg, Silesia, Bohemia, Saxony, Brandenburg, touched Dantzic, and after three years came back to Hamburg, where a sudden death snatched away Mr. Schopenhauer. She then fixed (1806) her abode in Wiemar, where a highly refined social circle surrounded her, to which Goethe, Wieland, Henry Meier, Fernow, Bertuch, Falk, Fr. Mayer, and many literary women, belonged, of whom this city may well be proud. Every suitable foreigner was her welcome guest. Between her and Fernow (of whom she learned the Italian language) existed an ideal friendship, which death interrupted two years after. G. V. Kügelgen had at that time arrived in Wiemar to take Goethe's, Wieland's, Schiller's, and Herder's portraits. A description of these four portraits, and of several oil-paintings by the landscape painter Frederic were the first publications of which Mrs. S. acknowledged herself to be the authoress. She was induced by Cotter to write Fernow's life. This work appeared in 1810. Two years later, she published "Remembrances of a Tour through England;" 1816, followed a volume of "Novels;" 1817, the "Trip to the Rhine and its Nearest Environs;" and 1818, the "Journey through the South of France." The writer has obtained a just approval for her nice observations, joined to an easy and graceful style. Her last work is the popular novel,

"Gabrielle." Like all her other numerous works it exhibits great powers of observation, and a thorough knowledge of the world and men.

Madame Schopenhauer died at Jena, in April, 1838.

SCHOPPE, AMALIA VON,

Whose maiden name was Weise, is a German novel-writer who has distinguished herself for the number of her works, comprising about one hundred and fifty volumes. We know little of her private history except from her own pen. In 1838 she published "Erinnerungen aus meinem Leben," which is said to contain many incidents of her own life, and pourtraying her own character under that of her heroine, Clementine. "If so," says a British critic, "she presents herself to the public as a woman of no ordinary character; intelligent but unimpassioned; of a frank and energetic disposition, and devoid of prudery and false sentiment." Her first work was published in 1829, and as she has written at the rate of six or seven volumes per year, it is not strange that the same critic should observe that "Madame von Schoppe is a woman of talent, though her works are hastily planned and imperfectly finished." Her historical tales show extensive reading; among these, the collection entitled "Myosotis," published in 1841, attracted considerable attention. A son of Madame von Schoppe is also an author.

SCHROEDER, SOPHIA,

Engaged at the Imperial theatres of Vienna, was born in Paderborn, in 1781. Her father's name was Burger. Her mother, after the death of her first husband, married the celebrated actor Keilholz, and went with her daughter to St. Petersburg. Sophia had not been destined for the stage; yet, as the company of players in St. Petersburg was very limited, and by the death of Mrs. Stallmers the juvenile parts had become vacant, she yielded to the entreaties of the director, and began her theatrical course in the charming little opera, "The Red Cap." When fourteen years old, she married the actor Stallmers. In Reval, she was introduced to Kotzebue, by whose recommendation she received an engagement at the theatre of Vienna. She performed exclusively comic and naif parts, and was much applauded as Margaret in the "Affinities." After twelve months, she left Vienna to go to Breslau, where she was engaged for the opera. In the part of Hulda, in the "Nymph of the Danube," she was very successful. In 1801, she was invited to Hamburg. There she entered on a new career, in which she shone like a star of the first magnitude; for she devoted herself entirely to tragedy. Domestic grief had turned her cheerful spirits into melancholy; and the slumbering spark of her genius kindled into a mighty blaze. In 1804, she married her second husband, Schroeder, director of the Hamburg theatre, and lived twelve years in Hamburg, under the most favourable auspices, until the warlike events of 1813 compelled her to leave this city. After having made a journey, on which she everywhere gained laurels, she accepted an engagement in Prague, where she remained two years. When the time of her contract had elapsed, she returned to Vienna. Her characters of Phedra, Lady Macbeth, Merope, Sappho, Johanna von Mortfaucan, are masterly performances, and excited unbounded admiration.

SCHURMAN, ANNA MARIA,

A most extraordinary German lady, was the daughter of parents who were both descended from noble Protestant families, and was born at Cologne in 1607. At six years of age she could cut with her scissors all kinds of figures out of paper, without any model; and at eight, she learned in a few days to draw flowers admirably; two years after, she was but three hours in learning to embroider. Afterwards, she was taught vocal and instrumental music, painting, sculpture, and engraving; and succeeded equally well in all these arts. Her handwriting in all languages was inimitable; and some curious persons have preserved specimens of it in their cabinets. She painted her own portrait, and made artificial pearls so like natural ones, that they could be distinguished only by pricking with a needle.

The powers of her understanding were not inferior to her dexterity; for, at eleven, when her brothers were examined in their Latin, she often prompted them in whispers, though she had only heard them say their lessons *en passant*. Her father, observing this, applied himself to the cultivation of her mind; and the Latin, Greek, and Hebrew languages became so familiar to her, that she not only wrote but spoke them in a manner which surprised the most learned men. She made great progress also in several Oriental languages, as the Syriac, Chaldee, Arabic, and Æthiopic; she also understood, and spoke readily, French, English, and Italian. She was well versed in geography, astronomy, philosophy, and the sciences; but, not satisfied with these acquisitions, she turned her attention to the study of theology, and became very religious.

Her father had settled at Utrecht when she was an infant; and afterwards removed to Francker for the more convenient education of his children, where he died in 1623. His widow then returned to Utrecht, where Anna Maria continued her studies. Her devotion to her intellectual and religious cultivation undoubtedly prevented her marrying; as Mr. Cats, a celebrated poet, and several others, proposed to her. Her modesty, which equalled her acquirements, made her shrink from notoriety; but Rivetus, Spanheim, and Vossius brought her into notice contrary to her own inclination. Salmasius, Beverovicius, and Huygens, also maintained a literary correspondence with her; and by shewing her letters, spread her fame into foreign countries. At last she became so celebrated that persons of the highest rank visited her; and Cardinal Richelieu showed her marks of esteem.

About 1650, she made a great alteration in her religious system. She no longer attended church, but performed her devotions in private, and attached herself to Labadie, the famous religious enthusiast, accompanying him wherever he went. She lived some time with him at Altena, in Holstein; and after his death, in 1677, she retired to Wivert, in Friesland, where William Penn visited her. She died there in 1678.

She wrote "De Vitæ Humanæ Termino;" "Dissertatio de ingenii muliebris ad doctrinam et meliores literas aptitudine." These two essays, with letters in French, Greek, Latin, and Hebrew, to her learned correspondents, were printed in 1648. She wrote afterwards, "Eukleria, seu melioris partis electio." This is a defence of her attachment to Labadie. She chose for her device the words of St. Ignatius. "*Amor meus crucifixus est.*" "My love is crucified."

SCOTT, JULIA H.,

Was born in 1809, in the northern part of Pennsylvania. Her maiden name was Kinney. She began to write verses when she was very young, and her first pieces were published when she was little more than sixteen. For several years Miss Kinney continued to write with much ability for several of the different periodicals. In 1835 she was married to David L. Scott, of Towanda, where she died in 1842. Her poems, together with a biography of the writer, by Miss S. C. Edgarton, were published in 1843. Her songs are those of "the household;" full of gentle and feminine feeling and tender pathos.

SCOTT, LADY ANNE,

Was the only daughter of Francis, Earl of Buccleugh, and the greatest heiress in the three kingdoms. When she was but thirteen, she was selected by Charles the Second to be the wife of his son, the unfortunate Duke of Monmouth, who was only a year older than his bride. These early marriages were the vice of the times, and rarely produced satisfactory results; and this one was not an exception. Brave to a fault, exquisitely handsome, courted, flattered, caressed by the court, and adored by the people, Monmouth ran, even in his boyish days, a career of vice and profligacy which appears to have been the almost inevitable consequence of his bringing up. Anne Scott possessed many estimable qualities, but she was unable to attach the heart of her fickle husband. She was a woman of taste and accomplishments; the encourager of learning and genius; and the patroness of men of letters. Without possessing beauty, she had an agreeable countenance; and her wit, virtue, and good sense, rendered her attractive. The turbulence of her husband, the dangers he was continually hurrying into, imposed upon the duchess a life of anxiety, privation, and sorrow. She was for ever at her post as mediator with Charles the Second and King James; and to the last strove to interpose her influence for his safety. When he was condemned to death, she visited him in the Tower. He exonerated her from all blame or knowledge of his rebellious schemes, paid a just tribute to her virtues and excellence, and recommended their children to her care; but exhibited no tenderness towards her, his whole affections being absorbed in his romantic attachment to Lady Henrietta Wentworth, who he professed to consider his wife in the eyes of God. His duchess he said he had married when a child; she was his wife by the law of the land; the other was his true wife in the sight of heaven.

The Duchess of Buccleugh was the mother of six children, three of whom died in infancy. Her oldest son inherited the title and estates, which had been confirmed to the children of Monmouth by James the Second. The present Duke of Buccleugh is a lineal descendant of the neglected duchess and her ill-fated lord. Three years after the death of Monmouth, the duchess became the second wife of Charles, third Lord Cornwallis. By this marriage she was the mother of three children, who all died unmarried. The duchess died on the 6th. of February, 1732, in her eighty-first year.

SCUDERI, MAGDALEINE DE,

A woman of more wit and talent than taste, was born in 1607, at Havre de Grace. She went when very young to Paris, where

her brother, George de Scuderi, also an eminent French writer, was living; and her wit and acquirements soon gained her admission into the best literary society of that day. Being obliged to support herself, she resolved to do so by her pen; and the taste of that age being for romances, she turned her attention that way, and succeeded wonderfully. Her books were eagerly sought, and her reputation became very great. She was chosen to succeed the learned Helena Cornaro, by the celebrated academy of the Ricovrati at Padua. Several great personages gave her many marks of their regard; among others, Christina of Sweden often wrote to her, settled on her a pension, and sent her her picture; Cardinal Mazarin left her an annuity by his will; and, in 1683, Louis the Fourteenth, at the solicitation of Madame de Maintenon, settled a good pension on her.

Mademoiselle de Scuderi corresponded with many learned men; and her house at Paris was a kind of little court, to which all persons of genius, learning, or wit were accustomed to resort. At her death, two churches contended fiercely for the honour of possessing her remains. She was a very voluminous writer, and obtained the first prize of eloquence bestowed by the academy of Paris. Her principal romances were entitled "Almahide," "Clelia," "Artamenes," "Le Grand Cyrus," and "Ibrahim." She also wrote fables and poetry, and a work called "Conversations." Her narratives are tedious and prolix; but the praise of ingenuity, of elevated sentiment, and of purifying and ennobling the particular species of writing to which she devoted herself, cannot be denied to her. She was very plain in person, and this, joined with her wit, gained for her the name of Sappho. Mademoiselle Scuderi died in 1701, aged ninety-four.

SEDGWICK, CATHARINE MARIA,

Was born in Stockbridge, Massachusetts. Her father, the Hon. Theodore Sedgwick, a citizen of high reputation, was at one time Speaker of the House of Representatives, afterwards senator in Congress, and, at the time of his death, filled the office of judge of the supreme court of his state. Miss Sedgwick's first book, the "New England Tale," appeared in 1822. It was originally written for a religious tract; but as it gradually expanded into a work too large for such a purpose, she was prevailed on, with much difficulty, by her friends to give it to the world in its present form. It was received with such favour, that in 1827 the authoress was induced to publish her second work, a novel in two volumes, entitled "Redwood." This work met with great success, and was republished in England and translated into French and Italian. One of the characters in the book, Miss Debby Lennox, bears the stamp both of originality and truthfulness; and if it stood alone, would prove not only the extensive observation, but the great powers of invention possessed by its delineator. Miss Sedgwick's next work was "Hope Leslie, or Early Times in America," a novel in two volumes, published in 1827. This has continued to be her most popular tale; and, indeed, no novel written by an American, except, perhaps, the early works of Cooper, ever met with such success. In 1830, "Clarence, a Tale of our own Times," appeared; in 1832, "Le Bossu," one of the Tales of Glauber Spa; and in 1835, "The Linwoods, or Sixty Years Since, in America." During the same year

she collected in one volume the shorter tales which had appeared in different periodicals; and in 1836 she published her popular story of "The Poor Rich Man and the Rich Poor Man;" in 1837, "Live and Let Live;" in 1838, "Means and Ends, or Self-Training;" and afterwards, "A Love Token for Children," and "Stories for Young Persons." In 1840, she published her "Letters from Abroad to Kindred at Home," in two volumes; and not long after a "Life of Lucretia M. Davidson." She has also been a frequent contributor to annuals and periodicals. For the "Lady's Book" she wrote her thrilling novel, "Wilton Harvey." In the same magazine was published "A Huguenot Family," "Scenes from Life in Town," "Fanny McDermot," etc. These have lately been published in a new edition of Miss Sedgwick's works. A writer in the "National Portrait Gallery" thus truly estimates the characteristics of her genius:—

"It is evident that Miss Sedgwick's mind inclines towards cheerful views of life. There seems to be implanted in her heart a love of goodness and of the beautiful, which turns as naturally towards serenity and joy, as flowers lean towards the sun. It is manifest that though possessing great refinement herself, her sympathies are not confined to a coterie or class, but that they are called forth by every manifestation of virtue, even in the most humble circumstances, and that she looks with kind regard upon those gleams of a better nature which occasionally break forth amid prevailing clouds and darkness.

She affects no indifference to the accidental advantages of condition. It would be impossible to diminish her interest in the powers and fascinations of genius and imagination, and she thinks it no duty to attempt it. But her highest favour and affection are reserved for that enduring virtue which is perfected through much trial and tribulation, and which needs no earthly witness or outward reward. She delights to see the "signet of hope upon the brow of infancy;" but she remembers with more satisfaction the last smile of unfaltering faith and love, which even death itself spares for a season.

It is impossible to speak of her works without a particular regard to their moral and religious character. We know no writer of the class to which she belongs who has done more to inculcate just religious sentiments. They are never obtruded, nor are they ever suppressed. It is not the religion of observances, nor of professions, nor of articles of faith, but of the heart and life. It always comes forth; not as something said or done from a sense of necessity or duty, but as part of the character, and inseparable from its strength, as well as from its grace and beauty. It is a union of that faith which works by love with that charity which never faileth.

There is another characteristic of Miss Sedgwick's writings which should not be overlooked. We allude to their great good sense and practical discretion; the notableness which they evince and recommend. This is so true, that we recollect having heard a zealous utilitarian declare, after reading one of her works, that political economy might be taught to the greatest advantage through the medium of romances."

Her style is peculiarly good; equally free from stiffness and negligence, it is more distinguished by delicacy and grace than strength, and the purity of her English may afford a model to some of our learned scholars.

Miss Sedgwick is evidently an ardent admirer of nature, and excels in describing natural scenery. She has also great powers both of invention and imagination, and delineates character with wonderful skill. Her children are, to a certain point, beautifully and naturally described; but there are in the mind of this writer two antagonistic principles—the usefully practical and the sentimentally romantic. This is by no means uncommon with delicate and refined minds; they like to deviate into regions beyond the every-day world, yet sense and circumstances recall them to common truths; hence arise little discrepancies which mar in some degree the naturalness of the delineations. Miss Edgeworth is almost the only writer of children's books who has entirely avoided this fault; but it is difficult to arrive at this excellence, and it is no disparagement to Miss Sedgwick to say she has not attained it. With every abatement that can be made, Miss Sedgwick remains among the front rank of those earnest and sincere writers whose talents have been employed for the purpose of doing good, and whose works have obtained great and deserved popularity. Her books have, almost without exception, been reprinted and favourably received in this country.

SEGUIER, ANNE DE,

Daughter to Pierre Seguier, whose family gave to France so many illustrious magistrates, married Francis du Prat, Baron de Thiers, by whom she had two daughters, Anne and Philippine, who were educated in the court of Henry the Third of France. Anne de Seguier was a celebrated poetess; she was living in 1573. Her daughters, also, were distinguished for their literary attainments, and for their skill in the Greek and Latin languages.

SEIDELMANN, APOLLONIA,

The wife of James Seidelmann, Professor of the Fine Arts at the academy of Dresden. In Venice, her native city, she had received instructions in drawing, and afterwards perfected herself in this accomplishment under the direction of her husband. In the year 1790, she went with him to Italy, where she devoted herself for three years to miniature painting, assisted by the celebrated Teresa Maron, sister of Raphael Mengs. After her return to Dresden, she painted more after the manner of her husband, and showed herself a rare artist, by her fine copies of the best pictures of the academy. One of her master copies is the Madonna of Raphael. The eminent talent of this artistic couple for conversation deserves to be mentioned likewise; their soirées, which they gave abroad and at home, and to which their charming daughter, Luise Seidelmann, aided greatly by her musical powers, were the delight of all who loved genius and art.

SELLON, LYDIA.

This lady deserves a place in our record of female excellence and ability, as one who has devoted her means, talents, and energies to the work of charity and benevolence. She is the daughter of an officer of the royal navy of Britain, and possessed of considerable property, who, deeply moved by the destitute condition of the lower classes as regards education, responded to the stirring appeal put forth some years ago by the Bishop of Exeter, for help required in his diocese to teach and elevate the ignorant and debased. With

the full consent of her father, Miss Sellon commenced her career of usefulness by establishing schools in the town of Devonport. into which, with great exertion and importunity, she drew the poor destitute children of the vicinity. Her success at first was small; she had to contend with the apathy of the parents and the disinclination of the children to habits of restraint and mental discipline; but eventually her pupils numbered three hundred, comprised in an infant and male and female industrial schools, the teaching carried on in which had a most beneficial effect on the morals of the neighbourhood. Miss Sellon's next benevolent enterprise was the taming and civilizing a set of young savages, as they might well be called, who worked in the Government dockyard, and on whom a zealous clergyman had exerted his influence in vain. By degrees these rude boys were brought completely under control, and relinquished their evenings' amusements to attend the course of secular and religious instruction provided for them at Miss Sellon's school. Other ladies, animated by her example, desired to assist in these good efforts, and to place themselves under the direction of one who had proved herself so devoted and able. In these offers of co-operation originated the idea, which was shortly carried out, of the establishment of a community of Protestant Sisters of Mercy, of which Miss Sellon was the head. These charitable ladies adopted a peculiar garb, had property in common, and were free to abandon their self-imposed duties at will, but bound while they remained members of the order to yield obedience to the regulations and commands of the superior, and they were under the visatorial control of the Bishop of Exeter. They devoted themselves entirely to the relief of the temporal and spiritual wants of the poor of Plymouth and Devonport, and to the conduct of Miss Sellon's educational establishments; they took charge of a large number of orphan children, whose "home" was beneath their common roof. Much public attention was a few years since called to this benevolent sisterhood, in consequence of a charge brought against them of certain Catholic practices. At the express desire of the bishop of the diocese, with whose sanction the institution had been formed, Miss Sellon replied to the charge in a pamphlet, in which she ably defended her conduct and regulations, and declared her strong attachment to the Protestant scriptures and canons of the Church of England. Whatever difference of opinion may prevail on this head, all must acknowledge that the efforts of Miss Sellon are most praiseworthy, nor can there be a doubt of the purity of her motives, any more than of the large amount of good which she has effected.

SELVAGGIA, RICCIARDA,

Was of a noble family of Pistoia, and beloved by Cino, a famous scholar and poet of the fourteenth century. The parents of Ricciarda were haughty, and though she returned the love of the young poet, it was unknown to her family. At length her father, who belonged to the faction of the Bianchi, was banished, with his family, from Pistoia, by the faction of the Neri. They took refuge in a little fortress among the Appenines, where they suffered severe privations. Cino hastened to comfort them, and the parents now received him gladly; but Ricciarda drooped under the pressure of anxiety and want, and died in a few months. Her parents and her lover buried her in a nook among the mountains; and many years

afterwards, when Cino had been crowned with wreaths and honours, he made a pilgrimage to her tomb. Ricciarda, or Selvaggia, as she is usually called, possessed poetical talents which were then considered of a high order. Some of her "Madrigals" are now extant; but her chief fame rests on her being the beloved of Cino. In the history of Italian poetry, Selvaggia is distinguished as the "bel numero una," the fair number one of the four celebrated women of the fourteenth century. The others were Dante's Beatrice, Petrarch's Laura, and Boccaccio's Fiammetta.

SEMIRAMIS,

A CELEBRATED Queen of Assyria, was the wife of Menones, governor of Nineveh, and accompanied him to the siege of Bactria, where by her advice and bravery she hastened the king's operations, and took the city. Her wisdom and beauty attracted the attention of Ninus, King of Assyria, who asked her of her husband, offering him his daughter Sozana in her stead; but Menones refused his consent; and when Ninus added threats to entreaties, he hung himself. Semiramis then married Ninus, about B. C. 2200, and became the mother of Ninyas. She acquired so great an influence over the king, that she is said to have persuaded him to resign the crown for one day, and command that she should be proclaimed queen and sole empress of Assyria for that time; when one of her first orders was that Ninus should be put to death, in order that she might retain possession of the sovereign authority.

She made Babylon the most magnificent city in the world; she visited every part of her dominions, and left everywhere monuments of her greatness. She levelled mountains, filled up valleys, and had water conveyed by immense aqueducts to barren deserts and unfruitful plains. She was not less distinguished as a warrior. She conquered many of the neighbouring nations, Ethiopia among the rest; and she defeated the King of India, at the river Indus; but pursuing him into his own country, he drew her into an ambush, and put her to flight, with the loss of a great number of her troops. To prevent him from pursuing her still farther, she destroyed the bridge over the Indus, as soon as her troops had crossed it. After exchanging prisoners at Bactria, she returned home with hardly a third of her army, which, if we believe Ctesias, consisted of 300,000 foot-soldiers and 5000 horse, besides camels and armed chariots. At her return, finding her son engaged in a conspiracy against her, she resigned the government to him. Ninyas is said, notwithstanding, to have killed his mother himself, in the sixty-second year of her age, and the twenty-fifth of her reign.

SENENA, OR SINA,

WIFE of Gryffydh, son of Llewellyn, Prince of North Wales. Gryffydh having been supplanted and imprisoned by his younger brother, David, Senena, a woman of spirit and address, in concert with the Bishop of Bangor, and many of the Welsh nobility, entered into a treaty with Henry the Third, hoping to interest him in her husband's cause. She managed the business so well that she induced Henry to demand Gryffydh of his brother, who gave him up, but, at the same time, infused such suspicions of Gryffydh into the breast of Henry, that he confined him in the Tower of

London. After two years' imprisonment, Gryffydh was killed by a fall, while attempting to escape, in the presence of his wife and son, who shared his captivity, 1244. This son afterwards became joint sovereign of Wales, with his brother.

SERMENT, LOUISE ANASTASIE,

Born at Grenoble, in 1642, was admitted to the academy of the Ricovrati at Padua, and acquired great celebrity by her learning. She also wrote poems in French and Latin; and it was said that all the best part of the operas of Quinault was her work. She died in 1692.

SESSI, MARIANNE, AND SISTERS.

Sessi is a name well known in the annals of modern music, and celebrated among the vocalists of Italy. Of five sisters of this name, Marianne Sessi was the oldest. She was engaged, in 1793, at the *opera seria* of Vienna, went in 1804 to Italy, and then for a longer period to London. In 1817 and 1818, she visited the north of Germany, Leipzic, Dresden, Berlin, Hamburg, etc., and went finally from Copenhagen to Stockholm, where she remained.

The second of the sisters, Imperatrice Sessi, has acquired the greatest reputation of all. Her talent was cultivated in Vienna. In 1804 she went to Venice, where, during the carnival, she enjoyed the highest triumph. She enchanted the audience so much, that sonnets of all colours and shapes were thrown on the stage; her likeness was handed around among the spectators; a bouquet in a richly decorated golden vase was presented to her; and at the close she was crowned with a wreath of laurel. She died in October, 1808, in her twenty-eighth year, of consumption, at Florence, deeply mourned by all lovers of music. The talent of her younger sister, Anna Maria Sessi, developed itself early. She was born at Rome, in 1793, but came to Vienna in the first year of her existence, where she modelled her art after that of her sisters. In Florence she devoted herself still more thoroughly to the cultivation of her voice; and here laid the foundation of a true Italian singer. In 1813, she was married at Vienna; and on all her subsequent travels was welcomed everywhere as a rare phenomenon of song. It is said, that in the recitative she had no rival, even among the Italians.

The fourth and fifth of these sisters, Vittoria and Caroline, of whom the former was married in Vienna, and the latter in Naples, are less generally known. A cousin of the above-named sisters, Maria Theresa Sessi, was also noted for her talent in music.

SETON, LADY,

Was the wife of Sir Alexander Seton, who was acting-governor of Berwick-upon-Tweed, at the time that important fortress was besieged by Edward the Third. The garrison, being reduced to a scarcity of provisions, proposed to surrender upon the terms that there should be an armistice of five days, and if in that interval the town and castle should not be relieved by two hundred men-at-arms, or by battle, they should be given up to Edward; the lives and property of the inhabitants to be protected. The eldest son of Sir Alexander Seton was one of the hostages delivered by

the Scots for the performance of the conditions: the younger son of Seton was also a prisoner in Edward's hands, having been taken in a sally.

No sooner had Edward obtained the hostages, than he insisted on the immediate surrender of the town, threatening Sir Alexander, that if he refused, his two sons should immediately be hung in front of the ramparts. The governor was thunderstruck, and, in his agony, was on the point of sacrificing his country's honour to his paternal tenderness, when he was roused and supported in his duty by his wife, the mother of these two sons. Lady Seton came suddenly forward, and called upon her husband to stand firm to his honour and his country. She represented, that if the savage monarch did really put his threat into execution, they would become the most wretched of parents, but their sons would have died nobly for their country, and they themselves could wear out life in sorrow for their loss; but that, if he abandoned his honour, their king, their country, their consciences, nay, their sons themselves, would regard them with contempt; and that they should not only be miserable, but entail lasting disgrace on those they sought to save. Never did Spartan or Roman matron plead with the eloquence of the most exalted virtue, more forcibly against the weakness of her own or her husband's mind. And when she saw, across the water, preparations actually making for the death of her sons, and beheld her husband, at the dreadful spectacle, again giving way, she drew him from the horrid scene, and thus saved his honour, though at the sacrifice of their children. The tyrant put them to death. This was in July, 1332.

SETURNAN, MADAME,

A NATIVE of Cologne, excelled in the arts, and acquired a wide reputation. She was a painter, musician, engraver, sculptor, philosopher, geometrician, and a theologian. She understood and spoke nine languages.

SÉVIGNE, MARIE DE RUBUTIN CHANTAL, MARCHIONESS OF,

DAUGHTER of the Baron de Chantal, was born, in 1627, at Bourbilly, in Burgundy, and was early left an orphan. Her maternal uncle, Christopher de Coulanges, brought her up, and she was taught by Menage and Chapelain. At the age of eighteen she married the Marquis de Sévigné, who was killed in a duel seven years afterwards. Left with a son and daughter, she devoted herself entirely to their education. To her daughter, who, in 1669, married the Count de Grignan, governor of Provence, she was particularly attached; and to her was addressed the greater part of those letters which have placed the Marchioness de Sévigné in the first rank of epistolary writers. This illustrious lady was acquainted with all the wits and learned men of her time; and she is said to have decided the famous dispute between Perrault and Boileau, concerning the preference of the ancients to the moderns, saying, "the ancients are the finest, and we are the prettiest."

"Her letters," says Voltaire, "filled with anecdotes, written with freedom, and in a natural and animated style, are an excellent criticism upon studied letters of wit; and still more upon those

fictitious letters, which aim to imitate the epistolary style, by a recital of false sentiments and feigned adventures to imaginary correspondents." She died in 1698, in her seventy-first year, at her daughter's residence in Provence, of a fever brought on in consequence of the anxiety she had endured during a dangerous illness of Madame de Grignan.

SEWARD, ANNA,

Daughter of the Rev. Thomas Seward, was born, in 1747, at Eyam, in Derbyshire. Very early in life she manifested a talent for poetry, which her father in vain tried to discourage. She acquired considerable reputation as a poet; and also wrote "A Life of Dr. Darwin," in which she claims the first fifty lines of his "Botanic Garden" as her own.

In 1754, Mr. Seward removed with his family to Lichfield, the birth-place of Johnson and Garrick, and the residence of Dr. Darwin; and Miss Seward continued to live there till her death in 1809. Her only sister dying in 1764, just as she was on the eve of marrying Dr. Porter, step-son to Dr. Johnson, Anna found her society so indispensible to her parents, that she rejected all offers of matrimony on their account; although, being young, beautiful, and an heiress, she was of course much sought. She was remarkable for the ardour and constancy of her friendships, as well as for her filial devotion.

Her sonnets have procured her the greater part of her celebrity as a poetess; though her poetical novel, entitled "Louisa," was very favourably received at the time of its publication. Miss Seward died in 1809, aged sixty-two years. Among her publications were six volumes of "Letters." The "Description of the Life of an English Country Clergyman some eighty or ninety years ago," is a fair specimen of her prose, which we think is superior to her poetry.

SEWELL, ELIZABETH M.,

Is sister of the Rev. William Sewell, A. M., Professor of Moral Philosophy in the University of Oxford, and well known as the author of "Hawkstone," and as the editor of her works. Miss Sewell's first publication was anonymous—"Stories on the Lord's Prayer," about 1843. The next, "Amy Herbert," established her reputation as a graceful and useful writer, both in this country and America. It was followed, at intervals, by "Gertrude," "Margaret Percival," in two volumes, "Laneton Parsonage," and "The Earl's Daughter;" besides, she united with her brother, the Professor, and the Rev. W. Adams, in bringing out a volume called "The Sketches," consisting of stories, of which she wrote "Walter Lorimer." She is also author of a little volume entitled "Is it a Dream?" All her works have been republished in the United States and widely circulated. Pious sentiment is the predominating characteristic of the writings of this amiable lady. Belonging to what is styled the High Church, she delineates with much effect the educational power of religion. Her parents, persons of great worth and respectability, are deceased, and she resides with other members of her family at Seagrove Cottage, in the Isle of Wight.

SEYMOUR, ANNE, MARGARET, AND JANE,

Daughters of Edward, Duke of Somerset, were known for their poetical talents. Their one hundred and four Latin distichs on the death of Margaret of Valois, Queen of France, were translated into French, Greek, and Italian, and printed in Paris in 1551, but possess little merit. Anne married the Earl of Warwick, and afterwards Sir Edward Hunter. Margaret and Jane died single. Jane was maid of honour to Queen Elizabeth, and died in 1560, at the age of twenty.

SEYMOUR, JANE,

Was married to Henry the Eighth, in May, 1536, the day after Anne Boleyn was beheaded, and died, October, 1537, two days after the birth of her son, Edward the Sixth. Henry is said to have been very much attached to her during their brief union; but she seems to have been cold and insipid in her character, retaining his affections more by her yielding disposition, than by any other quality. She never interfered in state affairs. She was maid of honour to Anne Boleyn at the time that Henry fell in love with her; and witnessed Anne's fall and death without the slightest appearance of sensibility.

SFORZA, BIANCA MARIA VISCONTI,

Was the natural child of Filippo Visconti; and, being his only daughter, she was legitimated, and apportioned with the dowry of a princess; and, in 1441, she was married to Francesco Sforza, Duke of Milan. She was then fifteen years of age, and distinguished among all the ladies of the court for beauty and elegance. The duchess, though not of a race eminent for piety, had always an inclination for promoting religious institutions; by her influence over her husband, who loved her passionately, she was now in a situation to gratify her pious wishes. She placed the first stone in the temple of St. Agnes, in Milan; and, nine years afterwards, erected the church of St. Nicolas, and founded the monastery of Corpo Cristo, in Cremona. But her most useful and greatest establishment was the grand hospital of Milan, a magnificent edifice, which she caused to be begun in 1456, but which was not completed until 1797. After the death of her husband, she was regent of her son, Galeazzo. In her administration she exhibited the utmost strictness, good sense, and political ability. Her son, when arrived at manhood, ungratefully forgetting all he owed to her care and prudence, rendered his conduct so distasteful to her, by his arrogance and rudeness, that she retired to an estate she possessed at Marignard, where she began a plan of life to be pursued in good works and pious duties; when a sudden death terminated her existence, at the age of forty-two, in the year 1468.

SFORZA, BONA,

Queen of Poland, was born in Naples, in 1501. She was the daughter of Isabella of Arragon, and of Servanni Galleozzo Sforza, nephew of the founder of the Sforza dynasty in Milan. She lost her father in infancy, and was brought up with great care by her mother. In 1518, she was married by proxy to Sigismond the

First, King of Poland, over whom she obtained the greatest influence, which she used to advantage in prompting and causing to be executed, plans for the prosperity of the kingdom. She inspired the administration with an activity unknown before in Poland; and while she resided there, was a pattern of many useful and magnificent undertakings. On the death of her husband, she became disgusted with a matrimonial misalliance contracted by her son, the reigning monach. She returned to her native country, where she was received with the highest honours. In her little sovereignty of Bar, she occupied herself with useful establishments, according to her means, and took particular delight in the society and entouragement of men of letters. She died in 1557.

SFORZA, CHRISTIERNA, DUCHESS OF MILAN,

Was the daughter of Christian the Second, King of Denmark, a prince who was expelled by his subjects, and died in exile. Her mother was Isabella, sister of Charles the Fifth. Left an orphan in infancy, she was tenderly educated by her aunt, the dowager Queen of Hungary, and, by her beauty and pleasing manners, having gained the favour of Charles the Fifth, was adopted by that sovereign, who carried her with him to the court of Madrid. In 1530, she espoused Francesco Sforza, Duke of Milan. His death, which took place three years afterwards, left her a young and beautiful widow, richly endowed with the gifts of fortune. Among many suitors, she selected Francesco the First, Duke of Lorena; refusing the proposals of Henry the Eighth, who had demanded her hand of Charles the Fifth. At the end of four years of domestic happiness, death deprived her of Francesco, and after that she refused to enter into any new matrimonial connexion, but devoted herself to the care of her children, and of the Lorenese states, of which she had been left regent. Here it is that she merits other praise than that of a good mistress of a family: for she evinced so much sagacity, so much good feeling and activity, that, by judicious management, she rendered Lorena the most flourishing and prosperous duchy in that province. But no wisdom, no courage, could defend this little state from the rapacity of a mighty monarch, who had cast upon it a covetous eye. Henry the Second, King of France, partly by craft, and partly by force, found means to seize upon the government. The heir was taken to Paris and the regent banished. Ambition was not her master passion, and she willingly retired into private life, when an opportunity occurred for revealing great force of character, joined with tact, intelligence, and many other admirable qualities, and in a way peculiarly congenial to a woman. She perceived that France and Spain, wearied of the long turbulence and continual war in which they had been engaged, were both inclined to peace, and needed only some mediator to bring about that blessing. Inspired by a generous wish to benefit her fellow-creatures, she undertook this affair; active, industrious, eloquent, persuasive, she made repeated journeys between Paris and Madrid, and rested not till she had obtained from the two monarchs a promise that they would meet in a congress. In 1555, Charles and Henry had an interview at Chateau Cambresis; and then the lady overpowered every body by her ready wit, her seducing eloquence, and her profound views of policy. Peace was the result of her efforts.

Christierna passed the rest of her life in a modest seclusion, where she exhibited all the virtues of private life. She died of paralysis, in the city of Tortona, in the year 1590.

SFORZA, IPOLITA,

Wife of Alphonso the Second, King of Naples. Born at Milan, 1445; died 1488. She understood the classical languages; and Lascari wrote a grammar for her in Greek. Argelatti declares that she wrote Latin with consummate elegance. In the Ambrosian Library, at Milan, are preserved two orations, in Latin, spoken by her in Mantua, to Pope Pius the Second. In the monastery of Santo Croce is to be seen an autograph manuscript of a codex to Cicero's treatise De Senectute, in which she has produced striking thoughts in a finished style of expression.

SHARPE, LOUISA,

Is an Englishwoman by birth, and celebrated for her talents as an artist. She can create as well as imitate, and in her original paintings there is a high tone of moral as well as poetical feeling. Her works are exquisitely graceful and feminine, and she evinces real genius. Her sister, Eliza Sharpe, shows an almost equal talent as an artist, and her paintings are much in the same style. There is also another sister who has given evidences of genius in the same art. One of the sisters has married a German gentleman—Mr. Seyfarth, of Dresden.

SHELLEY, MARY WOLSTONECRAFT,

Daughter of William Godwin and Mary Wolstonecraft, was born in London, August, 1797. Her mother dying at her birth, the daughter was tenderly and carefully brought up by her father and step-mother. The little girl soon evinced traits of the hereditary genius which was afterwards so fully developed.

In the introduction to one of her novels, she herself says of her youth:

"It is not singular that, as the daughter of two persons of distinguished literary celebrity, I should very early in life have thought of writing. As a child I scribbled; and my favourite pastime during the hours given me for recreation, was to 'write stories.' Still, I had a dearer pleasure than this, which was the formation of castles in the air; the indulging in waking dreams; the following up trains of thought, which had for their subject the formation of a succession of imaginary incidents. My dreams were at once more fantastic and agreeable than my writings. In the latter I was a close imitator; rather doing as others had done, than putting down the suggestions of my own mind. What I wrote was intended at least for one other eye—my childhood's companion and friend; but my dreams were all my own; I accounted for them to nobody; they were my refuge when annoyed, my dearest pleasure when free. I lived principally in the country as a girl, and passed a considerable time in Scotland. I made occasional visits to the more picturesque parts, but my habitual residence was on the blank and dreary northern shores of the Tay, near Dundee. Blank and dreary on retrospection I call them; they were not so to me then. They were the eyry of freedom, and the pleasant region where unheeded I

could commune with the creatures of my fancy. I wrote then, but in a most commonplace style. It was beneath the grounds belonging to our house, or on the bleak sides of the woodless mountains near, that my true compositions, the airy flights of my imagination, were born and fostered. I did not make myself the heroine of my tales. Life appeared to me too commonplace an affair as regarded myself. I could not figure to myself that romantic woes or wonderful events would be my lot; but I was not confined to my own identity, and I could people the hours with creations far more interesting to me at that age than my own sensations."

Here is the key of the true womanly character, *disinterestedness*. This young girl did not weave the garland or create the Utopia for herself, but for others. The mind of a boy works differently; he places himself in the centre of his creations, and wins the laurel for his own brow.

In 1815, Miss Wolstonecraft was married to Percy Bysshe Shelley, whose name at once moves the admiration, the pity, and the censure of the world. That Mrs. Shelley loved her husband with a truth and devotion seldom exceeded, has been proven by her whole career. Their married life was eminently happy, and the fidelity with which she devoted her fine genius to the elucidation of his writings and the defence of his character, is the best eulogium that has been offered to his memory.

In the summer of 1816, Lord Byron and Mr. and Mrs. Shelley were residing on the banks of the Lake of Geneva. They were in habits of daily intercourse, and when the weather did not allow of their boating excursions on the lake, the Shelleys often passed their evenings with Byron at his house at Diodati. "During a week of rain at this time," says Mr. Moore, "having amused themselves with reading German ghost-stories, they agreed at last to write something in imitation of them. 'You and I,' said Lord Byron to Mrs. Shelley, 'will publish ours together.' He then began his tale of the 'Vampire;' and having the whole arranged in his head, repeated to them a sketch of the story one evening, but from the narrative being in prose, made but little progress in filling up his outline. The most memorable result, indeed, of their story-telling was Mrs. Shelley's wild and powerful romance of 'Frankenstein, or the Modern Prometheus,' one of those original conceptions that take hold of the public mind at once and for ever."

"Frankenstein" was published in 1817, and was instantly recognized as worthy of Godwin's daughter and Shelley's wife, and as, in fact, possessing some of the genius and peculiarities of both. It is formed on the model of St. Leon; but the supernatural power of that romantic visionary produces nothing so striking or awful as the grand conception of "Frankenstein," the discovery that he can, by his study of natural philosophy, create a living and sentient being.

In 1817, Shelley and his wife returned to England, and spent several month's in Buckinghamshire. In 1818, they returned to Italy; their eldest child died in Rome; the parents then retired to Leghorn for a few months, and after travelling to various places, finally, in 1820, took up their residence at Pisa. In July, 1821, Shelley's death occurred; he was drowned in the Gulf of Lerici.

Mrs. Shelley had one son who survived his father; with her children she returned to England, and for years supported herself

by her writings. In 1844, her son, Henry Florence Shelley, succeeded to the title and estates of his grandfather.

Mrs. Shelley's second work of fiction, "Walpurga," was published in 1823. Her other novels are "Lodore," "Perkin Warbeck," "Falkner," and "The Last Man." She wrote a "Journal of her Travels in Italy and Germany;" also "Lives of Eminent French Poets." But her last work, "Memoirs of Shelley," prefixed to the complete edition of his Poems and Letters, displays her character in its loveliest light. She is the guardian angel of her dead husband's fame, as she was of his happiness while he lived. Mrs. Shelley is a woman of original genius; "like her father, she excels in mental analysis," says Mr. Chambers, commenting on "Frankenstein," "and in the conceptions of the grand and the powerful, but fails in the management of her fable, where probable incidents and familiar life are required or attempted." But in "Lodore" she has shown her power to depict scenes true to nature. Mrs. Shelley died in London, February 1st., 1851, in the fifty-third year of her age.

SHEREEN, OR SCHIRIN, OR SIRA,

Was an Armenian princess, second wife of Chosroes the Second, King of Persia in the seventeenth century. She was very beautiful, intellectual, and accomplished, and is the heroine of many of the Turkish and Persian romances. Her husband was murdered by his own son by a former wife, and Shereen killed herself on his tomb to escape the love of the murderer

SHERIDAN, FRANCES,

Wife of Thomas Sheridan, M. A., was born in Ireland, in 1724, but descended from a good English family, which had removed there. Her maiden name was Chamberlaine. She wrote a little pamphlet at the time of a violent party dispute about the theatre in which Mr. Sheridan had just embarked his fortune. He, by accident, discovered his defender, and soon afterwards married her. She was a very charming woman, and fulfilled all her duties with the greatest propriety. She died at Blois, in France, in 1767. Her "Sydney Biddulph," is a very well-written novel; and her little romance called "Nourjahad" shows a very fertile imagination. She also wrote two comedies, entitled "The Discovery" and "The Dupe."

Although not handsome, Mrs. Sheridan is described as having had an intelligent countenance, fine dark eyes and hair, with a particularly fair complexion.

Mrs. Sheridan was as much beloved in her own family as she was admired by her contemporaries; and she was even more famed for her colloquial powers than for her literary talents. Her temper was good, though warm, of which infirmity she was herself aware. From her works, it is evident she had a strong sense of religion; and in her principal performance, "Sidney Biddulph," she portrays it as the only consolation her heroine receives during her misfortunes.

SHERWOOD, MRS.,

Has written many books, and always with a worthy purpose. In the character of the Lady of the Manor she has, perhaps unconsciously, given us the key to her own. Like that good lady, Mrs. Sherwood resides in the south of England; she is the widow of an

English officer, and passed several years with her husband in India. Since his decease, which occurred when she was in the prime of life, Mrs. Sherwood has found her chief occupations and pleasures in her own home, instructing her children and writing works to assist in the Christian instruction of the young. The titles of her books show for whom they were prepared. "Little Henry and his Bearer" was her first literary production. Then followed "The History of John Martin," "The Fairchild Family," "The Infant's Progress," "The Indian Pilgrim," Victoria Anzoomund," "Birthday Present," "Errand Boy," "The Young Foresters," "Juliana Oakley," "Erminia," "Emancipation," and a number of other stories. Her largest and most important work, however, is "The Lady of the Manor," in four volumes. Its design is to teach the doctrines of the Church of England to young females; and whatever opinion we may entertain as to the utility of the religious novel, we must confess that this author is entitled to our warmest esteem as a woman of sincere piety, who has laboured long and earnestly in the highest and holiest cause that can occupy a female pen—the advancement of Christ's kingdom on earth. In her literary claims Mrs. Sherwood is excelled by many living writers of her own sex; as a Christian, few could be found worthy to rank as her equal. Her works have been widely circulated in America.

SHINDLER, MARY B.,

Was born on the 15th. of February, 1810, in Beaufort, South Carolina, where her father, the Rev. B. M. Palmer, was pastor of an Independent, or Congregational church. When she was about three years old, her father removed to Charleston, South Carolina, his native place, where he remained for the succeeding twenty-five years. Here Miss Palmer enjoyed the best advantages of education, being placed at an early age under the care of the Misses Ramsay, daughters of the historian; and sent, when she became old enough, to some of the best northern schools. Her poetical talents were very early developed, her first piece of poetry having been written at the age of ten; soon after her final return from school, some of her productions fell into the hands of a friend, who showed them to Mrs. Gilman, at that time editress of the juvenile periodical called the "Rose-Bud;" she inserted these poems, and encouraged Miss Palmer to write; but it was not till years after, when she had drunk deeply of the bitter waters of affliction, that her heart poured out its sorrows through her pen.

In June, 1835, Miss Palmer was married to Mr. Charles E. Dana, and in 1837, he, with his family, consisting of his wife and child, a boy of about two years of age, removed to Bloomington, Iowa. Here the husband and child died within two days of each other, and Mrs. Dana was left alone in a land of strangers. In October of the same year she returned to her parents; and it was during her residence with them that the greater part of her works was written. These were composed, not with any view to publication, but as she herself says in one of her letters, "Burning thoughts were struggling within my breast, and I must give them utterance. My friends encouraged me to write, because they thought that the expression of my grief would relieve me, and so, in truth, it did. But when I had accumulated a mass of manuscripts, they urged

me to their publication, giving as a reason, that what had comforted me in my sore extremity, might comfort other afflicted ones, and it was with this hope and this idea that I first appeared before the public."

In 1840, Mrs. Dana's first work, "The Southern Harp," was published by Parker and Ditson, of Boston, and met with the greatest success; in 1841, she published a volume called "The Parted Family, and other poems;" and also "The Northern Harp." All of these works passed through several editions. In 1843, she published "Charles Morton, or the Young Patriot, a tale of the American Revolution;" and during the next two or three years, two prose tales written for seamen, one called "The Young Sailor," and the other "Forecastle Tom." In 1845, her largest prose work, entitled "Letters to Relatives and Friends," etc., was published in Boston.

Soon after her return home, Mrs. Dana removed with her parents to Orangeburg, a village about eighty miles from Charleston. Here her parents both died, in the summer of 1847, while she was absent on a tour to the North, undertaken on account of her health. Mrs. Dana, however, still continued to reside there, and in May, 1848, she was married to the Rev. Robert D. Shindler, a clergyman of the Episcopal Church, to which church she was united some months after her marriage. In 1850, Mr. and Mrs. Shindler removed to Marlborough, Maryland, where they are at present residing.

SHIPLEY, LADY MARY,

Was the daughter of James Teale, Esq., of Maidstone, in the county of Kent, and of Mary, daughter and co-heiress of Ralph Blomer, D.D., one of the Prebendaries of Canterbury Cathedral, and chaplain to King Charles the Second. The wife of this church dignitary was the daughter of Sir Anthony Archer, of Bishopsbourn, who, according to Camden and others, traced his descent back to Ancherus, first Duke and Earl of Kent, who defeated the Danes in 853; she consequently is in the relationship of grandmother to the subject of our sketch, Mary Teale, who was related either by blood or marriage with the Bullens, the Rawleighs, and other noble and illustrious families, was born at Canterbury in 1763, and married, in 1781, to Charles Shipley, a gentleman remarkable alike for his pure Saxon descent, his great abilities, and true nobility of character. Having studied military engineering at Woolwich, he received his commission at the early age of fourteen, and served at Minorca until the year 1778, when he returned home. In the year of his marriage he was appointed commanding engineer at the Leeward Islands; he conducted the defence of St. Lucia, and received the public thanks of his countrymen after the retreat of the Marquis de Bouille. He was again in England in 1792, and evinced his skill and science as an engineer by planning some of the most important fortifications of Dover Castle and Heights.

In 1794, at the request of Sir John Vaughan, commander-in-chief of the station, he was ordered to the West Indies, and embarked with his wife and family in a government store-ship, called the Woodley, in November of that year. The ship was a bad sailer, sprung a leak, and dropped astern of the rest of the convoy; was nearly wrecked in a storm in the Mediterranean, but providentially found refuge in Gibraltar thirteen days after she left Plymouth

Sound. At the end of three weeks she again sets sail, but is obliged by stress of weather to put into Cadiz. Once more she proceeds on her voyage, and gets within seventeen leagues of Barbadoes, when she is pounced upon by a French corvette, called the Perdrix, and captured. After cruising about for some time, Mr. and Mrs. Shipley, and their children, are placed on board a prison-ship, lying off the Island of St. Martin, and are afterwards sent to Guadaloupe, whose Governor, the republican General Victor Hugue, had treated with great atrocity all British prisoners, and especially the "aristocrats," as it was the fashion of his day to call those of gentle birth and breeding.

Lady Shipley has written a most interesting narrative, remarkable alike for its simple pathos and high-souled tone of sentiment, and from this we glean the few remaining particulars of her life, which we are here enabled to furnish:—

Before the prisoners embarked for Guadaloupe, Major Shipley, with much difficulty, obtained leave to go on board the vessel which was to convey them, in order to make some arrangements for the comfort of his wife and family. But the canoe into which he stepped was maliciously overturned, and his distracted wife heard him struggling in the water, from which he was with great difficulty rescued, much bruised and exhausted; and this was but one of of a long series of sufferings and indignities which the party had to endure at the hands of their captors. As they passed from the landing-place to the common gaol, they were surrounded by a brutal mob, hooting, yelling, and expressing in various ways their hatred and triumph; and on being brought before the governor at the National House, they had to listen to abuse and invectives against their nation, and threats of severe treatment, which must have filled the breast of the tender wife and mother with terror, and that of the patriotic husband with indignation.

After a time, it was determined to send away to Martinique, then the head-quarters of the British army, such prisoners as were incapable of bearing arms, the number having so greatly accumulated as seriously to embarrass the French governor. Accordingly Mrs. Shipley received orders to embark with her children, one of whom was sickening for the measles, and unfit to be removed. We may imagine her agony of mind when the peremptory order was delivered and when, in answer to her entreaties that her husband might be permitted to accompany her on his parole, Hugue exclaimed, "Tell the *woman* that a vessel is under orders to convey her to Martinique, and let her go down to the beach." "Alas!" she says, three months' endurance had taught me submission, and I was taken on board, after having seen, as I then thought, the last of him who was so justly entitled to, and possessing, my utmost affections."

Mrs. Shipley's reception at Martinique was of the kindest description; all ranks and conditions of people appeared to strive who should pay her the greatest attention. But her fears for her husband's safety, and sorrow for his absence, so fully occupied the mind of this true wife, that she could not enjoy her altered circumstances, nor the delicate attentions which were paid her, grateful as she felt for them. Innumerable were the plans which she devised for effecting the deliverance of one so dear to her, and most urgent were her entreaties with the different naval and military commanders for

permission, and the means to carry them into execution. One proposal which she made was that she might be entrusted with the delicate commission of negotiating an exchange between Major Shipley and a French officer of equal rank, with some inferior prisoners, which might be demanded on account of the high position occupied by her husband as commanding engineer of the West India station. After many objections on the score of personal danger to the adventurous lady, on account of the unscrupulous character of the enemy she had to treat with, permission was given for her to make the attempt, which was rendered doubly difficult and hazardous from the circumstance that all communications, except by arms, between the English and French had ceased, on account of the utter disregard of the usages of civilized warfare exhibited by the latter.

Behold this devoted woman then setting forth on her perilous enterprize, in a small vessel manned only by the prisoners to be exchanged, as she hoped, for her husband, a captain, and five seamen, and accompanied by but one female attendant, a black woman; without even the protection of a flag of truce, she ventures forth upon the boisterous sea, and boldly steers her course towards an enemy's country, whose ruler she knows from sad experience to be harsh and brutal, and animated with a deadly hatred towards those of her name and nation.

One is altogether amazed at the heroism of this desperate venture, and sees in its success (for successful it was) a manifestation of the finger of Providence. She left Port Royal, as she says in her narrative, "*under the protection of Heaven;*" other protection had she none, except the prayers and good wishes of all who knew of her expedition, and especially of the many who gathered to witness the departure of her little bark, which through the tempestuous night was tossed about upon the ocean. But we must not dwell upon the particulars; suffice it that she reached Guadaloupe in safety, met good friends there, who brought her into communication with the governor, and he was so much struck with her heroism and devotedness, that he allowed her husband to return with her to Martinique. William the Fourth, then Duke of Clarence, testified his high sense of the merit of this extraordinary act in a letter to Major Shipley, who subsequently attained the rank of Major-General, was knighted, and made governor of Granada, after having performed many valuable and important services to his country, chiefly in the West Indies. He died at the seat of his government, November 30th., 1815; and the French monarch Louis the Eighteenth, out of consideration for the service which he had rendered to the Bourbon family, assigned to Lady Shipley a residence at St. Cloud, and treated her and her daughters with the greatest kindness and attention. This royal bounty and sympathy, however, she did not long live to enjoy, dying August 6th., 1820. Her daughters continued to reside at St. Cloud until the change in the reigning dynasty took place. Lady Shipley was first interred in the English burying-ground at Boulogne; but afterwards, in 1831, when it was likely that her remains might be disturbed, in consequence of some contemplated alterations, they were brought to England, and placed in Canterbury Cathedral, the Duke of Clarence generously defraying a considerable portion of the necessary expense.

Lady Shipley left three daughters, Catharine Jane, married to

Colonel Edward Warner, to an ancestor of whose was given by James the Second the celebrated Essex ring, which remains as an heir-loom in the family; Augusta Mary, married to James Alexander Manning, Esq.; and Elizabeth Cole, married to the Earl of Buchan. The first of these ladies performed the pious office of printing for private distribution the simple and affecting narrative drawn up by her mother, from which we have gathered the above particulars. To it are appended some introductory remarks, which show how fondly she cherishes the memory of her beloved mother, and what a feeling of, we had almost said, reverence she entertains for her noble qualities of heart and mind.

SHREWSBURY, ELIZABETH, COUNTESS OF,

Was the daughter of John Hardwick, of Hardwick, a gentleman of ancient family and fortune in Derbyshire. At a very early age she married, not without some suspicions of interested motives, a gentleman of fortune, named Barlow, in delicate health. Before his marriage, to prove his devotion, he made a will, in which he secured to her and her heirs almost the whole of his vast estates. A short time after their marriage he died. She soon contracted a second marriage, with Sir William Cavendish, to whom she appears to have been really attached. He was a widower for the third time when he married her, and seems to have returned her affection sincerely, denying her nothing, and anticipating her wishes. To gratify her, he sold his estates in the south of England, and purchased lands in her native county; and here he began, by her desire, the building of Chatsworth, a mansion since one of the most magnificent and celebrated in the kingdom, on which a mine of wealth has been spent at different times. She seems to have had quite a passion for erecting great mansions in every part of her large estates, as Chatsworth, Hardwick, Oldcotes, and others, prove. Tradition has preserved a prophecy that she would not die while she continued to build. Sir William Cavendish did not live to see the finishing of his splendid mansion. Upon his widow this task devolved, as well as the bringing up of their six children, to whom she was fondly attached, and to whose interests she was devoted. Through these children she became the ancestress of more than one noble and distinguished family. Her eldest son died childless; the second, William, became the first Earl of Devonshire; the third, Charles, was the ancestor of the Dukes of Newcastle. Her eldest daughter, Frances, married Sir Henry Pierrepoint, ancestor of the Dukes of Kingston, by which alliance we perceive that "old Bess of Hardwick" was an ancestress of Lady Mary Wortley Montague. Elizabeth, the second daughter, married Charles Stuart, Duke of Lennox, brother of Darnley, who became father of the unfortunate Arabella Stuart, the victim of state policy. Mary, the third daughter married Gilbert, the eldest son of Elizabeth's fourth husband, and arrived at the same dignity of Countess of Shrewsbury.

With a splendid fortune and unimpaired beauty, the attractive widow retained her liberty some time, till at length she was prevailed upon to change her state again, in favour of Sir William St. Lo, of Tormarton, in Gloucestershire, captain of the guard to Queen Elizabeth, and grand butler of England. He was wealthy, and had broad lands in Gloucestershire; and these circumstances

weighed with the acute widow and careful mother, who determined, before she ventured to alter her position, to secure as much as possible of his possessions to herself and children. She was successful, and Sir William settled the whole of his fortune upon her and her heirs, to the exclusion of his children by a former marriage. The enamoured captain did not survive long to enjoy his happiness. Elizabeth was for the third time left a widow, with a fortune considerably increased, and no heirs of St. Lo to take anything from her family of Cavendish.

Wealth had been her object in her last match, and as her appetite seemed to "grow with what it fed on," she resolved to give the reins, not only to her desire of gain, but to the ambition which led her step by step till she had established herself in the precincts of the court. It was not long before she made a new selection. George, Earl of Shrewsbury, was no longer a young man, but he was rich, of exalted rank, and the greatest subject in the realm; high in favour with the queen, and trusted beyond any other noble in her court, independent, magnificent, and powerful, and a widower, with sons and daughters unmarried. In an evil day for him, the Earl of Shrewsbury submitted his fate to the guidance of the successful widow. A magnificent jointure was settled upon the bride, and it was agreed, not only that her eldest son should espouse his daughter, but that her youngest daughter, Mary, should become the wife of his heir, Gilbert. The Earl of Shrewsbury's good genius must have forsaken him at this eventful period of his life; for soon after his marriage he voluntarily undertook the guardianship of Mary, Queen of Scots, who, in May, 1568, landed in England, and threw herself upon the protection of Queen Elizabeth, who immediately made her a state prisoner—an act of treachery that has found a parallel in English history of modern times. It appears that both the earl and countess eagerly sought the office of head jailers to the unfortunate Mary.

At this period of their married life, the earl and countess seemed to live on terms of affectionate confidence; but from the first entrance of the Queen of Scots into their family, disturbances began to occur. What the ambitious and dangerous schemes of the countess may have been, cannot now, with certainty, be known; but it is likely that she endeavoured to secure Mary as her friend, in case of a failure with Elizabeth; or, in modern parlance, she deemed it wisest, in the game she was playing, to "hedge!" The earl was accused of a tender leaning towards his captive, "a scandal" which he has himself recorded in his own epitaph. That his wary mistress, Queen Elizabeth, distrusted him somewhat, is evident from the part which she afterwards played when the earl and countess began to quarrel. In 1574, the countess took the daring step of marrying her daughter Elizabeth to the Earl of Lennox, brother of Darnley. This alliance with the family of the royal captive gave great offence to the queen, and we find the Earl of Shrewsbury writing to her and protesting his ignorance of this act of his wife's.

The Earl of Shrewsbury's office of custodian to the royal Mary was prolific of troubles; the queen's suspicions aroused, his wife's jealousy excited, his own liberty necessarily restrained, a responsible office, and expensive establishment, for which he was inadequately paid, to support, all combined to render his situation little to be

envied. In the year 1577, the first shade is evident that appears to have clouded the domestic sky of the earl and countess, and henceforth their disunion increased till it amounted to open revilings. The earl's children sided with their step-mother, whose resolute will gave her unbounded sway over all within her influence. Notwithstanding that, the earl accuses her of a desire to gain possession of his estates and revenues for the benefit of her own children. The poor earl seems to have been sorely ill treated by both the women who ruled him; for we find him making application to the queen, "for the hundredth time," for payment of his just dues in keeping the Queen of Scots. At length the sorrows and troubles of the Earl of Shrewsbury were brought to a close. He died in November, 1590. During the following seventeen years of widowhood, Elizabeth of Shrewsbury devoted herself to building; and there is no knowing how many more mansions she would have erected if her life had been spared. The story goes, that in 1607 a hard frost set in, which obliged her workmen to stop suddenly; "the spell was broken, the astrologer's prediction verified, Elizabeth of Hardwick could build no longer, and she died." Her death occurred at Hardwick Hall, in February, 1607, in the eighty-seventh year of her age. During the latter part of her life, the affection which the countess entertained for her grand-daughter, Arabella Stuart, was one of the master passions of her mind. It was well for her proud spirit that she was spared the pain of witnessing the downfall of her ambitious hopes, and the melancholy fate of one so dear to her.

This Countess of Shrewsbury is a remarkable instance of the worldly-wise woman, approaching, both in the powers of her intellect and the manner in which she directed her talents, very nearly the masculine type of mind. Calm, prudent, energetic, but politic, selfish, hard, she stands out from our pictures of true feminine character like an oak among laurels, willows, and magnolias. Happily for the moral welfare of our race, there are few women like "Bess of Hardwick."

SHUCK, HENRIETTA,

Was born in Kilmarnock, Virginia, on the 28th. of October, 1817. She was the daughter of the Rev. Addison Hall, a Baptist clergyman of that place, and there her early days were spent. In 1831, Miss Hall was summoned from Fredericksburg, where she was at school, by her father to attend a camp-meeting which was held near her birth-place. She was converted on that occasion, and was baptized on the 2nd. of September, 1831, when she was hardly fourteen; but her extreme youth did not prevent her from keeping faithfully the vows she so early took upon herself. On the 8th. of September, 1835, Miss Hall was married to the Rev. J. Lewis Shuck, a missionary about to be sent by the Baptist church to China, for which country they embarked on the 22nd. of September. They reached Singapore in May, 1836, where their eldest son was born, and in the following September they arrived at Macao, where they remained till March, 1842, when they removed to Hong-kong. While at Macao, Mr. and Mrs. Shuck were allowed to prosecute the study of the Chinese language, the instruction of youth, and teaching the people. On their arrival at Hong-kong they renewed their labours on an enlarged scale, and without restraint. Mrs. Shuck interested herself

principally in the schools. She possessed considerable knowledge of the written language, and still greater familiarity with the colloquial of the Chinese, and devoted joyfully and successfully her time and talents to the mission. During the last year of her life, a new school-house had been erected, and a school gathered under her care of twenty Chinese boys and six girls, besides her own four children. Her prospects of usefulness had never been greater than during this year. But in the midst of her highest hope, while children were seeking instruction, and the heathen were inquiring the way to Christ, her life was suddenly cut short. She died on the 27th. of November, 1847, soon after the birth of her fifth child.

Under a secret conviction that her end was near, she had "set her house in order," and was prepared for the event, while, at the same time, she prosecuted her daily duties with her usual cheerfulness, and laid out plans for labour which would have required a long life to perform. During Mrs. Shuck's eight years' residence in China she did much to help her husband in his work, besides giving direct instruction. Her aid and ready sympathy were always offered to the stranger or the afflicted, and she was constantly employed in acts of kindness and charity.

SIDDONS, SARAH,

The most eminent English tragic actress, was born, in 1755, at Brecknock, and was the daughter of Roger Kemble, manager of a company of itinerant players. At the age of fifteen she became attached to Mr. Siddons; and her parents refusing their consent to her marriage, she went to reside with Mrs. Greathead, of Guy's Cliff, as an humble companion. In her eighteenth year she married Mr. Siddons, and returned to the stage. In 1775, she made her first appearance on the London boards, but was unsuccessful. Time, however, matured her powers; and, after an absence of seven years, spent partly at Bath, where she was much admired, she re-appeared at Drury Lane in 1782; and from that time her course was a perpetual triumph. In 1812, having acquired an ample fortune, she withdrew into private life. She died, June 9th., 1831. Mrs. Siddons possessed considerable talents as a sculptor. A medallion of herself, and a bust of her brother, John Kemble, are among her works. Her character was irreproachable.

SIDLAR, LUISE,

An artist of Germany, is a native of Weimar. She has attained considerable celebrity in her profession.

SIGOURNEY, LYDIA HUNTLEY,

Was born in Norwich, Connecticut, in the year 1791. She was the only child of her parents, and consequently was brought up with great tenderness. Her parentage was in that happy mediocrity which requires industry, yet encourages hope; and the habits of order and diligence in which she was carefully trained by her judicious mother, have no doubt been of inestimable advantage to the intellectual character of the daughter.

She early exhibited indications of genius. Perhaps the loneliness of her lot, without brother or sister to share in the usual sports of childhood, had an influence on her pursuits and pleasures. We are by no means in favour of establishing precocity of intellect as the

standard of real genius. Still, it is true that many distinguished persons have been marked in childhood as extraordinary; the opening blossom has given forth the sweet odour which the rich fruit, like that of the Mangostan, embodies in its delicious perfection. At eight years of age the little Lydia was a scribbler of rhymes; like Pope, "lisping in numbers." Her first work was published in 1815. It was a small volume, entitled "Miscellaneous Pieces in Prose and Verse." Before this, however, she had fortunately met with a judicious and most generous patron. To Daniel Wadsworth, Esq., of Hartford, belongs the tribute of praise which is due for drawing such a mind from the obscurity where it had remained "afar from the untasted sunbeam."

In 1819 Miss Huntley was united in marriage with Charles Sigourney, a respectable merchant of Hartford, Connecticut; a gentleman of cultivated taste and good literary attainments. From that period Mrs. Sigourney devoted her leisure to literary pursuits; she has produced a variety of works, each and all having one general design —that of doing good.

In 1822 she published "Traits of the Aborigines of America;" a descriptive and historical poem in five cantos. It depicts with truth, and often with much vigour, the condition of the red man before the arrival of his European conqueror, and has passages of deep tenderness and wild beauty. Yet, written as it is in blank verse, and rather discursively, the impression it leaves on the mind is not powerful.

Mrs. Sigourney's next work was in prose—"A Sketch of Connecticut Forty Years Since," published in 1824. During the ensuing fourteen years she sent forth "Poetry for Children," "Sketches; a Collection of Prose Tales, etc.," "Poems," "Zinzendorf," "Letters to Young Ladies," and "Letters to Mothers." All these were favourably received by the American public, and gave the author a warm place in the heart of the people.

In 1840 Mrs. Sigourney came to Europe, visiting England and Scotland in the summer, and passing the winter in Paris, where she received much kindness. She returned to her home in Hartford during the spring of 1841. Whilst on her visit, a volume of her selected poems, superbly illustrated, was published in London, and soon after her return, "Pocahontas," the most carefully finished of her long poems, came out in New York. In 1842 her "Pleasant Memories in Pleasant Lands," a record in prose and verse of her wanderings abroad, was issued; and in 1846 "Myrtis, with other Etchings and Sketchings," was published. Since then she has sent out several works, among which are "Water-drops;" an excellent contribution to the temperance cause. A volume of her "Poems," beautifully illustrated, was published in 1848.

The talents and industry of Mrs. Sigourney have won for her a good reputation.

Her hopeful and devotional spirit has inclined her to elegiac poetry, in which she excels. Her muse has often proved a comforter to the mourner. No one has written such a number of these songs, nor are they of necessity melancholy. Many of hers sound the notes of holy triumph, and awaken the brightest anticipations of felicity—ay,

"Teach us of the melody of heaven."

She "leaves not the trophy of death at the tomb," but shows us the "Resurrection and the Life." Thus she elevates the hopes of the Christian and chastens the thoughts of the worldly-minded.

We must not omit to record that Mrs. Sigourney is, in private life, an example to her sex, as well as their admiration in her literary career. She is a good wife and devoted mother; and in all domestic knowledge and the scrupulous performance of her household duties, she shows as ready acquaintance and as much skill as though these alone formed her pursuits. Her literary studies are her recreations—surely as rational a mode of occupying the leisure of a lady as the morning call or the evening party.

SINCLAIR, CATHARINE,

Daughter of Sir John Sinclair, the celebrated agricultural writer was born in Edinburgh. She is the author of many elegant and ingenious books, and has a great deal of vivacity, a good understanding, and a well-cultivated mind. Her observations upon character are acute, and her delineations of society happily executed. Superior to her other merits is the guiding principle of religion and high-toned morality that pervades all she has written. The following are her principal works: "Hill and Valley, or Wales and the Welch," 1839, "Shetland and the Shetlanders, or the Northern Circuit," "Scotland and the Scotch, or the Western Circuit," "Modern Society, or the March of Intellect; a Tale," "Modern Accomplishments," 1838, "Modern Flirtations, or a Month at Harrogate," 1841, "Scotch Courtiers and the Court," dedicated to the Poet Laureate, 1842, "Holiday House;—Tales for Children," "Lord and Lady Harcourt," 1850, and "Jane Bouverie," 1851.

In one of Sir John Sinclair's works he alludes to the influence which his sister's writings had had on their father—making him a convert to the religion of the Bible; very different from nominal Christianity. No higher praise could be given to her genius and her piety.

SIRANI, ELISABETTA,

Was born in Bologna, in 1638. Her father, Gian Andrea Sirani, was a painter of some reputation, and had been a favourite scholar of Guido, and successful imitator of his style. The manifestations of real genius are usually to be discovered at the earliest age; and Elisabetta, when almost an infant, excited attention by her attempts at drawing. These baby pencillings, though they attracted the notice of her father, did not give him the idea of instructing her, *because she was a girl.* Fortunately, a visitor at the house, Count Canonico Malvasia, a man of cultivated mind and enlarged views, used his influence with Sirani, and represented to him the culpability of stifling the rare talent that was developing itself in the little maiden. From this time she was educated for her future profession, and every study was attended to that could be useful to improve her genius. Her delight in intellectual cultivation was only equalled by her conscientious industry; the most complete success crowned her application. As a painter, her works take place among the best Italian masters. She has also left some very excellent engravings, and displayed no mean ability in modelling in plaster. Before she had attained her eighteenth year,

she had painted many large historical pieces, which were regarded with admiration, and obtained an honourable situation in the various churches. Besides this, the young artist was a very excellent musician, singing beautifully, and playing with grace upon the harp. She was as remarkable for her plain good sense and amiable disposition, as for her talents. The solace and support of her invalid father, she put into his hands all the money she received for her pictures. Her mother having become paralytic, the household affairs devolved upon her; and her attention to the minutiæ of inferior occupations, as well as her motherly care of her younger sisters, proved that the brilliant exercise of the most refined accomplishments and the most intellectual attainments is by no means incompatible with the perfect discharge of those menial employments to which the wisdom of some Solomons would limit the faculties of woman.

It would be impossible to enumerate the works of this indefatigable artist. She was admired and visited by the great of that day, who vied with one another in the desire to obtain specimens of her pencil. At one time, a committee appointed to order a large picture of the baptism of Jesus, to be placed opposite a *Holy Supper* in the church of Certosini, called upon her. Radiant with inspiration, the girl, then scarcely twenty, took a sheet of paper, and, before the eyes of the astonished beholders, with the utmost promptness, drew in Indian ink, that composition so rich in figures, so spirited in its details, and so grand in its *ensemble*. As soon as it was finished, it was hung where it now stands, and drew an immense course of admiring spectators. The drawing, the colouring, the harmony of the parts, have obtained the praise and enthusiastic tributes of all succeeding artists. Her fame was spread throughout Italy, and foreign courts became desirous of extending to her their patronage. A large picture was bespoken by the Empress Eleonora, widow of Ferdinand the Third, when she was assailed by a disease of the stomach, which, after a few months of slight indisposition, attacked her so violently, that in less than twenty-four hours she was reduced to extremity. She received the sacrament, and died on the 28th. of August, her birth-day. She was twenty-seven years of age. As she was apparently robust and of good constitution, suspicions arose of poison having been administered to her; but, upon a post mortem examination, no conclusive evidence could be found; and as the suspected individual (a servant) was acquitted in the legal scrutiny which took place, we are not warranted in the idea that her death was otherwise than a natural one.

There was a universal mourning among her fellow-citizens; all funeral honours were given to her remains, which were deposited near those of Guido, in the church of San Domenico.

SIRIES, VIOLANTE BEATRICE,

Was born at Florence, in 1710. She was a pupil of Giovanna Fratellini, who at that time lived in high esteem in Florence; by whose instruction she made an extraordinary proficiency in water-colour and crayon painting, till she was sixteen, when she went with her father to Paris, where he was appointed goldsmith to the King of France. Here she continued for five years, and studied

under an eminent Flemish artist. She painted portraits of several of the nobility with such beauty and fidelity, that she was invited to take likenesses of the royal family; but she was under the necessity of declining this honour, as she was about to return with her father to Florence, where he had a very lucrative employment conferred on him by the Grand Duke, who professed great esteem for this artist, and ordered her portrait to be placed in the gallery of artists at Florence. To perpetuate her father's memory, she introduced his portrait with her own, giving at once a proof of her filial piety and distinguished merit. She painted equally well in oil and with crayons; but most of her works are in oil, and are principally from historical subjects. She also painted fruit and flowers; and executed every subject with extraordinary taste, truth, and delicacy. She died in 1760.

SMITH, CHARLOTTE,

Eldest daughter of Nicholas Turner, Esq., of Surrey, was born in London, May 4th. 1749. She lost her mother when she was only three years old, and the charge of her education devolved on her aunt. Miss Turner was carefully instructed in all the accomplishments of the day, but she afterwards regretted that her attention had not been directed more to the solid branches of learning. She began to write when very young, and was always excessively fond of reading, especially poetry and romances. At the early age of twelve she left school, and from that time was accustomed to frequent public amusements with her family, and even appear in society with them. She was beautiful, animated, and attractive, and appeared so much older than she really was, that at fourteen she received a proposal of marriage, which was refused, and at fifteen she was married to Mr. Smith, son of Richard Smith, a West India merchant, and Director of the East India Company.

Mr. Smith's great inferiority to his wife, both in mind and principles, was more and more apparent every year, which Mrs. Smith felt keenly as she grew older; yet never to her most confidential friends did she allow a complaint or severe remark to escape her lips. Her father-in-law, fully appreciated her, and often employed her pen on matters of business, and confided to her all his anxieties. He often remarked that she could expediate more business in an hour, from his dictation, than any one of his clerks could perform in a day. This affords a strong instance of the compass of her mind, which could adapt itself with equal facility to the charms of literature and the dry details of commerce.

In 1776, the death of her father-in-law, who left an incomprehensible will which kept them for some time involved in law-suits, occasioned the final ruin of their fortunes. Their estate in Hampshire, was sold, and they removed to Sussex. Mrs. Smith never deserted her husband for a moment during the period of his misfortunes. While suffering from the calamities he had brought on himself and his children, she exerted herself with as much energy as though his conduct had been unexceptionable, made herself mistress of his affairs, and finally succeeded in settling them.

Mr. Smith found it expedient, in 1783, to retire to the continent, where his wife joined him with their children. They resided near Dieppe; and here her youngest son was born. She translated while there the novel called "Manon l'Escaut." In 1785, she

returned to England; and soon after published "The Romance of Real Life," a translation of some of the most remarkable trials, from "*Les Causes Celebres.*"

In 1786, Mrs. Smith, finding it impossible to live longer with any degree of comfort with her husband, resolved to separate from him; and, with the approbation of all her most judicious friends, she settled herself in a small house near Chichester. Her husband, becoming involved in fresh difficulties, again returned to the continent, after some ineffectual attempts to induce her to return to him. They sometimes met after this, and constantly corresponded, Mrs. Smith never relaxing her efforts to afford him assistance, or bring the family affairs to a final arrangement; but they never afterwards resided together.

In her seclusion at Wyhe, her novels of "Emmeline," "Ethelinde," and Celestina," were written. These were very successful. In 1791, she went to reside near London; and, during the excitement caused by the French revolution, she wrote "Desmond," which was severely censured for its political and moral tendency. "But she regained public favour," says Mr. Chambers, "by her tale, the 'Old Manor House,'" which is the best of her novels. Part of this work was written at Eartham, the residence of Hayley, during the period of Cowper's visit to that poetical retreat. "It was delightful," says Hayley, "to hear her read what she had just written; for she read, as she wrote, with simplicity and grace." Cowper was also astonished at the rapidity and excellence of her composition. Mrs. Smith continued her literary labours amidst private and family distress. She also wrote a "History of England," and a "Natural History of Birds," in 1807; "Conversations," and several other works. Her first publication was a volume of elegiac "Sonnets" and other Essays, in 1784. She died at Telford, in Surrey, October, 18th, 1806, in her fifty-eighth year. Her husband had died the preceding year. As a mother, she was most exemplary.

SMITH, ELIZABETH,

Was born, in 1766, at the family seat of Burnhall, in the county of Durham. She understood mathematics, drawing, Hebrew, Syriac, Arabic, Persian, Greek, Latin, Italian, Spanish, German, and French. Her "Fragments," "Translation of Job," and "Translation of the Life of Klopstock," have been published. She also wrote poetry. She died in 1806, aged thirty years.

SMITH, ELIZABETH OAKES,

Was born near Portland, Maine. Her maiden name was Prince, and she traces her descent, from both father and mother, to the early Puritans. Her genius began to develop itself very early; even before she could write she used to compose little stories and print them; at the age of eight she was carrying on an extensive correspondence with imaginary persons, and also keeping a journal. Yet, with all this, she was a very lively and playful child, possessing a large family of at least a dozen dolls, and also showing herself a very expert little needle-woman. Her religious feelings were early excited to action, and, when a mere child, she would pass most of the night in prayer for herself or some of her relations who happened to sin against her code of morals; and occasionally she would

discipline herself still farther—would fast, or inflict some bodily torture on herself—sometimes to such an extent that a fainting-fit would reveal her sufferings to her family.

At the age of sixteen Miss Prince married Seba Smith, Esq., a lawyer and an accomplished scholar, at that time editor of the Portland Advertiser, but who is more widely known as the original Jack Downing. In 1839, Mr. Smith removed to New York, and Mrs. Smith, who had written for publication anonymously, commenced then to write under her own name; sacrificing for the sake of her children those feelings of feminine sensitiveness and delicacy which had made her shrink from publicity. She resides now at Brooklyn, Long Island, which has been her home for a number of years.

Mrs. Smith's writings consist chiefly of Poems, Essays, Tales, and Criticisms, which have appeared in the different annuals and periodicals of the day. Her first published book was entitled "Riches without wings;" written for the young, but interesting to readers of all ages. In 1842 she published a novel, "The Western Captive," founded on traditions of Indian life. In 1844 "The sinless Child, and other Poems" appeared, which were very favourably received, and passed through several editions. Subsequently she wrote a tragedy called "The Roman Tribute," founded upon an incident in Roman history, when the emperor saves Constantinople from pillage by paying its price to Attila, the victorious Hun. Her next was also a tragedy, entitled, "Jacob Leisler," and founded upon the insurrection in New York in 1680. In 1848 Mrs. Smith published a prose work, called "The Salamander; a Legend for Christmas, by Ernest Helfenstein." She has, moreover written numerous tales and poems for children, and edited "The May Flower," "Tribute to the Beautiful," and "Miller's Poetry of Flowers."

In 1850 her play of "The Roman Tribute" was brought out in Philadelphia and acted with some success. However, it did not meet the favour it deserved; its general tone and sentiments expressed in it being too lofty and elevated to please the popular mind. It is, like many plays written by persons of genius, better adapted perhaps to the closet than the stage in its present state. Her tragedies have not been published.

Mrs. Smith holds, deservedly, a high rank among the writers of America. Her metaphysical and thoughtful turn of mind may prevent her from being as widely popular as some of much less natural genius and power, but will only make her more warmly admired and loved by all those who study her writings with the attention they deserve. The pure and lofty morality of her productions will always command admiration, and some of her sonnets and shorter poems are almost unequalled for their finish and play of fancy. Her conversational talents are remarkable, and those who have the privilege of her acquaintance are both charmed and instructed; her bright fancies blending with her benevolence give her words a peculiar power over the listener.

SMITH, MARGARET HARRISON,

Long known as one of the earliest and most honoured of those educated women who went to Washington when it was made the

seat of the American government, and gave, by their goodness, intelligence, and true refinement of feeling, that tone of Christian courtesy to the manners which is befitting the Metropolitan society of a Free Republic.

Mrs. Harrison Smith was a native of Pennsylvania, and born in 1778. Her father was Colonel Bayard, who was in the public service during the revolutionary war, commanding a regiment of cavalry from Philadelphia. He was likewise Speaker of the Pennsylvania Legislature under the first Constitution of that State, when her Legislature consisted of but one body.

In the fall of 1800, she was married to Samuel Harrison Smith. This event, at all times a most important one to woman, was peculiarly so to her, for it was to separate her from her family and friends, and introduce her upon an entirely new stage of existence in the new Metropolis of the nation. Mr. Smith, upon the invitation of his friend Mr. Jefferson, then the Vice-President of the United States, and just about to become the President, had determined to establish the National Intelligencer at Washington, and immediately after his marriage he accordingly removed to that city. At this period Washington was literally a forest and swamp, with few or rather no conveniences or comforts; its houses mostly new and unfinished; Pennsylvania Avenue, now its crowded thoroughfare, a road dangerous for carriages to traverse. Mrs. Harrison Smith's letters tell of many a romantic wandering among its woods, and gathering of wild-wood flowers. From that day until her death in 1844, she resided in Washington or its immediate vicinity, mingling in all its varied society, and becoming personally acquainted with all the distinguished politicians of the country and foreign scientific visitors assembled there. Her taste for literature continued unabated, and indeed grew in strength, and she was at times led to compose and publish several tales and sketches.

Her first work she was induced to publish from motives of benevolence, devoting its proceeds (having no other means) to the assistance of a charitable institution in which she was deeply interested, and in the founding of which she had taken an active part. Indeed none of her writings was with a view to personal emolument, but to amuse and occupy the period which she spent in the retirement of the country, and in the hope that the moral inculcated by them might be of service to others, leading them to reflection and the purest virtue. Her first work, "A Winter in Washington, or the Seymour Family," in two volumes, was published in 1827. Her next, "What is Gentility?" appeared in 1830; and then she began contributing to the Journals. She wrote many classical tales (for she was versed in ancient as well as modern literature) and biographical sketches, in a spirited, agreeable vein, that was her natural style. Among these are "Presidental Inaugurations;" "The Cornelias;" "Roman Sketches;" "Aria;" "Deserted Child;" "William H. Crawford;" "Constantine;" and many others, published in the Lady's Book and Southern Literary Messenger. But her literary merit was of little consequence compared with her moral goodness, that beneficence of soul which always seemed ready to flow out on every side where her influence by word or deed could reach. In every portion of her life,

Religion and its history was to her a subject of active interest and study; and this study had brought to her mind the perfect conviction of the truth of the Bible; and the ever and immediate presence of the great God, Creator, Protector, and Saviour, was to her a reality. In the days of her peace and calmness she could repose her head on His bosom; in the hours of distress and anguish humbly and meekly she threw herself at His feet, in the full confidence that whatever He ordered was right. Her whole life was a beautiful illustration of the power of the Christian religion to exalt the female character and give hope and happiness to the lot of woman.

SMITH, SARAH LANMAN,

Was born in Norwich, Connecticut, June 18th., 1802. Her father was Jabez Huntington, Esq. Her biographer, Rev. Edward W. Hooker, says of her early years, after describing her sufferings from ill health during childhood, and also from the severity of a school-mistress, which circumstances, added to the death of her mother, had the effect to bring out great decision and sometimes wilfulness of character:

"But with these things in childhood, showing that she was a subject of that native depravity in which all the human race are 'guilty before God,' she exhibited, as she was advancing in the years of youth, many of the virtues which are useful and lovely; and probably went as far in those excellences of natural character on which many endeavour to build their hope of salvation, as almost any unconverted persons do; carrying with her, however, the clear and often disturbing conviction, that the best virtues which she practised were not holiness, nor any evidence of fitness for heaven.

In 1833, Miss Huntington was married to the Rev. Eli Smith, of the American mission at Beyroot, Syria; and she went to that remote region as the "help meet" for a humble missionary. She was singularly fitted for this important station, having been a voluntary missionary to the miserable remnant of a tribe of the Mohegan Indians; she had thus tested her powers and strengthened her love for this arduous work in the cause of doing good. Her letters to her father and friends, while reflecting on this important step of a foreign mission, will be intensely interesting to those who regard this consecration of woman to her office of moral teacher as among the most efficient causes of the success of the Gospel. The literary merits of her writings are of a high order; we venture to say, that, compared with the "Journals" and "Letters" of the most eminent men in the missionary station, those of Mrs. Smith will not be found inferior in merits of any kind. Her intellect had been cultivated; she could, therefore, bring her reasoning powers, as well as her moral and religious sentiments, to bear on any subject discussed.

Mrs. Smith accompanied her husband to Beyroot, and was indeed his "help" and good angel. She studied Arabic; established a school for girls; exerted her moral and Christian influence with great effect on the mixed population of Moslems, Syrians, Jews; visiting and instructing the mothers as well as the children; working with all her heart and soul, mind and might, and the time of her service soon expired. She died September 30th., 1836, aged thirty-four; a little over three years from the time she left her own dear land.

SMITH, SARAH LOUISA P.,

Was born at Detroit, in 1811, while her maternal grandfather, Major-General William Hull, so well known for his patriotism and his misfortunes, was governor of the territory of Michigan. Her father's name was Hickman; he died when Louisa was an infant; and her mother, returning to her own home at Newton, Massachusetts, there educated her two daughters. The uncommon quickness of talent exhibited by Louisa, soon attracted the attention of her instructors. She had a most wonderful memory, and gathered knowledge without any apparent effort—yet was she ever among the most active in mental pursuits. And the ease with which she acquired information was not more remarkable than the modesty which accompanied her superiority. She began to write when a mere child, and these juvenile productions were often so excellent, as to elicit great commendation from her family and their confidential friends; yet this praise never fostered pride or self-confidence in the youthful poetess. She wrote from the spontaneous overflowing of her own heart, which seemed filled with thoughts of beauty, and all tender and sweet emotions. By the persuasion of her friends, she was induced to send some of her effusions, anonymously, to different periodicals. These were greatly admired, and often reprinted. Before she was fifteen, her name had become known, and she was distinguished as a young lady of great intellectual powers.

In 1828, Miss Hickman was married to Mr. S. J. Smith, then the editor of a literary periodical in Providence. Soon after her marriage, her husband published a volume of her poems; some collected from the literary journals, and others written as the book was passing through the press. She was then but "careless seventeen," as she says of herself; and it was a hazardous experiment to give a volume of poetry, which must have been, however highly imbued with genius, more fraught with the feelings and sentiments of others, than with those teachings of truth and nature which experience in the *real* world can only bestow. But the book was popular; and though she would, had she lived till the maturity of her powers, no doubt greatly excelled her early writings, yet, as the blossoms of an original and extraordinary genius, these poems will ever be admired.

She died, February, 1832, in the twenty-first year of her age.

SOMERVILLE, MARY,

The most learned lady of the age, distinguished alike for great scientific knowledge and all womanly virtues; she may well be esteemed an honour to England, her native country, and the glory of her sex throughout the world. We are told that her peculiar genius for mathematical and philosophical studies was early devoloped, and her natural taste directing her literary pursuits was not thwarted, but kindly encouraged by her friends. We see the happy result of these influences in the harmonious development of her mind and heart. Mrs. Somerville as daughter, wife, and mother, has been a pattern of feminine gentleness, fidelity, and carefulness. The leisure which women too often waste on trifles because they are taught and encouraged through the influence of men thus to waste it, she has improved for good: the result is

such as should make Christians in earnest to promote the intellectual cultivation of woman's mind.

This lady is a native of Scotland, and dates her birth a few years before the close of the last century. She passed the earlier period of her life, at a schoool at Musselburgh near Edinburgh, where we are told "she was distinguished only for the gentleness and unpretending character of her manners, giving no indications of those talents which have rendered her so eminent." The latent powers of her mind appear to have been developed by her first husband, a naval officer, who is said to have "taken great delight in initiating her into the mysteries of mathematics and general science."

The first work of Mrs. Somerville was undertaken by the counsel and encouragement of Lord Brougham. This was a summary of "The Méchanique Céleste" of Laplace, which she prepared for the Library of Useful Knowledge, under the title of "Mechanism of the Heavens." The work was found too voluminous for the society's publications, and therefore it was issued separately in 1831. It is a volume over 600 pages, large octavo. Its merits were acknowledged at once, and her reputation as an accomplished scientific writer established. It is said that soon after this book appeared its author met Laplace in Paris; during their conversation upon scientific subjects he remarked to her that she was the only person he knew of who seemed to *take the trouble* to understand his "Méchanique Céleste," except an English lady, who had translated it. Mrs Somerville must have been gratified to witness his pleasure when learning that she was the lady translator.

Mrs. Somerville's genius was highly appreciated by the Duchess of Kent and the Princess Victoria; and to the latter, when Queen of Great Britain, the second work of this illustrious author is inscribed. The dedication marks the admirable good sense and noble views of both. The work was "The Connexion of the Physical Sciences," published in 1834: of this the "Quarterly Review" observes:—"To the 'Mechanism of the Heavens' succeeded her volume on 'The Connexion of the Physical Sciences;' unassuming in form and pretensions, but so original in design and perfect in execution as well to merit the success of eight editions, each carefully embodying all of augmentation that science had intermediately received. Though rich in works on particular sciences, and richer still in those eminent discoveries which establish the relations amongst them, yet had we not before in English a book professedly undertaking to expound these connexions, which form the greatest attainment of present science and the most assured augury of higher knowledge beyond. Mrs. Somerville held this conception steadily before her, and admirably fulfilled it. Her work, indeed, though small in size, is a true Cosmos in the nature of its design, and in the multitude of materials collected and condensed into the history it affords of the physical phenomena of the universe. In some respects her scheme of treating these topics so far resembles that since adopted by Humboldt, that we may give Mrs. Somerville credit for partial priority of design, while believing that she would be the last person to assert it for herself."

This original and extraordinary work, which learned masculine critics thus allow to exceed anything of the kind at that time extant, Mrs. Somerville claims only to have devised for the especial

benefit of her own sex. She says—addressing the Queen, "If I have succeeded in my endeavour to make the laws by which the material world is governed more familiar to my countrywomen, I shall have the gratification of thinking that the gracious permission to dedicate my book to your Majesty has not been misplaced." We know of nothing which more charmingly illustrates the true moral elevation of feminine character than this dedication. The Sovereign Lady and the Lady Author sympathising together in an earnest effort to promote the mental cultivation of their sex. Mrs. Somerville's third and last production, "Physical Geography," in two volumes, was published in 1848. This work—"the history of the earth in its whole material organization"—is worthy to be classed among the greatest efforts of the human mind, directing its energies to the philosophy of science *conjoined with moral advancement.* In truth, its excellence in this respect is unrivalled. Mrs. Somerville has done more by her writings to Christianize the sciences than any living author; nor do we recollect one, except it be Sir Isaac Newton, among departed philosophers, who has approached her standard of sublime speculations on the visible creation united with childlike faith in the Divine Creator. Physical science will, henceforth, have a religious power; for, though the mind of man is not sufficiently in harmony with moral goodness to make such an advance as Mrs. Somerville has done, no more than Peter and John could *see* the angel at the tomb of the Saviour, yet, when they heard from the women that Christ was risen and followed in faith, the revelation of the truth was made clear to the reason of the apostles as it had first been made to the love of the devoted females; thus will philosophers follow the moral guidance of a woman. Mrs. Somerville has received many testimonials of the esteem in which her writings are held. She has been elected member of a number of philosophical societies and academies of science both in England and Germany.

SOMMERY, N. FONTELLE DE,

A LADY whose parentage is unknown, as she was secretly entrusted to the care of a convent. She possessed great powers of mind, with inoffensive gaiety. Her society was sought by philosophers and men of letters. She died about 1792, at an advanced age. She wrote, "*Doutes sur les Opinions reçues dans la Societé,*" and "*L'Oreillo,*" an Asiatic romance.

SONTAG, HENRIETTA,

A VERY distinguished singer, was born at Coblentz, in 1808. Her parents were actors, and Henrietta was brought on the stage at Frankfort when she was only five years old. In 1824, she performed at Berlin with great applause, and also at London and Paris. It was as a vocalist that she acquired her celebrity. Her voice was very clear and flexible, her acting fine, and her personal appearance attractive. About 1830, she married and left the stage.

For nearly twenty years this lady was heard of as the wife of Count Rossi, a nobleman of distinguished rank, who was, at his marriage, the Sardinian minister at the court of Berlin. Some years afterwards he was sent ambassador to Russia, and during the missions of St. Petersburg, as well as at Berlin, Madame Sontag (now Countess Rossi) was received at court with the greatest distinction, and de-

lighted the circles of the king and the emperor by the occasional display of her genius;—at St. Petersburgh she eclipsed all the female vocalists. In private life, her virtues and accomplishments rendered her respectable and admired. She was naturally benevolent, and her charities were immense. But in consequence of those reverses to which the most eminent have been liable in these revolutionary days, she has found it necessary again to resort to her talents as an artist. London was the place chosen for her re-appearance. She sustained the character of Linda, in July, 1849, and was received with the warmest and most enthusiastic applause. As an actress she is undeniably improved;—it is impossible for a girl of twenty, whatever be her genius, to have that knowledge of human nature, and of the passions, which are requisite for the proper conception of tragic characters. Sometimes this mental finish arrives when nature begins to withdraw the exterior charms so necessary to impersonate the heroine. In the case of Madame Sontag (she resumes her own name, professionally,) this drawback does not exist; she enjoys perfect health and vigour, her person is elegantly formed, and her graceful ladylike demeanour is peculiarly attractive. Her voice seems to have retained every element of power and beauty. It is a pure soprano, both in tone and in compass. Her early advantages of education were great; and during her retirement she has never ceased to cultivate herself in private, thus evincing the true greatness of her genius by its constant activity.

SOPHIA,

Of Hispali, was a Spanish-Arabian lady, celebrated for her poetry and oratory. She died in 1039. None of her writings are now extant. She had a sister, Maria, who was also a poet and a learned lady.

SOPHIA OF WOLFENBUTTEL,

Baptized Carolina Christina Sophia, distinguished for her sufferings and her beautiful feminine traits of character, sister of the wife of Charles the Sixth, Emperor of Germany, was united in marriage to the Prince Alexis, son and presumptive heir of Peter the Great, Czar of Muscovy. In her were mingled the fairest gifts of nature and education: lovely, graceful, with a penetrating and cultivated mind, and a soul tempered and governed by virtue; yet with all these rare gifts, which softened and won every other heart, she was nevertheless an object of aversion to Alexis, the most brutal of mankind. More than once the unfortunate wife was indebted for her life to the use of antidotes to counteract the insidious poisons administered to her by her husband. At length the barbarity of the prince arrived at its climax. By an inhuman blow she was left for dead. He himself fully believed that which he so ardently desired, and tranquilly departed for one of his villas, calmly ordering the funeral rites to be duly celebrated.

But the days of the unfortunate princess were not yet terminated. Under the devoted care of the Countess of Konigsmark, her lady of honour, who had been present at the horrible event, she slowly regained health and strength, while her fictitious obsequies were magnificently performed and honoured throughout Muscovy, and nearly all the European courts assumed mourning for the departed princess. This wise and noble countess of Konigsmark, renowned

as the mother of the brave Marshal of Saxony, perceived that by not seconding the fortunate deceit of the Prince Alexis, and the nation in general, and by proclaiming her recovery, the unhappy Princess Sophia would expose herself to perish sooner or later by a more certain blow. She therefore persuaded her wretched mistress to seek refuge in Paris, under the escort of an old man, a German domestic. Having collected as much money and jewellery as she was able, the princess set out with her faithful servant, who remained with her in the character of father, which he sustained during his life; and truly he possessed the feelings and tenderness, as well as the semblance, of a parent.

The tumult and noise of Paris, however, rendered it a place of sojourn ill adapted to Sophia, and her desire of concealment. Her small establishment having been increased by a single maid-servant, she accordingly embarked for Louisiana, where the French, who were then in possession of this lovely portion of America, had formed extensive colonies. Scarcely was the young and beautiful stranger arrived at New Orleans, than she attracted the attention of every one. There was in that place a young man, named Moldask, who held an office in the colony; he had travelled much in Russia, and believed that he recognised the fair stranger; but he knew not how to persuade himself that the daughter-in-law of the czar, Peter, could in reality be reduced to so lowly a condition; and he dared not betray to any one his suspicions of her identity. He offered his friendship and assistance to her supposed father; and soon his attentive and pleasing manners rendered him so acceptable to both, that a mutual intimacy induced them to join their fortunes, and establish themselves in the same habitation.

It was not long before the news of the death of Alexis reached them through the public journals. Then Moldask could no longer conceal his doubts of the true condition of Sophia; and finding that he was not deceived, he offered with respectful generosity to abandon his pursuits, and to sacrifice private fortune, that he might reconduct her to Moscow. But the princess, whose bitterest moments had been there passed, preferred to live afar from the dazzling splendour of the court, in tranquillity and honourable obscurity. She thanked the noble-hearted Moldask; but implored him, instead of such splendid offers, to preserve her secret inviolable, so that nothing might trouble her present felicity. He promised, and he kept his promise; his heart ardently desired her happiness, in which his own felicity was involved. Living under the same roof, in daily communion, their equal age and ardent feelings kindled in the young man's soul a livelier flame than mere friendship; but respect controlled it, and he concealed his love in his own bosom.

At length the old domestic, who, in the character of father, had shielded the princess, died, and was followed to the tomb by the sincere grief of his grateful mistress—a just recompense for such fidelity. Propriety forbade that Moldask and Sophia should inhabit together the same dwelling after this event. He loved her truly, but loved her good fame more, and explained to her, not without grief, that it was necessary he should seek another abode, unless that she, who had already renounced all thoughts of pride and rank, were content to assume a name dearer and more sacred still than that of friend. He gave her no reason to doubt that vanity, instead of love, was the origin of this proposal, since the princess herself was

firm in her desire to remain happy in private life. With all delicacy he sought to assure her that he could not but remember, in case of a refusal, that it was scarcely undeserved. Nor could he ever forget how much was exacted from him, by the almost regal birth of her to whose hand he thus dared to aspire.

Love, and her desolate and defenceless condition, induced the princess willingly to consent; and, in constituting his felicity, she increased her own. Heaven blessed so happy a union; and, in due time, an infant bound still closer the marriage tie. Thus, the princess Sophia, born of noble blood, destined to enjoy grandeur, homage, even a throne, having adandoned the magnificence of her former state, in private life fulfilled all the duties of nature and of society.

Years passed happily on, until Moldask was attacked with disease, which required the aid of a skilful surgeon. Sophia was unwilling to confide a life so precious and beloved to the care of surgeons of doubtful skill, and therefore resolved to visit Paris. She persuaded her husband to sell all their possessions and embark. The medical skill of Paris restored Moldask to health. Being now perfectly cured, the husband sought to obtain employment in the Island of Bourbon, and was successful.

Meanwhile, the wife was one day walking with her graceful little girl in a public garden, as was her wont. She sat down on a green bank, and conversed with her child in German, when the Marshal of Saxony, passing by, was struck with the German accent, and stayed to observe them. She recognized him immediately; and, fearing the same from him, bent her eyes to the ground. Her blushes and confusion convinced the marshal that he was not mistaken; and he cried out, "How, Madame? What do I see? Is it possible?" Sophia suffered him not to proceed, but drawing him aside, she declared herself, praying him to keep sacred the needful secret, and to return with her to her dwelling, where she might with greater care and security explain her situation. The marshal was faithful to his promise, visited the princess many times, though with all due precaution, and heard and admired her history. He wished to inform the King of France, that this august lady might be restored to her rightful honours and rank, and that he himself might thus complete the good work begun by his mother, the Countess of Konigsmark. He did inform the Empress Maria Theresa, who wished to restore her to her former rank. Sophia refused all these suggestions and offers. "I am so used," she said to the officer who proposed to reconduct her to the court—"I am so used to this domestic and private life, that I will never change it. Neither to be near a throne, nor to receive the greatest homage, nor to enjoy riches, nor even to possess the universe, would give me the shadow of the pleasure and delight I feel at this moment." So saying, she tenderly embraced the one and the other of her dear family.

She lived long with her husband aud daughter, serene and contented, dividing her cares and occupations between assisting and amusing the one, and educating the mind and the heart of the other. Death snatched from her, within a short interval, these two beloved ones, who had filled her heart with sweet emotions; and for a long time that heart was a prey to one only sentiment of the deepest grief. Yet not even this sorrow affected her so much, but that she believed the unhappiness of grandeur to be still greater. She constantly refused the repeated invitations to Vienna; and,

accepting only a small pension from the liberality of the empress, she retired to Vitry, near Paris, where she wished still to pass under the name of Madame Moldask; but it was impossible any longer to conceal her high birth and illustrious ancestry. Notwithstanding this, she never abandoned her accustomed simplicity and retirement of life, in which alone she had begun to find, and found to the last, true felicity.

SOPHONISBA,

Daughter of Asdrubal, the celebrated Carthaginian general, a lady of uncommon beauty and accomplishments, married Syphax, a Numidian prince, who was totally defeated by the combined forces of his rival, Massinissa, and the Romans. On this occasion, Sophonisba fell into the hands of Massinissa, who, captivated by her beauty, married her, on the death of Syphax, which occurred soon after at Rome. But this act displeased the Romans, because Sophonisba was a Carthaginian princess, and Massinissa had not asked their consent. The elder Scipio Africanus ordered the timid Numidian monarch to dismiss Sophonisba; and the cowardly king, instead of resenting the insult, and joining the Carthaginians against the Romans, sent his wife a cup of poison, advising her to die like the daughter of Asdrubal. She drank the poison with calmness and serenity, about B. C. 203.

SOUTHCOTT, JOANNA,

A fanatic, was born, in April, 1750, in the west of England. Her parents were poor, and she was for many years a servant. Early in life she indulged in visionary feelings; but when she was forty-two, she claimed the character of a prophetess. For more than twenty years from that time, she continued to pour forth unintelligible rhapsodies, by which she succeeded in making many dupes. At length, mistaking disease for pregnancy, she announced that she was to be the mother of the promised Shiloh; and great preparations were made for his reception by her deluded followers. She, however, died of the malady, December 27, 1814. Her sect is not even yet extinct.

SOUTHEY, CAROLINE ANNE,

Better known in the literary world as Caroline Bowles, an English poetess of fine genius and tender piety, was born about the close of the last century. Her father was of an eminent family in the county of Wilts., and vicar of a parish in Northamptonshire: he gave his daughter an excellent education. Her talent for poetry was cultivated by her elder brother, the Rev. William Lisle Bowles, himself a master of the Christian lyre. Miss Bowles profited by these advantages and encouragements, and in 1820 her first work, "Ellen Fitzarthur," was published. Her next was "The Winter's Tale, and other Poems," in 1822, which was well approved. In 1836, "The Birthday, and other Poems," "A Collection of Prose and Poetical Pieces," "Solitary Hours," &c.

In 1839, Miss Bowles became the second wife of Robert Southey, the poet, whom she tended, during his declining and infirm age, with the tenderness and sweet sympathy which kindred taste, admiring affection, and Christian love inspired. He died in 1843. Mrs Southey has written little under her present name, but her

early productions are sufficient to place her among the best poets of her sex.

"All high poetry must be religious," says Professor Wilson; and who that is conscious of possessing a soul that longs for immortality but feels the truth of this doctrine? There is an aspiration in every mind for something higher, better, lovelier than can be found on earth; and it is the holiest office of poesy to embody in language those vague yearnings for happiness and purity; and paint, on the dark and torn canvas of human life, transparent and glowing pictures of heavenly beauty and tranquillity. Few writers have done this with more effect than Mrs. Southey. There is a sincerity, a devotedness, ay, and an enjoyment too, in her religious musings, which shows that Christian feeling has elevated the poetic sentiment in her heart till she can sing of the "better land" with the sure and sweet conviction of its reality and blessedness. In private life Mrs. Southey is the Christian lady, doing good and communicating happiness in her domestic pursuits as she does by her literary talents.

SOUTHWORTH, EMMA D. E. NEVITTE,

Is the daughter of the late Charles Le Compe Nevitte and Susannah George Wailes, of St. Mary's, Maryland. On either side, her ancestors were French and English Roman Catholics, who came to America in 1632, with Calvert, and settled at St. Mary's, the first settlement in Maryland, where they became extensive land-holders. Here they continued to reside for nearly two hundred years, holding honourable posts, and taking an active part in the government of the province and the state. At the age of four, Miss Nevitte lost her father, and after that event resided with her grandmother, Mrs. Wailes, a Maryland lady of the old school, and a worthy member of the Episcopal church. Her mother was married a second time, to Joshua L. Henshaw, Esq., formerly of Boston; and to his personal instruction his step-daughter is indebted for all the education she received.

In 1841, Miss Nevitte became Mrs. Southworth; and in 1843, by a sudden and overwhelming misfortune, she was left destitute, with two infants to maintain. In 1846, she wrote her first sketch, and published it anonymously; her second story she sent to the "National Era," and its editor, Dr. Bailey, not only approved the sketch, but saw so clearly the genius and power manifested by it, that he sought out the writer, and, by his encouragement, induced her to venture more boldly on the thorny path of authorship. Her principal productions are "Retribution, or The Vale of Shadows," 1849; "The Deserted Wife," 1850; "The Mother-in-Law, or The Isle of Rays," and "Shannondale," published in 1851. She has also written several very interesting tales and sketches for periodicals.

Mrs. Southworth is yet young, both as a woman and an author; but she is a writer of great promise, and we have reason to expect that the future productions of her pen will surpass those works with which she has already favoured the reading public—works showing great powers of the imagination, and strength and depth of feeling, it is true, but also written in a wild and extravagant manner, and occasionally with a freedom of expression that almost borders on impiety. This we are constrained to say, though we feel assured that no one would shrink more reluctantly than the young writer herself from coolly and calmly approaching, with too familiar a

hand, the Persons and places held sacred by all the Christian world. She seems carried, by a fervid imagination, in an enthusiasm for depicting character as it is actually found, (in which she excels,) beyond the limits prescribed by correct taste or good judgment. In other respects her novels are deeply interesting. They show, in every page, the hand of a writer of unusual genius and ability. In descriptions of Southern life, and of negro character and mode of expression, she is unequalled. She writes evidently from a full heart and an overflowing brain, and sends her works forth to the criticisms of an unimpassioned public without the advantage they would receive from a revision, and careful pruning, in some moment when calmer reflection was in the ascendancy.

SOUZA, MARIA FLAHAULT DE,

Was born at Paris. She married the Chevalier de Souza, ambassador from Portugal to the court of France, and editor of a fine edition of Camoens. Madame de Souza, at that time a widow, was among the noble emigrants who sought shelter in England, from the revolutionary storms of 1789. She had been admired as a brilliant woman of fashion; and it has been said of her, that it was only "necessity, the mother of *invention*," that had converted her into a successful author.

Her earliest work, "Charles and Marie," was published by subscription in London, and was, in point of time, one of the very first fictions noticed by the Edinburgh Review. Madame de Souza, being on terms of intimacy with Talleyrand, obtained permission to return to France. On being presented to Napoleon, he graciously asked which among her works was her favourite. "Mon meilleur ouvrage, sire, le voice," she replied, introducing her son, the handsome and animated Charles de Flahault, who was soon afterwards appointed aid-de-camp to the emperor, and accompanied him through all his campaigns. The most esteemed of Madame de Souza's novels are, "Eugène de Rothelin," and "Adèle de Senange," both distinguished for moral purity, and a particular delicacy of thought; these books were much admired by the celebrated Charles James Fox. Madame de Souza was educated at that period preceding the revolution, when ladies of rank were taught, at their convents, very little more than to shine in a drawing-room. Madame de Genlis relates, in her entertaining memoirs, the pains she took to induce the Duchess de Chartres, and some other court dames, to learn a little orthography. Their expressions were choice, and their style in speaking faultless; but alas! they could not spell. Madame de Souza used, ingenuously, to avow that this defect of her early education she had never been able to remedy. At the same time, the critics allow that her French is a model of ease and purity. She died in 1836, at her hotel, Faubourg St. Honoré, surrounded by many attached friends and relatives, having lived to see her grand-children grown up, and her son reinstated in his rank, at the court of the Tuilleries.

SPILBERG, ADRIANA,

Was born at Amsterdam, in 1646. She was taught painting by her father, John Spilberg, an eminent historical and portrait painter. Her best works were portraits in crayon, though she sometimes painted in oil. Her eminent abilities caused her to be invited to

the court of the electress, at Dusseldrop, where she was received with marks of respect and honour. She married the celebrated painter, Eglon Vander Neer.

SPILIMBERGO, IRINE DI,

Was of a noble family at Venice, and is said to have been instructed by Titian, whose style she certainly followed. She painted merely for amusement; and flourished about 1560. Titian, who lived on terms of friendship with her family, drew her portrait.

STAAL, MADAME DE,

Whose maiden name was De Launai, was born, in 1693, at Paris, and was the daughter of an artist. She received an excellent education in the convent of St. Sauveur, in Normandy, and displayed precocious talents. For many years she was waiting-woman to the Duchess of Maine; and having been privy to some of the duchess's political intrigues, which she refused to betray to the government, she was, for two years, imprisoned in the Bastile; for which honourable fidelity she was but ill rewarded. She married the Baron de Staal, and died in 1750. She wrote her own memoirs, letters, and two comedies.

STAEL, ANNE LOUISE GERMAIN, MADAME DE,

Was born, April 22nd., 1766, at Paris. She was the daughter of the well-known French financier, Necker. Her parents being protestants, instead of receiving her education, like most young ladies of the period, in the seclusion of a convent, she was reared at home, and allowed to mingle freely with the talented guests who assembled in her mother's drawing-room. Already a precocious child, this produced in her a premature development of intellect. Some of the gravest men who visited Madame Necker, when her daughter had scarcely emerged from childhood, discerned her intellectual power, and found pleasure in conversing with her; the acuteness of her judgment already revealing what she would one day become. From her mother she imbibed a strong religious feeling, which never abandoned her; Necker imparted to her his ambitious love of political popularity; and the society in which she was brought up strengthened her passion for literature, and fed the burning flame of her genius. Her life and writings bear deep traces of these three powerful principles. As a talker she has never perhaps been surpassed. Clear, comprehensive, and vigorous, like that of man, her language was also full of womanly passion and tenderness. Her affection for her father was enthusiastic, and her respect for him bordered upon veneration. The closest and most unreserved friendship marked their intercourse through life. Mademoiselle Necker was heir to immense wealth; and at the age of twenty, through the interposition of Marie Antoinette, a marriage was brought about between her and the Baron de Staël Holstein, then Swedish ambassador at the court of France. M. de Stael was young, handsome, and cultivated; he had no fortune, but he was a Lutheran; and as M. Necker had no inclination to see his fortune pass into the hands of a catholic, his consent was easily obtained.

Neither the disposition or situation of Madame de Staël would allow her to remain indifferent to the general agitation which pre-

vailed in France. Enthusiastic in her love of liberty, she gave all the weight of her influence to the cause. Her father's banishment in 1787, and his triumphant return in 1788, deeply affected her; and when he was obliged to retire from public life, it was a source of deep grief and disappointment to her. During Robespierre's ascendency, she exerted herself, at the hazard of her life, to save his victims, and she published a powerful and eloquent defence of the queen. On the 2nd. of September, when the tocsin called the populace to riot and murder, she fled from Paris, with great difficulty, and took refuge with her father, at Coppet. When Sweden recognised the French republic, she returned to Paris with her husband, who was again appointed Swedish ambassador. Her influence, social, literary, and political, was widely extended. On Talleyrand's return from America, in 1796, she obtained, through Barras, his appointment to the ministry of foreign affairs. To this period also belong two political pamphlets, containing her views respecting the situation of France in 1795, which express the remarkable opinion that France could arrive at limited monarchy only through military despotism.

In 1798, M. de Staël died; her connexion with her husband had not been a happy one. When she became desirous of saving her children's property from the effect of his lavish expenditure, a separation took place; but when his infirmities required the kind offices of friends, she returned to him, and was with him when he died.

Madame de Staël first saw Napoleon in 1797. His brilliant reputation excited her admiration, but this sentiment soon gave way to fear and aversion; her opposition offended Napoleon, and she was banished from Paris. She resided with her father at Coppet, where she devoted herself to literature. After the death of her father, in 1803, she visited Italy and Germany; which visits produced her two most remarkable works, "Corinne," and "Germany." The latter, when printed in Paris, was seized and destroyed by the minister of police; and her exile from Paris was extended to banishment from France. During her residence on her father's estate, Madame de Staël contracted a marriage with a young officer, in delicate health, by the name of de Rocca, which continued a secret till her death. Notwithstanding she was twice the age of her husband, this marriage was very happy. M. de Rocca loved her with romantic enthusiasm; and she realized, in his affection, some of the dreams of her youth. He survived her only six months. Banished from France, Madame de Staël wandered over Europe; her sufferings she has embodied in her "Ten Years of Exile." In 1814 she returned to Paris, and was treated with great distinction by the allied princes. On the return of Napoleon from Elba, she retired to Coppet. It is said that he invited her to return to Paris, and that she refused to do so. After the restoration, she received from the government two millions of francs; the sum which her father had left in the royal treasury. Surrounded by a happy domestic circle, esteemed and courted by the most eminent men in the capital, Madame de Staël resided in Paris till her death, which took place in July, 1817. Madame de Staël has been called the greatest female writer of all ages and countries. She was certainly the most distinguished for talents among the women of her age. Since Rousseau and Voltaire, no French writer has displayed equal power. Her works are nu-

merous—"Corinne," "Delphine," "Germany," "Ten Years of Exile," and "Considerations on the French Revolution," are the most noted.

STANHOPE, LADY HESTER,

Was the oldest daughter of the Earl of Stanhope, well known for his eccentricities and democratic sentiments. Her mother was sister of the celebrated William Pitt. Lady Hester early lost her mother, and, under the nominal guidance of a young and gay step-mother, she received an ill-directed and inappropriate education. She was very precocious—the genius of the family, and the favourite of her father, with whom she took great liberties. She relates, herself, that upon one occasion, when the earl, in a democratic fit, put down his carriage, she brought him round again by an amusing practical appeal. "I got myself a pair of stilts," she said, "and out I stumped down a dirty lane, where my father, who was always spying about through a glass, could see me." The experiment had the desired effect; her father questioned her good-humouredly upon her new mode of locomotion, and the result was a new carriage. Unlike her father, Lady Hester was a violent aristocrat, boasting of her nobility, and priding herself upon those mental and physical peculiarities which she considered the marks of high birth. At an early age, she established herself in the family of her uncle, Mr. Pitt, for the purpose, she asserted, of guarding the interests of her family during a perilous political crisis. She resided with Mr. Pitt till his death, courted and flattered by the most distinguished people in England, and enjoying all the advantages which her position as mistress of his house afforded her. She represents herself as having possessed considerable influence with Mr. Pitt; sharing his confidence, and exercising a large amount of control over the patronage belonging to his post.

After the death of Mr. Pitt, she obtained from George the Third a pension of fifteen hundred pounds. On this she tried to maintain her former rank and style; but, finding it impossible, she removed to Wales, and finally, in 1810, to the East. In 1813, she settled near Sidon; and soon afterwards removed to Djoun, her celebrated Syrian residence. Here she erected extensive buildings for herself and suite, in the Oriental style, with several gardens laid out with good taste. Money goes very far in the East, and the munificence which she exhibited, added to her well-known rank, acquired for her an influence which her personal character soon established; and she exercised a degree of power and control over the neighbouring tribes and their chiefs, for which their ignorance and superstition can alone account. Lady Hester here promulgated those peculiar religious sentiments which she continued to hold to the last. The words of St. John, "But there is one who shall come after me, who is greater than I am," she with a most extraordinary carelessness attributes to Christ; and upon this promise she founded her belief in the coming of another Messiah, whose herald she professed to be. She kept in a luxurious stable, carefully attended to by slaves devoted solely to that purpose, two mares, one of which, possessing a natural defect in the back, she avowed was born ready saddled for the Messiah; the other, kept sacred for herself, she was to ride upon at his right hand, when the coming took place.

It is impossible to say what Lady Hester's faith really was. She professed to believe in astrology, magic, necromancy, demonology,

and in various extravagances peculiarly her own. This mysticism was well adapted to the people among whom she dwelt, and may in a great measure have been assumed to impose upon and confirm her influence with them. Possessing in a high degree the spirit of intrigue, she exercised her powers in fomenting or allaying the disturbances among the neighbouring tribes. With the Emir Beshyr, Prince of the Druses, whom she braved, she kept up an unceasing hostility; her enmity was also violently displayed towards the whole consular body, who she said "were intended to regulate merchants, and not to interfere with or control nobility." On the other hand, she was profuse in her bounty, and charitable to the poor and afflicted of every faith. Her residence was a place of refuge to all the persecuted and distressed who sought her protection. When news arrived of the battle of Navarino, all the Franks in Sayda fled for refuge to her dwelling; and, after the siege of Acre, she relieved and sheltered several hundred persons. Nor was her generosity confined to acts like these; she lent large sums to chiefs and individuals, who, in their extremity, applied to her; and, to save whole families from the miseries of the conscription, she furnished the requisite fines. This profuse expenditure, added to the charge of her household, which was seldom composed of less than forty persons, without counting the various hangers-on from without, soon crippled her means. She took up money at an enormous interest, and became involved in pecuniary difficulties. Upon application made by one of her creditors to the British government, in 1838, Lord Palmerston issued an order to the consuls, forbidding them to sign the necessary certificates of Lady Hester's still being alive; and this high-handed measure being carried out, she was henceforward deprived of all use of her pension.

Tormented by her creditors, and enraged at the treatment she had received from her own government, Lady Hester renounced her allegiance, refusing ever again to receive her pension. She walled up her gateway, determining to have no communication with any one without; and dismissed her physician, though she was in an advanced stage of pulmonary disease. Dr. M. left her in August, 1838. Her last letter to him is dated May, 1839; and on the 23rd. of June, 1839, attended by a few slaves, and without a single European or Christian near her, she breathed her last, aged sixty-three years, Mr. Moore, the English consul at Beyrout, and Mr. Thompson, an American missionary, hearing of her death, proceeded to Djoun, and performed the last sad offices to her remains, burying her at midnight in her own garden.

ST. CECILIA,

The patroness of music, is said to have been a Roman lady, born about the year 235. Her story, as related by the Roman Catholics, is, that her parents married her to a young pagan nobleman, Valerianus. Cecilia told him, on her wedding-night, that she was visited nightly by an angel. Valerianus desired to see the angel; but his bride told him that it would be impossible, unless he would become a Christian. This he consented to, and was baptized by Pope Urban the First; after which, returning to his wife, he found her at prayer, and by her side a beautiful young man, clothed with brightness. Valerianus conversed with the angel, who foretold his martyrdom, and that of his brother, Tiburtius. In a few years,

Valerianus and Tiburtius were beheaded. Cecilia was offered her life, if she would sacrifice to the idols; but she refused, and was thrown into a caldron of boiling water. St. Cecilia is said to have excelled so greatly in music, as to have drawn the angel from the celestial regions by her melody.

STEELE, MRS. ANNE,

Was the daughter of the Rev. Mr. Steele, a dissenting minister at Broughton, in Hampshire. She is the authoress of many of the most popular hymns sung in churches. She also wrote a version of the Psalms, which showed great talent. She died in 1779.

STENGEL, FRANZISKA VON,

Resides at Manheim. She has written many historical romances, and gained considerable celebrity in her profession.

STEPHENS, ANN S.,

Is a native of Derby, Connecticut. In 1831 she was married to Mr. Edward Stephens, and soon after removed to Portland, Maine, where her literary career commenced. In 1835 she established a periodical called "The Portland Magazine," which was edited by her for two years, and attained considerable popularity, owing, chiefly, to her own contributions to it. In 1837 Mr. and Mrs. Stephens removed to New York, where they have since resided. Soon after her settlement in that city, she became editor of "The Ladies' Companion," and subsequently editor of the "Ladies' National Magazine;" an interesting and popular work. She has also been a regular contributor to most of the leading American periodicals. For one of her stories, "Mary Derwent," she received a prize of four hundred dollars, yet it can by no means be considered her best. In truth, she is one of the most successful Magazine writers of the day; and her sketches and novellettes, if collected, would fill several volumes. As a poetess, Mrs. Stephens is comparatively but little known; the few pieces of hers that have appeared are marked by the same picturesque detail and easy flow of language with her prose sketches. She excels in drawing pictures with her pen—in placing before her readers, by a few graphic lines and glowing words, a character or scene, whether in high or low life, amid the palaces of royalty or the wild depths of the western forests, with such vividness and power that it seems to stand "a real presence" before the eye.

STEPHENS, KATHARINE,

The daughter of a carver and gilder, was born in London, September 18th., 1794. She gave early proofs of her musical abilities, and on the 23rd. of September, 1813, made her débût on the stage, at Covent Garden Theatre, as a vocalist, and was received with great applause. She continued for a long time the principal female singer on the English stage. Her character was always unimpeachable.

STEWART, HARRIET BRADFORD,

Was born near Stamford, in Connecticut, on the 24th. of June, 1798. Her father, Colonel Tiffany, was an officer during the revolutionary war, but he died while his daughter was very young, and

her youth was passed principally at Albany and Cooperstown, in New York. In 1822, Miss Tiffany married the Rev. C. S. Stewart, missionary to the Sandwich Islands, and accompanied him to those distant and uncultivated regions. She had previously, in 1819, passed through that mysterious change denominated regeneration. "Repeated afflictions," says her biographer, the Rev. Mr. Eddy, "the death of friends, and her own sickness, led her to feel the need of a strong arm and a sure hope. She turned to Him who can give support to the soul in the hours of its dark night, and guide it amid the gloom."

The great subject of a missionary life was presented to her view, connected with a proposal to accompany the Rev. C. S. Stewart to the Sandwich Islands, as his assistant and companion. She accordingly married him; and they sailed, in company with a large number of others who were destined for the same laborious but delightful services, on the 19th. of November, 1822.

They arrived, in April of the following year, at Honolulu; and after a residence of a few days, Mr. and Mrs. Stewart located themselves at Lahaiua, a town containing about twenty-five thousand inhabitants, who were mostly in a degraded condition. Here they found but few of the conveniences of life, and were obliged to live in little huts, which afforded but slight shelter from the scorching heat or the pelting rain. In these miserable tenements did the child of luxury and wealth reside, and in perfect contentment perform the duties of her station. She suffered, but did not complain; she laboured hard, but was not weary; and cheerful in her lot, smiled even at her privations and sorrows.

In 1825, her health began to fail. Unable longer to labour for her perishing heathen sisters, she sailed for England, in order to enjoy medical advice and care; but instead of improving by the voyage, she continued to decline, until the hopelessness of her case became apparent. She embarked for America in July, 1826, her residence of a few months in England having rendered her no permanent benefit. In her low state the voyage was anything but agreeable, and she arrived among her friends the mere shadow of what she was when, a few years before, she had gone forth in the flush of youth and the vigour of health.

For a time after her arrival, strong hopes were cherished that she might recover. The balmy breezes of her own native valley, the kind congratulations of friends, the interest and excitement of a return to the scenes of youth, gave colour to her cheek, and life to her step. But this expectation, or rather hope, proved delusive; she died January, 1838, aged thirty-nine.

ST. LEGER, HON. ELIZABETH,

The only female that ever was initiated into the mystery of freemasonry, was the daughter of Lord Doneraile, a very zealous freemason. She obtained this honour by contriving to place herself so as to watch the manner in which a new member was initiated. Being discovered just before the termination of the ceremonies, she was at first threatened with death, but saved by the entreaties of her brother, on condition that she would go through the whole of the solemn ceremonies. This she consented to, and sometimes afterwards joined in their processions. This lady was a cousin to

General Anthony St. Leger, and married Richard Aldworth, Esq., of New Market.

STOWE, HARRIET BEECHER.

Perhaps in the whole of the annals of female authorship there is nothing so extraordinary as the success of "Uncle Tom's Cabin," a work which, we believe, has been sold by millions, and translated into nearly all the European languages. Previous to its appearance, in 1852, its author, although known in America as a writer of tales and sketches suitable for magazines, had not achieved there a high literary reputation, and in this country was almost unknown as a writer. It is not necessary for us here to enter at all deeply into the causes which led to such an instant and amazing popularity for this tale of "Life Among the Lowly," a tale which has placed Mrs. Stowe in the first rank of modern fictionists, and given such an impetus to the anti-slavery movement as it never before received from a single hand at a single effort. What other friends of the negro have done by years of patient labour, and earnest devotion of energies and talents, this lady effected at once. Both hemispheres thrilled with horror and indignation at the wrongs and sufferings of those held in the thraldom of an iniquitous system. But it is to the author of this book, wherein we know not which most to admire, its bold reprobation of wrong-doing, its exhibition of Christian fortitude, and love, and charity under injury and suffering, its graphic power of description, its exquisite pathos, or irresistible drollery, or masterly exhibition of human character, especially that of the negro,—to her whose name has become a household word in America and England, and in many other countries, that our attention must be for the present turned.

The name of her father was Lyman Beecher, a New Englander by birth, who first practised his father's craft, that of a blacksmith, and then, by dint of perseverance, aided, no doubt, by natural talent, went through a course of collegiate studies at Yale, in Newhaven, and finally became Dr. Beecher, one of the first pulpit orators of America, and Principal of a Theological Seminary instituted by the Presbyterian body at Lane, near Cincinnati. Harriet was his second daughter, always remarkable for her great depth of character; she was born at Litchfield, Connecticut, about the year 1812, and enjoyed the best educational advantages of Boston, that Athens of the West. At an early age she began to assist her elder sister Catharine in the management of a flourishing female school which she had herself established at Litchfield; and this she continued to do when, the family removing to Cincinnati, another institution of the kind was there opened. This sister, Catharine Esther Beecher, was altogether a remarkable woman, as is shown by the notice of her given in a former part of this volume. Harriet was married when about twenty-one years old to the Rev. Calvin E. Stowe, professor of biblical literature in the seminary of which her father was president, and for seventeen years after this event her life seems to have flowed on with great evenness and serenity; she became the mother of a numerous offspring, of whom five are now living. She was a most exemplary mother, educating her children with great care, and yet finding time occasionally to indulge her taste for literary composition; her short tales and sketches, which found their way into the periodicals,

were all remarkable chiefly for their high moral aim and tendency.

She, as well as her husband and father, entered warmly into the cause of negro emancipation, and availed themselves of every opportunity to assist, succour, and instruct the coloured people. The introduction of anti-slavery reports and other pamphlets into the college, and their ready acceptation by the students, stirred up the slave-holding interest against the Principal and Professor Stowe, and ultimately led to their withdrawal from the establishment, which was for a time deserted by its pupils, who rather preferred to give up its advantages than their notions of universal freedom. Professor Stowe accepted the professorship of biblical literature in the Theological Seminary of Andover, in Massachusetts, in 1850, and in the same year his wife, having thoroughly acquainted herself with the sad catalogue of crimes and miseries included in the American slavery system, published in succeeding numbers of "The Washington National Era" that tale of "Life Among the Lowly" which has so firmly established her fame as a powerful writer, and a Christian woman of deep and wide sympathies, and a well-cultivated understanding. Edition after edition of this work was called for in America, and our readers need not be told how it was received in England. Some of her pictures of negro wrongs and sufferings having been impugned as exaggerated and highly coloured, Mrs. Stowe produced in 1852 her "Key to Uncle Tom's Cabin," in which she proves by incontestible evidence that this is not the case, but, on the contrary, that the real is more harrowing and soul-sickening than the fictitious. At the beginning of 1853 Mrs. Stowe visited England, in accordance with numerous pressing invitations, and received the most enthusiastic welcome from all ranks of society. Her favourable impressions of this visit, and of a continental tour which followed it, are recorded in "Sunny Memories of Foreign Lands," published in 1854. Her latest work, "Dred," the name of a runaway negro, came out in 1856. In it we have further developments of American life in relation to slavery. As a story, it is not equal to "Uncle Tom's Cabin," and has disappointed many; but it has very powerful scenes and admirable delineations of character.

STRICKLAND, AGNES,

Whose graceful pen has made the dead queens of England objects of deep interest to the living world, may justly be classed among the most eminent English female writers of the day. She resides at Reydon Hall,' Suffolk, where she was born, being the third daughter of Thomas Strickland, Esq., of an ancient and honourable family, whose eight children are all remarkable for great intellectual powers. Miss Strickland is descended from the Nevilles, of Raby, who were connexions, in a remote degree, of the good Queen, Katharine Parr. We name this circumstance because of the influence such a reminiscence has undoubtedly exerted over the mind and pursuits of Miss Strickland. The love and reverence she was taught from childhood to cherish for the queen of her own ancestral line made the lives of these royal ladies the most interesting theme she could study or illustrate.

The reading public are too familiar with the result of these studies to require any description thereof; yet few, probably, have considered the labour as well as talent involved in the great work of these

ladies;—there are two Misses Strickland united in this literary enterprise, though one sister withholds her name. "Lives of the Queens of England, from the Norman Conquest, with Anecdotes," is the title; the work is in twelve volumes; the first of which was published in 1840; the others appeared at intervals till 1851; the volume containing the history of Queen Anne completed the series. But long before this date the work had become a popular English classic, which it is likely to remain. No such insight into the domestic lives of the royal personages here described, had ever before been attempted; no such illustrations of character and unfolding of the inner recesses of England's palaces. The revelations made were altogether new and startling, and the strong lights thrown upon the subject by the researches of the sisters, Elizabeth and Agnes, for the elder laboured conjointly with the younger in the work, although she has chosen to remain in the background, have led to quite new and, as we cannot doubt, more correct readings of English history. As a fitting companion, and indeed almost a necessary adjunct to this work, the sisters have commenced "The Lives of the Queens of Scotland and English Princesses, connected with the Royal Succession of Great Britain;" of this valuable historical series five volumes are now published, in the last of which an account of the beautiful and unfortunate Mary Stuart, whose innocence is here incontestably proved, from evidence afforded by documents recently discovered at Westminster and Edinburgh.

Of Agnes Strickland's earlier works we can but give a very brief notice. She commenced authorship at the age of fifteen, when she produced a poem, in four cantos, entitled "Worcester Field, or the Cavalier," but this, although highly eulogized by no less an authority than Thomas Campbell, is now, like her next work, "Demetrens; a Tale of Modern Greece," out of print, and but little known. Her true career of authorship commenced after the death of her father, for many years an ailing recluse, when it was found that under female management the family estates, encumbered by law-suits, yielded but a precarious income. Miss Strickland first entered on the literary profession as writer for the young; she edited "The Juvenile Forget-me-not," and contributed largely to that class and character of works. Many of the prose and poetic sketches composed at this period of the career of Agnes, have recently been published in a volume, under the title of "Historic Scenes," with a portrait of the author, whose name is also attached to "Stories from History," "Illustrious British Children," "Alda, the British Captive," "The Rival Crusoes;" all of which have passed through many editions. In 1835 appeared the "Pilgrims of Walshingham," constructed on the plan of Chaucer's "Canterbury Pilgrimage;" remarkable for its spirited delineations of character, and full of historic interest. This work added greatly to the reputation of its author.

We should say something more here of the talented sisters of this author, to whom a casual allusion has been made. Elizabeth, as we have seen, shared with Agnes in the labour of her most important works. Jane Margaret, who is still with our author at the old home at Reydon Hall, has written many popular books for children, and has also written much in religious publications, chiefly with a view to the elevation of the working classes. She has for some years past been engaged in a "Family History of Rome," the first volume of which appeared in 1854. Catharine and Susanna married, the

former Lieutenant Trail, and the latter J. D. Mudie, Esq., both officers in the Royal North British Fusiliers, stationed in Canada; and from their pens have come across the Atlantic delightful volumes full of hope and freshness and original observations, such as "The Backwoods of America, by the Wife of an Emigrant," "The Canadian Crusoes," "A Guide to Female Emigrants," and "Roughing it in the Back," the latter being the production of Mrs. Mudie, who has also produced two novels, "Mark Hardleston," and "Flora Lindsay," both of which have been well received in America and England.

STUART, ARABELLA,

Was the daughter of Charles Stuart, Earl of Lennox, brother of Darnley, the husband of Mary Queen of Scots, and Elizabeth Cavendish, daughter of the Countess of Shrewsbury, commonly called "Old Bess of Hardwick." She was born about the year 1577. Her affinity to the throne made her an object of jealousy, even in infancy, to Queen Elizabeth, who took great offence at the marriage of her parents. She, however, permitted her to remain under the charge of the old Countess of Shrewsbury, her grandmother, who brought her up, her parents having both died early. Arabella, when quite a child, was made the object of dark intrigues; the Catholic party plotting to carry her off, and educate her in that faith, for the purpose of placing her on the throne upon the death of Elizabeth. An active watch was in consequence constantly kept over her during that queen's reign, who nevertheless frequently threw out hints that she intended to declare the Lady Arabella her successor. Upon the accession of James to the throne, the Lady Arabella was received at the new court, and treated as one of the family. James, however, in the position in which she stood, could not fail to look upon her with eyes of suspicion, which must have been confirmed by the breaking out of that unfortunate conspiracy, into which Raleigh was accused of having entered, the main object of which was to place her on the throne. Her innocence was proved upon the trial, and it appears that the king was persuaded of her ignorance of the plot.

James, after he ascended the throne, seems to have adopted the policy of Queen Elizabeth, in desiring to prevent the marriage of the Lady Arabella. Many offers of marriage were made to her, many alliances proposed, to none of which he gave heed. Surrounded by numerous difficulties, alone, with no one to enter into her interests —for her grandmother was now dead—Arabella accepted the hand of Sir William Seymour, second son of Lord Beauchamp, and grandson of the Earl of Hertford, to whom she was warmly attached. Anticipating the king's denial, they took the rash step of marrying privately. It was not long before their secret was divulged: the bride was placed in safe keeping, and the bridegroom was hurried to the Tower. The unhappy pair were not kept so closely confined as to prevent their secretly corresponding; but when this was discovered by the king, he angrily ordered Arabella to be removed to a place of greater security. On her journey to Durham, Arabella was taken ill, and while resting on the road, she contrived to escape, to communicate with her lover, who also escaped, and get on board a vessel bound to France. Here, while waiting to be joined by her husband, she was taken prisoner by one of the king's ships in pursuit

of her, and re-conducted to London, where she was placed under strict guard in the Tower; Seymour meanwhile escaping safely to Flanders, where he remained for many years a voluntary exile. The unhappy Arabella, unpitied by the king, languished in prison, the victim of deferred hope, till her reason sank under her accumulated sorrows. She died in the Tower, a maniac, after four years' confinement, on the 27th. of September, 1615. Her unfortunate husband, Seymour, though he afterwards married again, preserved inviolably his tender affection for his first love, and gave her name to his daughter, who was called Arabella Stuart, in memory of his attachment and misfortunes.

SUFFOLK, HENRIETTA, COUNTESS OF.

Henrietta Hobart was the eldest daughter of Sir Henry Hobart. She was born about 1688, and was left an orphan at quite an early age. Her eldest brother being but fifteen, she was in a very unprotected situation, and, as a matter rather of expediency than of prudence or affection, married Charles Howard, who subsequently, by the deaths of his two elder brothers and their sons, became Earl of Suffolk. Mr. Howard is spoken of, by Horace Walpole, as everything that was worthless and contemptible; and he appears to have tormented his wife to the utmost of his ability as long as he lived, although a formal separation between them took place long before that event occurred. At the accession of George the First, Mr. Howard was appointed groom of the chamber to the king, and Mrs. Howard named one of the bed-chamber women to the Princess of Wales, Caroline of Anspach. In this situation she obtained the highest favour with the princess, who appeared to value her society and her many estimable qualities. Unfortunately she attracted the admiration of the prince, and has been "damned to everlasting fame" by the disgraceful ambition of possessing what was called the heart of a stupid and licentious monarch.

Here may be recalled an anecdote Lord Hervey relates: that the daughters of George the Second, expressing their gratification, when Lady Suffolk was dismissed from court, that their mother's rival was abandoned, qualified their triumph by lamenting that "Poor mamma would have to endure so many more hours of his Majesty's tediousness." The decorum and propriety of Lady Suffolk's conduct, in this unworthy situation, it must be allowed, were great, since some memoir writers are yet found who would vindicate her from more than a Platonic attachment to the king. This all the best contemporary authorities disprove; and yet, as the shadow of virtue is better than the ostentation of vice, we must grant it as much favour as it deserves. That Lady Suffolk formed friendships with all the most remarkable characters of her circle, is not to be wondered at, during the period that she possessed court favour; but that she retained these friends after her retirement, must be ascribed to her own merits. The happiest period of her life must have been after she left the slavery of the court and established herself at Marble Hill, an estate which she derived from the gift of the king. Lord Suffolk died in 1733; and in 1734 she resigned her office and formally retired from court, fully understanding that it was a measure desired by both the king and queen.

In 1735, the Countess of Suffolk *married the Hon. George Berkley*, youngest son of the Earl of Berkley, in which union, which was

entirely one of inclination, she appears to have enjoyed the utmost domestic happiness. By her first husband, the Earl of Suffolk, she had one son, who succeeded his father as tenth earl, and was the last of his branch. Lady Suffolk died in 1767, surviving both her son and Mr. Berkley. Her sweetness of disposition and equanimity of mind appear to have furnished her with a cheerful and pleasant existence, though she was afflicted with many constitutional infirmities. She had been troubled with deafness at the most brilliant period of her life. Living in the neighbourhood of Twickenham, she saw a great deal of Pope; and in her latter years maintained a close intimacy with Horace Walpole. Her correspondence, published in 1824, shows the very high estimation in which she was held by all the illustrious, the noble, and the literary characters of consequence who lived at that time. Swift, Chesterfield, the great Lord Chatham, Gay; in short, a list of her friends would be but a list of the great men of England in the reign of George the Second.

Horace Walpole, in his reminiscences, speaks of her remarkable beauty, which never entirely deserted her, even in old age showing its traces; he commends her amiable disposition and prudence in the same work.

SULPITIA,

A Roman poetess, who lived in the reign of Domitian, in the first century after Christ. She has been called the Roman Sappho. There are none of her writings left but a fragment of a satire against Domitian, who published a decree for the banishment of the philosophers from Rome. This satire has usually been printed at the end of the Satires of Juvenal, to whom it has been sometimes falsely attributed. From the invocation, it would seem that she was the author of many other poems, and the first Roman lady who taught her sex to vie with the Greeks in poetry. Her language is easy and elegant, and she appears to have had a ready talent for satire. She is mentioned by Martial and Sidonius Apollinaris, and is said to have addressed to her husband Calenus, who was a Roman knight, "A Poem on Conjugal Love." The thirty-fifth epigram in Martial's tenth book refers to her poem on conjugal love.

SURVILLE, MARGUERITE ELEONORE CLOTILDE DE,

Of the noble family of Vallon Chalys, was the wife of Berenger de Surville, and lived in those disastrous times which immediately succeeded the battle of Agincourt. She was born in 1405, and educated in the court of the Count de Foix, where she gave an early proof of literary and poetical talent, by translating, when eleven years old, one of Petrarch's Canzoni, with a harmony of style wonderful, not only for her age, but for the time in which she lived. At the age of sixteen, she married the Chevalier de Surville, then, like herself, in the bloom of youth, and to whom she was passionately attached. In those days no man of high standing, who had a feeling for the misery of his country, or a hearth and home to defend, could avoid taking an active part in the scenes of barbarous strife around him; and De Surville, shortly after his marriage, followed his heroic sovereign, Charles the Seventh, to the field. During his absence, his wife addressed to him the

most beautiful effusions of conjugal tenderness to be found in the compass of poetry.

Her husband, Count de Surville, closed his brief career at the siege of Orleans, where he fought under the banner of Joan of Arc. He was a gallant and a loyal knight; so were hundreds of others who then strewed the desolated fields of France; and De Surville had fallen undistinguished amid the general havoc of all that was noble and brave, if the love and genius of his wife had not immortalized him.

Clotilde, after her loss, resided in the château of her husband, in the Lyonnois, devoting herself to literature and the education of her son; and it is very remarkable, considering the times in which she lived, that she neither married again nor entered a religious house. The fame of her poetical talents, which she continued to cultivate in her retirement, rendered her at length an object of celebrity and interest. The Duke of Orleans happened one day to repeat some of her verses to Margaret of Scotland, the first wife of Louis the Eleventh, and that accomplished patroness of poetry and poets wrote her an invitation to attend her at court, which Clotilde modestly declined. The queen then sent her, as a token of her admiration and friendship, a wreath of laurel, surmounted with a bouquet of daisies, (Marguèrites, in allusion to the name of both,) the leaves of which were wrought in silver and the flowers in gold, with this inscription: "*Marguèrite d'Ecosse à Marguèrite d'Helicon.*" We are told that Alain Chartier, envious, perhaps, of these distinctions, wrote a satirical quatrain, in which he accused Clotilde of being deficient in *l'air de cour;* and that she replied to him, and defended herself, in a very spirited rondeau, Nothing more is known of the life of this interesting woman, but that she had the misfortune to survive her son as well as her husband; and dying at the advanced age of ninety, in 1495: she was buried with them in the same tomb.

SUTHERLAND, HARRIET ELIZABETH GEORGIANA,

Is the third daughter of George, third Earl of Carlisle, and in every respect one of the very noblest of England's female aristocracy. As Mistress of the Robes to the Queen, and wife of the Duke of Sutherland, a nobleman of immense wealth and influence, she naturally takes her place as leader in the world of *haut ton.* But all this would not entitle her to her place in our volume, were it not that her high rank and brilliant personal qualifications are enriched and enhanced by her noble qualities of mind and heart. Foremost in rank, she is also so in good works, and in 1853 placed herself at the head of a popular movement against slavery. At Stafford House, her town residence, meetings were held, and there was drawn up the celebrated address from the ladies of England to those of America, which received an immense number of signatures, and expressed in strong, yet kind and womanly terms, the sorrow and reprobation with which negro slavery was viewed by the greater half of the people of this country. At Stafford House, too, Mrs. Stowe was entertained like a sister, the aristocracy of rank and the aristocracy of mind being there exhibited in their true filial relationship. High as the Duchess of Sutherland's name stands in the roll of British nobility, yet does it stand, as it will ever do, higher and shine brighter in that of good and philanthropic woman.

SUZE, HENRIETTA COLIGNY DE LA,

Was the daughter of the Marechal de Coligny. She was born in 1613, and was one of the most admired poetesses of the day. She was particularly praised for her elegies. Mademoiselle de Scuderi has given her the most high-flown eulogiums in her romance of "Clelia;" and she received tributes from all the *beaux esprits;* some Latin poems among others. It is said that, being engaged in a lawsuit with Madame de Chatillon, Madame de la Suze met that lady in the vestibule of the court of parliament, escorted by M. de la Feuillade, while she herself was accompanied by the poet Benserade. "Madame," said her adversary, "you have rhyme on your side, and we have reason upon ours."

"It cannot be alleged," retorted Madame de la Suze, "that we go to law without rhyme or reason."

Nothing could exceed the want of order in which she lived, nor her apathetic negligence of her affairs. One morning, at eight o'clock, her household goods were seized for debt; she was not up, and she begged the officer on duty to allow her to sleep a couple of hours longer, as she had been up late the night before. He granted her request, and took his seat in the ante-room. She slept comfortably till ten, when she arose, dressed herself for a dinner-party to which she was engaged, walked in to the officer, thanked him, and made him a great many compliments on his politeness and good manners; and coolly adding, "I leave you master of every thing," she went out. She and her husband lived very unhappily; they were Protestants. Madame de la Suze, having become a Roman Catholic, Queen Christina of Sweden said she did so that she might not meet her husband in the other world. She obtained a divorce from him at the sacrifice of a large sum of money. Madame de la Suze died in 1673.

SYBELLA,

Wife of Robert of Normandy, son of William the Conqueror, lived in the twelfth century. Her husband was wounded by a poisoned arrow, and, while he slept, Sybella applied her lips to the wound, and drew forth the venom, which soon caused her death.

SYMPHOROSA,

A Roman matron, living in the reign of Trajan, embraced the Christian faith with her seven sons. During Trajan's persecution of the Christians, about the year 108, Symphrosa was ordered to sacrifice to the heathen deities. Refusing to comply with this command, she and her sons were cruelly put to death. Many other women suffered death in this persecution for the same cause.

TAGGART, CYNTHIA,

Has won herself a place among those who deserve to be remembered, by her serene patience under the severest bodily sufferings, and the moral energy whereby she made these sufferings serve as instructors to her own mind, and to the hearts of pious Christians who may read her sorrowful story. The father of Cynthia Taggart was a soldier in the American war for independence. During this

struggle his property was destroyed; and, dying in poverty, he had nothing to leave for the support of his daughters. They resided in Rhode Island, about six miles from Newport; and there, in a little cottage, this poor girl was born, about the year 1804. Her training was religious, though she had few opportunities of learning; and when, at the age of nineteen, her strength became utterly prostrated by severe sufferings from a chronic disease of the bones and nerves, or rather of her whole physical system, she began her intellectual life, self-educated by her own sensations and reflections; and her soul was sustained in this conflict of bodily pain with mental power, by her strong and ardent faith in her Saviour. She enumerates among her greatest sufferings, her inability to sleep. For many years she was unable to close her eyes in slumber, except when under the powerful effect of anodynes; and it was during these long, dark watches of the night, when every pulse was a throb of pain, and every breath an agony of suffering, that she composed her soul to contemplations of the goodness of God and the beauties of nature, and breathed out her strains of poetry.

Her poems were collected and published in 1834, with an autobiography sadly interesting, because it showed the hopeless as well as helpless condition of Miss Taggart; enduring death in life. The work has passed through several editions. Miss Taggart has been released from her unparalleled sufferings. She died in 1849. Her poetry will have an interest for the afflicted; and few there are who pass through the scenes of life without feeling a chord of the heart respond to her sorrowful lyre.

TALBOT, CATHARINE,

Was lineally descended from the noble family of Talbots, Earls of Shrewsbury, and was niece to Lord Talbot, created Earl of Chancellor in 1733. Her father, Mr. Edward Talbot, married the daughter of the Rev. George Martin, and died suddenly before the birth of Catharine. The fatherless daughter and her mother found a home, in every sense of the word, with Dr. Secker, Archbishop of Canterbury, whose wife was the friend of Mrs. Talbot. This worthy prelate, having no children, bestowed much affection on Catharine, and took great pleasure in cultivating her mind and encouraging her literary tastes. By constantly associating with him, she reaped all the advantages of his extensive learning, accurate knowledge of the Scriptures, and his critical acquaintance with the sciences and languages connected with that important study.

But the circumstance which had the greatest influence in stimulating the talents of Miss Talbot, (for we do not think that she possessed what is termed *genius*,) was her acquaintance and intimate friendship with Mrs. Elizabeth Carter. This acquaintance began when Mrs. Elizabeth Carter was twenty-three and Catharine Talbot twenty years of age, and continued till the death of the latter, at the age of forty-eight. Miss Talbot and Mrs. Carter corresponded for many years; and these letters show that the former had an excellent understanding, and a heart warm with piety. After her death, her manuscripts were collected and published, under the supervision of Mrs. Carter. These works are, "Reflections on the Seven Days of the Week," "Essays and Miscellaneous Works," and "Correspondence between Mrs. Carter and Miss Talbot." In esti-

mating the character of this excellent woman, we will abide by the opinion of her friend, Mrs. Carter, who says of Miss Talbot:—"Never, surely, was there a more perfect pattern of evangelical goodness, decorated by all the ornaments of a highly improved understanding; and recommended by a sweetness of temper, and an elegance and politeness of manners, of a peculiar and more engaging kind than in any other character I ever knew."

TAMAR, OR THAMAR,

Was daughter-in-law to the patriarch Judah, wife of Er and Onan. After Onan's death, Tamar lived with her father-in-law, expecting to marry his son Shelah, as had been promised her, and was the custom of the time. But the marriage not having taken place, some years after, when Judah went to a sheep-shearing feast, Tamar disguised herself as a harlot and sat in a place where Judah would pass—and this old man yielded at once to the temptation. When it was told Judah that his daughter-in-law had been guilty, he immediately condemned her to be brought forth and burned alive; never remembering his own sin. But when he found that he was the father of the child she would soon bear, his conscience was awakened, and he made that remarkable admission that "she was more just than he had been."

This history shows the gross manners of those old times, and how false are all representations of the purity of pastoral life. Tamar had twins, sons—and from one of these, Pharez, the line of Judah is descended. These events occurred about B.C. 1727.

TAMBRONI, CLOTILDE,

Was born at Bologna, in 1758. Her childhood offered indications of superior intelligence, which were observed by every one who knew her; but disregarding these, her mother, far from attempting to cultivate her mind, required her to devote herself to household duties, and to useful needle-work, and the various humble labours demanded of girls in their modest station in society. The distinguished Hellenist, Emanuele Aponte, lodged with the Tambroni family; and while Clotilde sat apparently busied with her work, she was attentively listening to the Greek lessons given by that professor to various classes. One day, as he was examining an ill-prepared scholar, to his great surprise, the little girl prompted the blunderer, giving him exactly the right sentence in excellent Greek. Delighted and astonished, Aponte persuaded the mother to allow him to cultivate this decided inclination for study. Her facility of acquirement was wonderful; to a general acquaintance with elegant literature, she added a knowledge of mathematics, and of the Latin tongue; but her most remarkable accomplishment was her very uncommon learning in Greek. At the recommendation of Aponte, she was, while yet a girl, appointed to the Greek chair in the University of Bologna. Political circumstances caused her family to leave Italy at one time, and she remained for a short period in Spain; but subsequently returning home, she was received by her countrymen with the highest honours, and was appointed by the government of Milan, professor of Greek in the University of Bologna—a situation which she held with credit to herself, and advantage to the college. She lived in a lettered seclusion, dividing

her leisure between study and the society of a few congenial and erudite persons. She died, at the age of fifty, in the year 1817. She has left several translations from the Greek, and some Greek poems; besides an oration, which she delivered in Latin, on the inauguration of the doctor Maria Dalle-Donne into the college honours.

TARABOTI, CATERINA,

Was born at Venice, in 1582, and was taught the art of painting by Alessandro Varotari. She profited so well by his instructions, as to be distinguished in her native city above many of the most considerable artists in history. She died there in 1631.

TARNOW, FANNY,

Is one of the most remarkable and most fertile of all the modern German authoresses. Her genius was developed by misfortune and suffering: while yet an infant, she fell from a window two stories high, and was taken up, to the amazement of the assistants, without any apparent injury, except a few bruises; but all the vital functions suffered, and during ten or twelve years she was extended on a couch, neither joining in any of the amusements of childhood, nor subjected to the usual routine of female education. She educated herself. She read incessantly, and, as it was her only pleasure, books of every description, good and bad, were furnished her without restraint. She was about eleven years old when she made her first *known* poetical attempt, inspired by her own feelings and situation. It was a dialogue between herself and the angel of death. In her seventeenth year she was sufficiently recovered to take charge of her father's family, after he had lost, by some sudden misfortune, his whole property. He held, subsequently, a small office under government, the duties of which were principally performed by his admirable daughter. Her first writings were anonymous, and for a long time her name was unknown. Her most celebrated novel, the "Thekla," was published in 1815; and from this time she has enjoyed a high and public reputation. Fanny Tarnow resides, or did reside, in Dresden.

TASTU, SABINE CASIMIR AMABLE VOREST,

Was born at Metz, in 1798. She has taken several prizes offered by literary academies, and holds a place among the first rank of contemporary French poets. Her verses are written with great elegance, while the sentiments they convey are refined and moral. She has been very successful in her books for young persons.

TAYLOR, JANE,

Was born in London, September 23rd., 1783, where her father, a respectable engraver, then resided. Being also a dissenting minister, Mr. Taylor accepted, in 1792, an invitation from a congregation at Colchester, and carried his daughters there with him, superintending himself their education, and teaching them his own art. It was in the intervals of these pursuits that Jane Taylor found leisure to write; and on a visit to London, in 1802, she and her sister were induced to join several other young ladies in contributing to the "Minor's Pocket-Book," a small publication, in which her first work,

"The Beggar Boy," appeared, in 1804. The success of this little poem encouraged her to proceed, and she continued to publish occasional miscellaneous pieces in prose and verse; the principal of which were "Original Poems for Infant Minds," and "Rhymes for the Nursery." In 1815, she published a prose composition of higher pretensions, called "Display," which was very successful. Her last and principal work, published while she was living, consists of "Essays in Rhymes, on Morals and Manners." The latter part of her life was passed principally at Ongar, where her family had resided since 1810. She died of an affection of the lungs, in April, 1823. After her decease, her prose writings, consisting of "Contributions of Q. Q. to a Periodical," and her "Correspondence," consisting chiefly of letters to her intimate friends, were collected and published. No one who reads her works, and those of Cowper, but must, we think, notice the likeness in the character of their minds. Miss Taylor possessed, like Cowper, a vein of playful humour, that often gave point and vividness to the most sombre sentiment, and usually animated the strains she sung for children; but still, there was often over her fancy, as over his, a deep shade of pensiveness, —"morbid humility," she sometimes calls it,—and no phrase could better express the state of feeling which frequently oppressed her heart. The kind and soothing domestic influences which were always around her path in life, prevented the sad and despairing tone of her mind from ever acquiring the predominence, so as to unfit her for her duties; in this respect she was much more favoured than the bard of Olney. But we are inclined to think that, had she met with severe trials and misfortunes, the character of her poetry would have been more elevated, and her language more glowing. The retiring sensitiveness of her disposition kept down, usually, that energy of thought and elevation of sentiment, which, from a few specimens of her later writings, she seemed gifted to sustain, could she only have been incited to the effort. Her piety was deep and most humble: diffidence was usually in all things the prevailing mood of her mind; and this often clouded her religious enjoyment. But she triumphed in the closing scene; those "unreal fears" were in a great measure removed, and she went down to the "cold dark grave" with that firm trust in her Redeemer which disarmed death of its terrors.

TELESILLA,

A NOBLE poetess of Argos, who being advised by the oracle which she had consulted respecting her health, to the study of the muses, soon attained such excellence, as to animate by her poetry the Argive women to repel, under her command, Cleomenes, the Spartan king, and afterwards King Demaratus, from the siege of Pamphiliacum, with great loss.

TEMPEST, MISS,

OF the Grange, near Ackworth, sister to Sir Charles Tempest, Bart., of Broughton Hall, in the county of York, has been appointed overseer of the poor for the parish of Ackworth, together with John Hagues, cow-leech, also of the parish of Ackworth. The appointment was made at Wentbridge on the 26th. ultimo, and is endorsed by "two of her majesty's justices of the peace."

Such is the announcement in the Gloucester Chronicle of 1849

Truly, we see no reason why ladies should not hold such appointments in every country; they have leisure to attend to the duty of visiting the poor, which is a most important part of the relief needed.

TENDA, BEATRICE,

Was born in 1070, in a castle erected in a valley which opens to the north of the celebrated Col di Tenda. Her progenitors were Counts Lascari di Ventimiglio, sovereigns of a large province in the maritime region of the Alps, and more properly were called Counts di Tenda. How or why Beatrice was given in marriage to the celebrated condottier, Facino Cane, cannot now be ascertained. Probably her family constrained her to this union. By him she was, however, always treated with the greatest consideration and respect; his glories and treasures were divided with her; and while his wife, she received sovereign honours, and by her gentle influence she mitigated the natural cruelty of his disposition. The elevation of Facino Cane was owing to these circumstances: the viscount's family had rendered their sovereignty odious throughout Lombardy by a course of crimes and oppressions beyond endurance. In their domestic relations assassinations and poisonings were frequent; towards their subjects they were cruel and unjust; and towards other princes their outrageous violations of the most solemn treaties seemed to render an alliance with them impossible. Things had arrived at such a point that, at the death of Duke Giovanni, all classes were determined to put an end to their dominion. The principal captains of the provinces assembled, and elected the most distinguished of their leaders, Facino Cane, to be at the head of a new government. He, a very warlike and unscrupulous man, soon rendered himself master of the state of Milan; and to the power he would doubtless soon have added the title of Duke, had not death taken him off in the midst of his glory and conquests.

He left every possession in the hands of his widow; and from this state of things the viscount's faction evolved a plan for re-obtaining their former dignities. The heir of that house, Filipo Visconti, lived in seclusion; he was brought forward, and by various manœuvres familiar to politicians, a marriage was effected between him and Beatrice di Tenda. By this connexion she resigned the treasures, the fortresses, the army of Facino Cane; and by these means he obtained an easy conquest over the various little rulers of the neighbourhood, and, building on the foundation erected by Facino, achieved a state more extended and powerful than had been enjoyed by his predecessors. A curious result of perverse sentiments arose from this; the more he felt that the valour and conduct of Facino had contributed to his grandeur, the plainer he perceived that these qualities eclipsed all that the Visconts could boast of, the more he hated any allusion to the brave condottier; and he felt a growing aversion to Beatrice as the widow of this man, and as the person to whom his own elevation was owing. Besides, she was twenty years older than he; and though she was still handsome, and eminently endowed with accomplishments and mental charms, his inclinations were fixed upon a young girl named Agnes de Maino. At first his hate manifested itself in neglect and contumelious treatment. Beatrice, who had been in the time of Facino the adored object of every attention, the cynosure of all

eyes, was now exposed to jeers, and left to solitude. To amuse her dreary hours, she sought to draw around her the society of some persons of letters and talents, and among whom was Orombello, a young gentleman quite remarkable for his sprightly conversation, his many acquirements, and especially his skill in music. This intimacy with the duchess, though perfectly innocent and harmless, was seized upon by Filippo as a pretext for the destruction of his guiltless wife. Calumnies and aspersions were followed by imprisonment; next came the rack. Under its tortures, Orombello avowed whatever they proposed; but on the firmer spirit of Beatrice torture had no effect to oblige her to distort the truth. With a despot and a Visconti, judgment was pronounced as he ordered; and the unhappy victims were condemned to be executed. Beatrice was so much beloved by the people, that Filippo ordered her judgment and decapitation to take place at night, and in the secret dungeons of the castle, as open measures might have caused a revolt. Before the blow of the executioner was allowed to fall, they were again cruelly submitted to the torture, and Orombello again weakly gave way. Beatrice, still superior to bodily suffering, addressed him in a very noble speech, which has been transmitted from an ear-witness. After reproaching him for basely uttering falsehoods in that tremendous hour, she pathetically turned to God, and addressed Him in a solemn prayer, as the being who knew her innocence, and as the sole support left to her. They were buried in the court-yard without any memorial. The purity and excellence of Beatrice were disputed by nobody, and her violent death was, in fact, a judicial murder. Her melancholy story has been the theme of poets and romance writers, and has been sung by the plaintive genius of Bellini.

TEODORO, DANTI,

Of Perugia, was born in 1498. She was a profound scholar in the exact sciences, and well acquainted with physics and painting. Never intending to marry, she employed herself in intellectual pursuits, and was honoured with general esteem.

She has left an elaborate commentary on Euclid; also a treatise on painting, and several poems of an agreeable style. She died in 1573.

TERRACINA, LAURA,

Of Naples, was born in 1500. She was much praised by the contemporary literati. She met with a violent death,—being killed by her husband, Boccalini Mauro, in 1595. Four editions of her works were printed at Venice; these are principally poems.

THECLA,

A noble lady of Alexandria, in Egypt, who transcribed the whole of the Bible into the Greek, from the original Septuagint copy then in the Alexandrian library; and this ancient copy is still preserved, and is the celebrated Alexandrian manuscript, so often appealed to by commentators. It was presented to Charles the First by the Patriarch of Constantinople, in 1628.

THEODELINDA,

Queen of the Lombards, was the daughter of Garibaldo, Duke

of Bavaria. She was betrothed to Childebert, but rejected by his mother, the haughty Brunechild. She afterwards, in 589, married Antari, King of the Lombards, with whom she lived in great affection; when in 590 he died, not without suspicion of poison. The people were very much attached to her; but that turbulent age seemed to require a stronger hand than that of a young girl to sway the rod of empire. She therefore found it expedient to contract a second marriage with Flavius Agilulphus, who, as her husband, was invested with the ensigns of royalty before a general congress at Milan. She was destined to be a second time a widow. Agilulphus died in 615. From that time she assumed the government as regent, which she maintained with vigour and prosperity; she encouraged and improved agriculture; endowed charitable foundations; and, in accordance with what the piety of that age required, built monasteries, What was more extraordinary, and seems to have been rarely thought of by the men sovereigns of that day, she reduced the taxes, and tried to soften the miseries of the inferior classes. She died in 628, bitterly lamented by her subjects. Few men have exhibited powers of mind so well balanced as were those of Theodelinda; and this natural sense of the just and true fitted her for the duties of government.

THEIS DE CONSTANCE, MARIE, PRINCESS OF SALM DYCK,

Was born at Nantes, 7th. of November, 1767. After having received a very brilliant education, she, in 1789, married M. Pipelet, a physician of considerable celebrity, and established herself in Paris, where she indulged her taste for literature in a congenial atmosphere. One of her first works was the poetical drama of "Sappho," an opera in four acts, which was adapted to music by Martini, and went through a hundred representations at the *Theatre Louvois*. Poetical Epistles, Dramas, and various other productions in verse, read by Madame Pipelet at the Athenæum at Paris, and afterwards published, obtained for her an honourable reputation in the literary world. She has also published several ballads, of which she composed the melodies and the piano accompaniments. In 1803, she became the wife of the Count de Salm Dyck, who took the title of prince in 1816. Since that time the Princess de Salm has lived alternately on the estates of her husband, in Germany, and at Paris, where, by wit, her conversational powers, and her amiable manners, she has always rallied round her the élite of artists, and men of letters.

THERESA, SAINT,

Was born at Avila, in Spain, in 1585. While reading the lives of the saints, when very young, she became possessed with a desire for martyrdom, and ran away from her parents, hoping to be taken by the Moors. But she was discovered, and was obliged to return, when she persuaded her father to build her a hermitage in his garden, where she might devote herself to her religious duties. In 1537, Theresa took the veil at the convent of the Carmelites at Avila, where her religious zeal led her to undertake the restoration of the original severity of the order. In pursuance of this object, in 1562, she founded a convent of reformed Carmelite nuns at Avila; and in 1568, a monastery of friars, or barefooted Carmelites, at Dor-

vello. She died at Alba, October, 1582, but before her death there were thirty convents founded for her followers. She was canonized by Pope Gregory the Fifteenth. She left an autobiography, and several other works.

THICKNESSE, ANNE,

Was born in the Temple, in London, in 1787. Her beauty and talents early introduced her into the world of fashion. She gave three concerts on her own account, having left her father's house to avoid being forced into a marriage. By her concerts she is said to have realized £1500; and acquiring the patronage of Lady Betty Thicknesse, became domesticated in her family. On the death of this lady, she married Governor Thicknesse, and accompanied her husband on various journeys. She was with him in France when he died, in 1792, and narrowly escaped execution, Robespierre having sent an order to that effect. On her liberation she returned to England, and died at her house, in the Edgware Road, in 1824, Her principal works are "Biographical Sketches of Literary Females of the French Nation" and "The School of Fashion," a novel.

THIERRY, MADAME,

Is the wife of the distinguished historian, and has merited a very charming acknowledgment from that illustrious author. In one of his prefaces, adverting to his misfortune—one of the greatest to a man fond of books, his blindness—he declares that "his wife has been to him his eyes, his memory, his unfailing helpmate; without whom his great works could scarcely have been accomplished, so untiring and intelligent was her constant assistance; adding to the offices of a zealous secretary, the sympathy and encouragement of affection."

He adds that her abilities are equal, if not superior to his own; and that only her extreme modesty prevents her taking works of importance. In this opinion we cannot concur with the author of the "Norman Conquest." The sketches Madame Thierry has published are pretty stories, neatly written, and nothing more. "Scénes de Mœurs," and "Adelaide," could only have been written by a woman of cultivated and elegant mind, but they evince no extraordinary intellectual powers. Still, we consider her entitled to a high place among distinguished women, because she has won for her husband such a beautiful eulogium on her talents, and on the manner in which she has employed them. We may see, in this example, of what inestimable benefit to the husband the cultivated intellect of the wife may become, if he has true nobleness of soul to encourage the development and rightly estimate the mind of his wife.

THISBE,

A beautiful Babylonian maiden, whose unhappy love for Pyramus has rendered her immortal. The parents of the lovers opposing their union, they were able to converse only through a hole in the wall which separated their parents' houses. They made an appointment to meet at the tomb of Ninus without the city. This became first, and frightened by the appearance of a lioness, she fled to a neighbouring thicket, dropping her mantle in her flight, which was torn to pieces by the animal. Pyramus coming

just in time to see the torn mantle and the lioness in the distance, concluded that Thisbe had been devoured by the wild beast. In his despair he killed himself with his sword. When Thisbe emerged from her hiding-place, and found Pyramus lying dead, she stabbed herself with the same weapon. They were buried together.

THORNEYCROFT, MARY,

Herself an adept in a branch of art, but seldom adopted as a profession by a female, is the daughter as well as wife of a sculptor. She was born in 1814, at Thornham, in Norfolk, and from a very early age found her childish pleasure and amusement in the studio of her father, Mr. John Francis, who, towards the middle period of life had determined to cultivate his taste for modelling and sculpture; and had settled in London for greater facility of studying and turning his knowledge and skill to account. His little girl was constantly employed, to the neglect of all feminine pursuits and occupations, in making up clay figures, and this practice, called by many of her friends "waste of time," gave her extraordinary facility in the plastic art. At an early age she became an exhibitor of busts and heads at the Royal Academy, and produced two noble compositions, Penelope, and Ulysses and his Dog. The first of her works which attracted much public attention was a life-size figure called the Flower-Girl. Mr. Thorneycroft was a pupil of her father's, and it was quite natural that a similarity of tastes and pursuits should lead to an attachment between the young people, which ended in their marriage in 1840. Two years after they went on a professional tour through Italy, and during a winter spent in Rome, made the acquaintance of Thorwaldsen and Gibson, from whom they derived much encouragement and advantage; the latter of these artists received so favourable an impression of Mrs. Thorneycroft's skill and judgment from models of a Sappho and Sleeping Child, which she made at Rome, that when afterwards requested by the Queen of England to name the person best qualified to model portraits of the royal children, he unhesitatingly referred to her. On her return to England in 1843, she accordingly received a commission to execute a statue of the Princess Alice, which she did so satisfactorily, that statues of the other children were at once ordered. In childish, and especially female figures, this artist is generally acknowledged to excel the most; the instincts of the woman and the mother are called into play, and under their guiding influence her hand seems to give life and motion to the marble. Her latest and perhaps most natural production is a Girl Skipping, shown at the Paris Exhibition in 1856; it is full of grace and elegance; a faithful transcript from nature.

THYNNE, FRANCES, DUCHESS OF SOMERSET,

Was born near the close of the eighteenth century. Walpole says of her, "she had as much taste for the writings of others as modesty about her own," and might have obtained fame for her talents, had not her retiring disposition and affectionate piety led her to prefer the society of well-chosen friends, to the applause of the world. Her attainments were considerable, which she employed in the careful education of her children, the charge of whom, and devoted

attendance by the sick-bed of her husband, occupied the best part of her life. She was fond, however, of literary society, as is shown by her friendship for Mrs. Rowe, (she was the authoress of the letter signed *Cleora*, in Mrs. R.'s collection;) Thomson, whom she kindly patronized, (who dedicated to her the first edition of his "Spring;") Dr. Watts, (who dedicated to her his "Miscellaneous Thoughts in Prose and Verse;") and Shenstone, (who addressed to her his ode on "Rural Elegance.") She died in 1754. No collection of her poems has been made, although a number are preserved in Bingley's "Correspondence of the Countess of Pomfret" with our authoress.

TIBERGEAU, MARCHIONESS DE,

Was sister of the Marquis de Phisieulx, and the beloved niece of Rochefoucauld, author of the celebrated "Maxims." Her maiden name was Sillery. She early showed a decided inclination for poetry. It was to Mademoiselle de Sillery that La Fontaine addressed several fables, and of her he spoke when he said,

"Qui dit Sillery, dit tout."

She married the Marquis de Tibergeau, and continued till her death the constant friend and protector of literary men. She encouraged Destouches in writing for the theatre, and induced M. Phisieulx to take him for his secretary when he went as ambassador to Sweden. Destouches often consulted Madame de Tibergeau concerning the plans of his different plays. She preserved all her quickness and vivacity to the last. She died at the age of eighty.

TIGHE, MARY,

Was the daughter of the Rev. William Blachford, county of Wicklow, Ireland. Mary Blachford was born in Dublin, in 1774; and in 1793, when but nineteen years old, she married her cousin, Henry Tighe, of Woodstock, M. P. for Kilkenny, in the Irish parliament, and author of a "County History of Kilkenny." The family of Mrs. Tighe were consumptive, and she inherited the delicacy of organization which betokens a predisposition to this fatal disease. From early womanhood she suffered from depression of mind and langour of frame, which probably gave that "tone of melancholy music" to her celebrated poem, "which seemed the regretful expression of the consciousness of a not far-off death." Well she might feel sad when this thought was pressing on her heart; for she was most happily married, beloved and cherished by her husband, and surrounded with all the luxuries of life.

She died in 1810, aged thirty-five, after six years of protracted suffering. Her husband, though he survived her some years, never married again. She left no children; but the scenes of her bridal happiness, and of her lamented death, will bear the memory of her beauty, genius, and virtues, while her "Psyche," is read, and the names of those who have celebrated her merits in their songs are remembered. And she has left an enduring monument of her goodness, which gives lustre to her genius. From the profits of her poem, "Psyche," which ran through four editions during her life-time, she built an addition to the orphan asylum in Wicklow, thence called the "Psyche Ward."

TINTORETTO, MARIETTA,

Was born in Venice, in 1560, and was instructed in the art of painting by her father, Giocomo. She showed an early genius for music, as well as for painting, and performed remarkably well on several instruments; but her predominent inclination to the art in which her father was so eminent, determined her to quit all other studies, and apply herself entirely to it. By the direction of Giacomo, she studied design, composition, and colouring; and drew after the antique, and finest models, till she had obtained a good taste and great readiness of hand. But though she was well qualfied to make a considerable appearance in historical, she devoted her talents wholly to portrait-painting. Her father, who was accounted little inferior to Titian, if not his equal in that line, took great pains to direct her judgment and skill in that branch of art, till she gained an easy elegance in her manner of design, and an admirable tone of colour. Her pencil was free, her touch light and full of spirit; and she received deserved applause, not only for the beauty of her work, but for the exactness of resemblance. Most of the nobility of Venice sat to her; and she was solicited by the Emperor Maximilian, Philip II., King of Spain, and by the Archduke Ferdinand, to visit their courts; but such was her affectionate attachment to her father, that she declined these honours, and continued at Venice, where she married; she died in 1590.

TISHEM, CATHARINE,

Said to have been an Englishwoman, married Gualtherus Gruter, a burgomaster of Antwerp, to whom she bare a son, James Gruter, celebrated for his erudition. Being persecuted on account of her religion, by Margaret, Duchess of Parma, she took refuge with her son in England, in 1565. She was one of the most learned women of the age; was well acquainted with the ancient and modern languages, and read Galen in Greek, which few physicians were then able to do. She was her son's chief instructor, and continued to superintend his studies during his residence in Cambridge. She was living in 1579.

TOMLINS, ELIZABETH S.,

An ingenious poetess, novelist, and miscellaneous writer, was born in London, in 1768. Her father was Thomas Tomlins, Esq., an eminent solicitor. She showed an early talent for poetry; but afterwards turning her attention to the composition of tales and novels, she published successively several works, the most popular was, "The Victim of Fancy," and a ballad, entitled "Connell and Mary." Miss Tomlins also translated the first history of Napoleon Bonaparte. She died at her residence at Chalden, in Surrey, 1826.

TONNA, CHARLOTTE ELIZABETH,

Better known simply as Charlotte Elizabeth, was the only daughter of the Rev. Mr. Browne, an Episcopal clergyman at Norwich. She was born in the latter part of the eighteenth century; when about six years old, intense application to study brought on a total blindness, which lasted for several months. At the age of ten, she was afflicted with an illness, which, together with the severe

remedy (calomel) used by the physicians, brought on the total loss of her hearing, which she never recovered, though she retained the faculty of speech all her life. Her enthusiastic nature was shewn when she was very young, in her ardent pursuit of knowledge and her intense love of poetry. When she was about eighteen, her father died. She married Dr. Phelan, a surgeon in the British army, whom she followed to Halifax, Nova Scotia. This union proved an unhappy one, and, after nearly three years' absence, Charlotte Elizabeth returned to England. She soon after went to Ireland, where her husband was then engaged in a law-suit. While there, she became very much interested in the Irish people, and formed a strong attachment to them which lasted all her life; and what was of greater importance to herself and the world, she also became deeply and truly religious.

In 1821, she went to the county of Kilkenny, where she resided for three years. While here, she became deeply interested in a little ignorant dumb boy, whom she took and educated, so that he proved a useful and pious member of society till his early death. In 1824, she returned to England, taking her little mute with her, and for the next year she resided at Clifden, near Bristol, where she formed an acquaintance with Mrs. Hannah More. Her only and dearly beloved brother returning at that time from Portugal, where he had been for some time as an officer in the British army, she accompanied him and his family to Sandhurst. In the course of the little more than two years that she passed with her brother, Charlotte Elizabeth wrote "The Rockite," "The System," "Izram," "Consistency," "Perseverence," "Allen Mc'Leod," and more than thirty other little books and tracts, besides contributions to various periodicals.

In 1828, her brother, Captain Murray Browne, was ordered to Ireland, where he was drowned while fishing. After five years' residence at Sandhurst, where Charlotte Elizabeth had been zealous and untiring in every good and benevolent work, she removed to London, where she continued her career of active usefulness, both with her pen and by her personal exertions. She established schools for the poorest of the poor, in the wretched district of St. Giles, and taught in them herself a great part of the day. In 1836 she removed to Blackheath; and in 1837 she again visited Ireland. In the same year she heard of the death of Captain Phelan, and in 1841 she married L. H. I. Tonna. In 1841 she also undertook the editorship of the "Protestant Magazine," which she continued till 1844. Her last work of fiction was entitled, "Judah's Lion." In 1842 she wrote "Principalities and Powers in Heavenly Places," "Conformity," and "Dangers and Duties," also appeared during the year. In 1843 she wrote "The Wrongs of Women," "The Church Visible in all Ages," and "The Perils of the Nation." In 1845 she wrote "Judea Capta;" and in the same year removed to London. Soon after she went to Ramsgate, for the benefit of the sea-air, but returned in a short time to London. She afterwards returned to Ramsgate, where she died of a cancer, July 12th, 1846. She wrote several other works, which are not enumerated here.

The life and writings of Charlotte Elizabeth afford remarkable proofs of the advantages of female education and the usefulness of female talents, No other English writer has, within the last fifty years, done so much to promote the cause of evangelical piety in

the English Church as this deaf woman. And her pen, reaching across the Atlantic, has instructed thousands of Christians of America in the better understanding, or doing, of their work of love.

TOWNSEND, ELIZA,

Was born in Boston, Massachusetts, where she still resides, during the latter part of the eighteenth century. All her early poems, though attracting attention and favourable notice for the poetic genius they displayed, were published anonymously, and for many years her authorship was kept a secret, which has prevented her from being as widely known as she would otherwise have been. Her poem on "The Incomprehensibility of God" is generally considered her best; and in a criticism on this, the Rev. Dr. Cheever remarks, that "it is equal in grandeur to the Thanatopsis of Bryant," and that "it will not suffer by comparison with the most sublime pieces of Wordsworth or Coleridge." Though this praise may be somewhat too high, yet it shows among what class of poets Miss Townsend may claim a place—those in whom religious feeling, thoughtfulness, and a deep and quiet enthusiasm are the leading traits. Her productions have generally appeared in the different religious periodicals of New England, and no collection of them has ever been made. Mr. Griswold, whose work on "The Female Poets of America" is well known, says of this writer:—"There is a religious and poetical dignity, with all the evidences of a fine and richly-cultivated understanding, in most of the poems of Miss Townsend, which entitle her to be ranked among the distinguished literary women who were her contemporaries, and in advance of all who in her own country preceded her."

TREFFZ, JETTY,

Within the last few years this name has become familiar as a household word in the musical circles of England, as it had previously been in those of the Continent. It is that by which a celebrated public singer chooses to be known, although Treffz is only her family name by the maternal side. Henrietta de Th****d, her proper designation, was born at Vienna, on the 28th. June, 1826; her father, a Polish gentleman, was an officer in the Austrian service, and her mother was the daughter of the beautiful Laura Schwam, beloved and immortalized by the poet Frederick Schiller. The fair Laura was married to Professor Treffz, and the offspring of this union was Jetty's mother, who having ample means, gave her daughter the best education that could be procured. But reverses of fortune happening when the subject of our sketch was about thirteen years old, the young girl's musical talents were cultivated with a view to her future subsistence. The first instructor under whom she was placed, was an Italian professor named Gentelhuomo. She made remarkable progress, and soon attracted the attention of Merilli, the director of the Viennese Italian Opera, who engaged her, but did not at once assign her a part, in consequence of which she threw up the engagement and went to Dresden, where, in her fifteenth year, she made her debût as "Giuletta," in Bellini's opera "L'Capuletti ed i Montecchi," Sehroeder Deorient being the "Romeo." Her success was complete; so struck was the Queen of Saxony with her talents, that she had her placed under the celebrated Morlacchi's tuition at her own expense. After a brilliant season at Dresden, Jetty went to Leipsic,

where she attracted the notice of Mendelsohn, who did all in his power to assist her. He taught her his songs, and composed one of the most celebrated of them, the well-known "Volksleid," expressly for her. After performing in most of the German cities, with still increasing success, she, in the revolutionary year, 1848, came to England and sung before the classical audience of our Philharmonic Society; her fine mezzo soprano voice was extremely admired, as well as the taste and simplicity of her management of its powers; she sang before the Queen and became a musical star of London and the provinces, getting encores and thunders of applause wherever she appeared. Up to the present time she has continued to delight English audiences with her fine vocal powers, to the attractions of which she adds the advantage of a pretty and piquante expression of face, attractive manners, and a most amiable character, and all the accomplishments of a thoroughly educated gentlewoman. Like Jenny Lind, she is ever ready to assist in a work of charity, and her brother or sister artistes in misfortune, have frequently found a ready friend and sympathizer in Jetty Treffz.

TRIMMER, SARAH,

The daughter of Mr. Kirby, who wrote on Perspective, was born at Ipswich, in 1741. She prepared several useful works to promote the diffusion of education, at a period when for a woman to devote herself to such a task was uncommon and unpopular. Mrs. Hannah More was, it is true, in the field of literature; but she had gained powerful friends and supporters; nor did she aim so much at opening and clearing the sources of education for the young and ignorant, as in interesting and improving those who were already educated, or giving a moral direction to minds which could not be kept quiet in their ignorance. But Hannah More could not do everything which was then needed in literature for her sex and for children; she, probably, effected more good than any one writer of her time; and among her kind feelings and noble acts, was the regard she manifested for Mrs. Trimmer, and the efforts she used to serve this more humble, but useful literary contemporary.

TROLLOPE. MRS.

This lady, one of the most prolific writers England has produced, was born about 1787. She was unknown to literary fame until she had reached the sober season of married and middle life, during a considerable portion of which she resided at Harrow. In 1829 circumstances induced her to visit America; she resided about three years there, chiefly at Cincinnatti, came home, and in 1832 published her "Domestic Manners of the Americans." which excited much public attention. We quote from Chambers's "Cyclopædia of English Literature," the following critical remarks upon the productions of this undoubtedly gifted but coarse-minded writer.

"She drew so severe a picture of American faults and foibles—of their want of delicacy, their affectations, drinking, coarse selfishness, and ridiculous peculiarities—that the whole nation was incensed at their English satirist. There is much exaggeration in Mrs. Trollope's sketches; but having truth for their foundation, her book is supposed to have had some effect in reforming the

'minor morals' and social habits of the Americans. The same year our authoress continued her satiric portraits in a novel entitled 'The Refugee in America,' marked by the same traits as her former work, but exhibiting little art or talent in the construction of a fable. Mrs. Trollope now tried new ground. In 1833 she published 'Belgium;' and 'Western Germany' in 1834, countries where she found much more to gratify and interest her than in America, and where she travelled in generally good humour. The only serious evil which Mrs. Trollope seems to have encountered in Germany was the tobacco-smoke, which she vituperates with unwearied perseverance. In 1837 she presented another novel, 'The Vicar of Wrexhill,' an able and entertaining work, full of prejudices, but containing some excellent painting of manners and eccentricities. In 1838 our authoress appears again as a traveller. 'Vienna and the Austrians' was of the same cast as 'Belgium and Germany,' but more deformed by prejudice. This journey also afforded Mrs. Trollope materials for a novel, which she entitled 'A Romance of Vienna.' Three novels were the fruit of 1839; namely, 'The Widow Barnaby,' a highly amusing work, particularly the delineation of the bustling, scheming, unprincipled husband-hunting widow; 'Michael Armstrong, or the Factory Boy,' a caricature of the evils attendant on the manufacturing system; and 'One Fault,' a domestic story, illustrating with uncommon vigour and effect the dismal consequences of that species of bad temper which proceeds from pride and over-sensitiveness. In 1840 we had 'The Widow Married;' and in 1841 'The Blue Belles of England,' and 'Charles Chesterfield.' The latter relates the history of a youth of genius, and contains a satirical picture of the state of literature in England, branding authors, editors, and publishers with unprincipled profligacy, selfishness, and corruption. In 1842, Mrs. Trollope, besides throwing off another novel, 'The Ward of Thorpe Combe,' gave the public the result of a second visit to Belgium, describing the changes that had been effected since 1833, and also 'A Visit to Italy.' The smart caustic style of our authoress was not so well adapted to the classic scenes, manners, and antiquities of Italy, as to the broader features of American life and character, and this work was not so successful as her previous publications. Returning to fiction, we find Mrs. Trollope, as usual prolific. Three novels, of three volumes each, were the produce of 1842—'Hargrave,' 'Jessie Phillips,' and 'The Laurringtons.' The first is a sketch of a man of fashion; the second an attack on the new English poor-law; and the third a lively satire on 'superior people,' the 'bustling Botherbys' of society. Reviewing the aggregate labours of this industrious authoress, we cannot say that she has done good proportioned to her talents. Her satire is directed against the mere superficialities of life, and is not calculated to check vice or encourage virtue. In depicting high life, she wants the genial spirit of Theodore Hook. She has scattered amusement among novel-readers by some of her delineations; but in all her mirth there is a mocking and bitter spirit, which is often as misplaced as it is unfeminine."

To this we may add that in 1849 Mrs. Trollope published "Young Love," a novel, which is thus criticised in the "Athenæum." "The masculine vigour and shrewdness developed in Mrs. Trollope's earlier novels won for them a popularity which is fast waning

from the sameness of material and feebleness of plot exhibited in each succeeding work. The announcement, however, of one bearing the above title, was likely enough, after the political fashion of Mr. Bayes, to 'surprise' the public into a purchase, although it did not whet our appetite; for we should be perplexed to name a writer less likely to pourtray, in its truth and beauty, the purity and poetry, 'to dally with the innocence' of 'Young Love."

In 1850 was issued "Petticoat Government;" and since then "Father Eustace," "Uncle Walter," and "The Clever Woman," made up for the most part of the old elements, and exhibiting a strong family likeness to the foregoing works. For some years past, Mrs. Trollope, who has long been a widow, has disappeared from the English literary circles, having fixed her residence at Florence. Her son Mr. Adolphus Trollope, has written some agreeable works of Travel in the less frequented parts of France, and also some clever illustrations of Irish life.

TULLIA, OR TULLIOLA,

A DAUGHTER of Cicero and Terentia his wife. She married Caius Piso, and afterwards Furius Crassippus, and lastly P. Corn. Dolabella. Dolabella was turbulent, and the cause of much grief to Tullia and her father, by whom she was tenderly beloved. Tullia died in childbed, about B. C. 44, soon after her divorce from Dolabella. She was about thirty-two years old at the time of her death, and appears to have been an admirable woman. She was most affectionately devoted to her father; and to the usual graces of her sex having added the more solid accomplishments of knowledge and literature, was qualified to be the companion as well as the delight of his age; and she was justly esteemed not only one of the best, but the most learned of the Roman women. Cicero's affliction at her death was so great, though philosophers came from all parts of the world to comfort him, that he withdrew for some time from all society, and devoted himself entirely to writing and reading, especially all the works he could meet with on the necessity of moderating grief.

TWIERLEIN, ADERKEID VON,

A GERMAN poetess, (her maiden name was Stolterforth,) was born at Eisenach, September 12th., 1800. She was made a royal Bavarian Canoness in a convent on the Rhine, and became afterwards the wife of the privy councillor Baron von Twierlein. She resides at present at Geissenheim, in the Rheingau. The characteristics of her poetic writings are tender and lowly feelings and great thoughtfulness, combined with a very elegant diction. Among the best of her productions we may count "Stolzenfels," (Castle Proudrock,) and the epic "Alfred, King of the Anglo-Saxons."

TYMICHA,

A LACEDÆMONIAN lady, consort of Myllias, a native of Crotona. Jamblichus, in his life of Pythagoras, places her at the head of his list, as the most celebrated female philosopher of the Pythagorean school. When Tymicha and her husband were carried as prisoners before Dionysius, the tyrant of Syracuse, B. C. 330, he made them both very advantageous offers, if they would reveal the mysteries of Pythagorean science; but they rejected them all with scorn and

detestation. The tyrant not succeeding with the husband, took the wife apart, not doubting, from her situation at the time, that the threat of torture would make her divulge the secret; but she instantly bit off her tongue, and spat it in the tyrant's face, to show him that no pain could make her violate her pledge of secrecy.

UGALDE, DELPHINE,

Is a native of Larne, in the Valley of Montmorenci, near Paris, the date of her birth being 1829; her father De Beauce, is, or was, a music seller, and her mother was the daughter of De Porro, a musical composer and teacher. She first came into notice in 1845 at one of the sacred concerts got up by a distinguished amateur, the Prince of Moscow, son of Marshal Ney. Her voice at that time was a pure contralto, and she sung the compositions of Marcello and Handel with great effect. In 1846, she married Senor Ugalde, and went to Madrid, where she sung in the court concerts with great success. Assured by practice that her voice possessed every quality that could be desired for the execution of the most complex *fioriture*, she accepted in 1848 an engagement to perform at the *Opera Comique* in Paris, where she made her *début* in Auber's "Domino Noir." In this, as in several other characters subsequently performed, she enchanted the Parisians, and created a prodigious *furore*. In 1851, she was in England as prima donna of Her Majesty's Theatre, and obtained an unanimous verdict of our musical critics in her favour. She is described as "rather under the middle height, easy and graceful in her deportment, and intelligent and energetic in her acting, with a face full of varied expression."

ULRICA, ELEONORA,

Second daughter of Charles the Eleventh of Sweden, was born in 1688, and governed the kingdom during the absence of her brother, Charles the Twelfth; after his death she was proclaimed queen in 1719. The following year she resigned the crown to her husband, Frederic of Hesse-Cassel, with whom she shared the honours of royalty; but such was the ascendancy of the nobles, that they obliged their sovereigns to acknowledge their right to the throne as the unbiassed election of the people. Ulrica, by a wise administration, contributed to restore peace and prosperity to the nation, and was greatly beloved and respected. She died in 1741. Her mother, the wife of Charles the Eleventh, also bore the name of Ulrica, and died in consequence of the chagrin which her husband's brutal treatment had occasioned.

VALENTINE,

Of Milan, daughter of John Galeas, Duke of Milan, and of Isabelle, the youngest of the ten children of John the Second of France, married, in 1389, Louis, Duke of Orleans, brother of Charles the Sixth of France. She was a beautiful and accomplished woman, and appears, in the midst of that disastrous epoch in French history, like an angel of goodness and beauty. The first few years that

Valentine passed in France, were spent in the midst of festivals, and all kinds of amusements. Although her husband was unfaithful to her, he surrounded her with all splendour and luxury suited to her rank and station. She occupied herself principally in taking care of her children, and in literary pursuits, for which she, as well as her husband, had a decided taste.

The insanity of her brother-in-law, Charles the Sixth, affected Valentine deeply, and she exerted herself to the utmost to calm his paroxysms, and console him for the negligence of his wife. Charles, in his turn, became very much attached to her; he called her his well-beloved sister, went every day to see her, and in the midst of his ravings could always be controlled by her. Her power over the unhappy monarch seemed to the ignorant populace so supernatural, that she was accused of using sorcery, and, to prevent disagreeable consequences, her husband sent her, in 1395, to the duchy of Orleans.

This exile, so painful to Valentine, terminated in 1398, when she was recalled to Paris; after this time she lived principally at Blois, superintending the education of her sons, till the death of Louis d'Orleans, who was assassinated by the Duke of Burgundy, in 1407. Unable to avenge his death, she died of a broken heart, in 1408, aged thirty-eight, recommending to her children, and to John, Count of Dunois, the natural son of her husband, the vindication of their father's reputation and glory.

VALERIA,

Daughter of the Emperor Dioclesian, who had abdicated the throne in 305, was married to Galerius, on his being created Cæsar, about 292. Galerius became Emperor of Rome in 305, and died in 311. He recommended Valeria, and his natural son Candidien, whom he had caused Valeria to adopt, as he had no other, to Licinius, his friend, whom he had raised to be emperor. Valeria was rich and beautiful, and Licinius wished to marry her; but Valeria, to avoid this, fled from the court of Licinius, with her mother Prisca and Candidien, and took refuge with Maximin, one of the other emperors. He had already a wife and children, and as the adopted son of Galerius, had been accustomed to regard Valeria as his mother. But her beauty and wealth tempted him, and he offered to divorce his present wife if she would take her place. Valeria replied, "That still wearing the garb of mourning, she could not think of marriage; that Maximin should remember his father, the husband of Valeria, whose ashes were not yet cold; that he could not commit a greater injustice than to divorce a wife by whom he was beloved; and that she could not flatter herself with better treatment; in fine, that it would be an unprecedented thing for a woman of her rank to engage in a second marriage."

This reply roused Maximin's fury. He proscribed Valeria, seized upon her possessions, tortured some of her officers to death, and took the rest away from her, banished her and her mother, and caused several ladies of the court, friends of theirs, to be executed on a false accusation of adultery. Valeria, exiled to the deserts of Syria, found means to inform Dioclesian of her misery; and he sent to Maximin, desiring the surrender of his daughter, but in vain: the unhappy father died of grief. At length Prisca and Valeria

went disguised to Nicomedia, where Licinius was, and mingled unknown among the domestics of Candidien. Licinius soon became jealous of him, and had him assassinated at the age of sixteen. Valeria and Prisca again fled, and for fifteen months wandered in disguise through different provinces. At length they were discovered and arrested in Thessalonica, in 315, and were condemned to death by Licinius, for no other crime than their rank and chastity. They were beheaded, amidst the tears of the people, and their bodies were thrown into the sea. Some authors assert that they were Christians.

VALLIERE, LOUISE FRANCOISE, DUCHESSE DE LA,

A French lady of an ancient family, and maid of honour to Henrietta of England, wife of the Duke of Orleans, became the mistress of Louis the Fourteenth of France, by whom she had a son and a daughter. She is thus described by contemporary writers. "She was a most lovely woman; the lucid whiteness of her skin, the roses on her cheeks, her languishing blue eyes, and her fine silver-coloured hair were altogether captivating." To her Choisy applies the following line:

"And grace still more charming than beauty."

"That La Vallière," says Anguetil, in his Memoirs, "who was so engaging, so winning, so tender, and so much ashamed of her tenderness; who would have loved Louis for his own sake had he been but a private man; and who sacrificed to her affection for him her honour and conscientious scruples, with bitter regret." In a fit of mingled repentance and jealousy, she one day left the court, and retired to a convent at St. Cloud. The king, when informed of this, seized the first horse that came to hand, and rode hastily after her. He at length prevailed over her pious resolutions, and carried her back in triumph. "Adieu, sister," said she to the nun who opened the gate for her; "you shall soon see me again." From that time La Vallière, shunning the public gaze, lived in retirement; and consequently the king mingled but little with the circles of the court. In 1666, however, in obedience to her lover, and from tenderness to her children, she ventured once more to appear in public, and accepted the title and honours of Duchess.

Some time after, the beauty, wit, and vivacity of Madame de Montespan acquired for her such an ascendency over the fickle monarch, that La Vallière was again driven by her jealousy to the convent; and she was again induced by the tears and entreaties of Louis to return. But, being convinced that his affections were irretrievably lost, she resolved finally to carry out her purpose, and took the vows in the presence of the whole court, under the name of sister Louise, of the order of Mercy, June 4th., 1675. She survived this sacrifice for thirty-six years, devoted to the performance of the austerities of a conventual life. It was proposed to elevate her to those dignities consistent with her retirement, but she declined, saying, "Alas! after having shown myself incapable to regulate my own conduct, shall I presume to direct that of others?"

Madame de Montespan went sometimes to see her. "Are you really as happy," asked she, at one time, "as people say?"

"I am not happy," replied the gentle Carmelite, "but content."

Her daughter, Mademoiselle de Blois, was married to the Prince of Conti; her son, Louis of Bourbon, Count of Vermandois, died at the siege of Courtrai, in 1683. "Alas, my God!" said La Vallière, when informed of her misfortune, "must I weep for his death, before my tears have expiated his birth?" She died in 1710, at the age of sixty-six.

She was much beloved for her meekness, gentleness, and beneficence. She is considered the author of "Réflexions sur la Miséricorde de Dieu."

VANHOMRIGH, ESTHER, OR VANESSA,

THE name given in playfulness to Miss Vanhomrigh, by Dean Swift, and by which, through her connexion with him, she will descend to future times. Esther Vanhomrigh was the daughter of a widow lady in affluent circumstances, in whose house Swift was domesticated when he was in London. Of her personal charms little has been said; Swift has left them unsung, and other authorities have rather depreciated them. When Swift became intimate in the family, she was not twenty years old; lively and graceful, yet with a greater inclination for reading and mental cultivation, than is usually combined with a gay temper. This last attribute had fatal attractions for Swift, who, in intercourse with his female friends, had a marked pleasure in directing their studies, and acting as their literary mentor; a dangerous character for him who assumes it, when genius, docility, and gratitude are combined in a young and interesting pupil. Miss Vanhomrigh, in the meanwhile, sensible of the pleasure which Swift received from her society, and of the advantages of youth and fortune which she possessed, and ignorant of the peculiar circumstances which bound him to another, yielded to the admiration with which he had inspired her, and naturally looked forward to becoming his wife. Swift, however, according to that singular and mysterious line of conduct which he had laid down for himself, had no such intention of rewarding her affection; he affected blindness to her passion, and persisted in placing their intercourse upon the footing of friendship—the regard of pupil and teacher.

The imprudence—to use no stronger term—of continuing such an intercourse behind the specious veil of friendship, was soon exhibited. Miss Vanhomrigh, a woman of strong and impetuous feelings, rent asunder the veil, by intimating to Swift the state of her affections. In his celebrated poem, in which he relates this fact, he has expressed the "shame, disappointment, guilt, surprise," which he experienced at this crisis; but, instead of answering it with a candid avowal of his engagements with Stella—or other impediments, which prevented his accepting her hand and fortune—he answered the confession, at first in raillery, and afterwards by an offer of devoted and everlasting friendship, founded on the basis of virtuous esteem. Vanessa was neither contented nor silenced by the result of her declaration; but, almost to the close of her life, persisted in endeavouring, by entreaties and arguments, to extort a more lively return to her passion. The letters of Vanessa to Swift, after his return to Ireland, are filled with reproaches for his coldness and indifference, combined with the most open and compassionate expressions of attachment; whilst his replies betray evident annoyance, and a settled purpose to repress these unreserved proofs of devotion. It

is impossible to read these letters without feeling the profoundest pity for the woman who could so far lose sight of all self-respect as to continue such professions of regard to a man whose conduct to her was marked by such cruel and heartless selfishness. Her passion appears to have been so resistless as to have borne before it all sense of humiliation—every feeling of womanly pride.

The circumstances of Vanessa, by a singular coincidence, were not dissimilar to those of Stella. Her parents died, and she became mistress of her own fortune. Some of her estates being in Ireland, it became necessary to look after them; and she, induced, no doubt, as much by a desire to be near Swift, as by this object, repaired to Ireland. This step placed Swift in a very unpleasant position; he dreaded having the rivals on the same ground, and was terrified at the vehemence of Vanessa's passion, which she was at no pains to conceal. She took possession of her small property at Cellbridge, and her letters to Swift became more and more embarrassing to him. The jealousy of Stella was now awakened by rumours that had reached her, and her health and spirits rapidly declined. The marriage of Swift and Stella, is still a disputed question; but the most recent researches upon the subject serve to confirm this belief. It is asserted, that alarmed at the state of Stella's health, Swift employed his friend, the Bishop of Clogher, to ask, what he dared not himself, the cause of her melancholy. The answer was such as his conscience must have anticipated. Swift, to appease her, consented to go through the form of marriage with her, provided it was kept a secret from the world, and that they should continue to live apart as before; and they were married at the deanery, by the Bishop of Clogher.

Notwithstanding the new obligation which he had imposed upon himself, to act with uprightness to Vanessa, Swift still continued to visit as before; he professed to discourage her attachment, and even advised her to marry one of her suitors; but, by his warm interest in her and her affairs, secretly confirmed her feelings. Vanessa had now become aware of Swift's connection with Stella, whose declining health alone had prevented her asking an explanation of Swift, as to the real state of his position with her. Impatience at length prevailed; and, in an evil hour, she wrote to Stella, requesting to be informed of the true state of the case. Stella, without hesitation, informed her of her marriage with the dean, and enclosing to him Vanessa's letter, she left her own abode in indignation, and retired to the house of a friend. Infuriated against the woman whose rashness had betrayed his treachery, Swift proceeded to the dwelling of Vanessa; he entered her presence, and casting upon her a withering glance of scorn and rage, threw the letter which she had written to Stella upon the table, and, without a word, rushed from the house, mounted his horse, and returned to Dublin.

Vanessa, horror-stricken, saw that her fate was sealed, and she sank under the weight of her despair. This cruel act of her lover, however, at last restored her to reason; she revoked a will made in his favour, and left it in charge to her executors, to publish all the correspondence between her and Swift, which, however, never appeared. Vanessa survived this fatal blow only fourteen months; she died in 1723. On hearing of her death, Swift, it is said, seized with remorse, and overcome with shame and self-

reproach, withdrew himself from society, and for two months the place of his retreat was unknown. Thus two noble-hearted women, true and disinterested in their affection for him, were sacrificed to his selfish vanity and worldly wisdom.

VARANO DI COSTANZA,

Born at Camerino, 1428. She had a learned and literary education. Her family having lost the signory of Camerino, she made a Latin harangue to Bianca Visconti, in order to obtain its restitution. Having failed in her eloquence, she wrote to the principal sovereigns of Italy to procure assistance, and this time her efforts resulted successfully. At the restoration of her father she addressed a large assembly in a Latin oration. This erudite lady became the wife of Alexander Sforza, sovereign of Pesaro. She died in 1447, at the age of nineteen, leaving a son, Costanzo. She has left several orations and some epistles.

VARNHAGEN, RACHEL LEVIN, or ROBERT,

Was born at Berlin, in 1771. She was a Jewess by birth; and with no outward advantages to compensate for this grand mischance, she nevertheless raised herself by degrees—and without seeking it, but by sheer instinctive elasticity—to be a queen of thought and taste in the most intellectual country of Europe. Her early education seems to have been much neglected; but, with the strength and compass of soul with which she was gifted, this absence of external influence only caused the internal might to develop itself with more freshness and originality.

In the year 1815, after a long-continued struggle with herself, she felt constrained to make an open profession of Christianity; in the same year, she married K. A. Varnhagen von Ense, and their union was a pre-eminently happy one, although she was several years older than her husband. Her husband published her letters and biography after her death. As an authoress, she is only known through her letters, every one of which breathes a spirit of purity, devotion, and Christian humility, that makes them worthy of a place in every Christian library. She was acquainted and corresponded with most of the distinguished persons in Germany. Schleienmacher, Frederick Shlegel, Prince Louis Ferdinand of Prussia, and Gentz, the famous historian, all knew and acknowledged the Berlin Jewess, as Pope Paul the Fifth did Cardinal Perron: —"May God inspire that man with good thoughts, for whatsoever he says, we must do it!" She was noted for her great strength, vigour, and activity of mind; for her ardent love of truth, and her strong, resolute, and vehement contempt for falsehood or shams of all kinds; and also for the truly womanly grace and kindliness which marked all her actions. Amid the horrors of war in Berlin in 1813, and the greater horrors of pestilence in 1831, she moved about like a magnificent Valkyrie, and exclaimed triumphantly, "My whole day is a feast of doing good!" She died in 1833, at Berlin.

VASHTI,

The beautiful wife of Ahasuerus, (or Artaxerxes,) King of Persia, gained her celebrity by disobeying her husband. Ahasuerus,

who was then the most powerful monarch of the world, reigning over a kingdom stretching from "India to Ethiopia," gave a great feast to the governors of his provinces, his courtiers, and the people who were at his palace of Shushan. This feast lasted seven days, and every man drank wine "according to his pleasure," which means that they were very gay, at least. Queen Vashti also gave a feast, at the same time, to the women of her household. On the seventh day, "when the king's heart was merry with wine," he commanded Vashti to be brought before him with the crown-royal on her head, "to show the people and the princes her beauty."

She refused to come. The sacred historian does not inform us why she refused; the presumption is, that the thing was unprecedented, and she considered it, as it was, an outrage on her modesty to show her face to these drunken men. Her courage must have been great as her beauty, thus to have braved the displeasure of her royal and drunken husband.

In his wrath the king instantly referred the matter to his "wise men," who "knew law and judgment;" for since the days of Cyrus the Great, the kingdom of Persia had been, ostensibly, governed by established laws. But it appears there was no law which reached Vashti's case; so the king was advised to repudiate his wife by a royal decree, unjust because retrospective, and issued expressly for her conjugal disobedience. The speech of Memucar, who delivered the opinion of the council, is curious, as showing the reasons which have, usually, (in all countries more or less,) influenced men in making laws for the government of women, namely—what man requires of the sex for his own pleasure and convenience, not that which would be just towards woman, and righteous in the sight of God. See chap. i. of the Book of Esther. What became of Vashti after she was repudiated is not known. These events occurred B.C. 519.

VELEDA, OR VELLEDA,

Was a German prophetess, who lived in the country of Bructeri in the first century. She exercised a powerful influence over her own countrymen, and the Romans regarded her with great awe and dread. She was venerated as a goddess, and to increase the respect with which she was regarded, she lived in a high tower, allowing no one to see her, and communicating her directions, on the important affairs of her nation, to the people through one of her relations. She instigated her countrymen to rebel against the Romans.

VERONESE, ANGELA,

Of Treviso. Under the Arcadian name of Aglaia Anassilide, she began at an early age to produce the aspirations of her muse. The Abé Bernardi and the Abé Viviani were struck by the talent of these little effusions, that they offered the young authoress valuable criticisms and instructions. So rapid was her improvement, that she received praise and encouragement from the celebrated Cesarotti. Her style is elegant, and beauty of thought, embellished by a fine imagination, is seen in all her poems.

VERZA, CURTONI-GUASTAVEZA SILVIA,

Is a Venetian. This erudite and excellent lady was happily formed by nature—of an amiable disposition, and wisely-balanced character, adapted to fulfil every duty. Educated in a Benedictine convent, her first wish was to continue among the sisters who had guided her childhood. An acquaintance with her future husband banished these thoughts of seclusion, and a happy marriage brought a brief felicity to her life. She lost the object of her affections, and her days have since been passed in widowhood. This affliction has perhaps given the tender flow which distinguishes her "Elegies," poems that breathe the very soul of sorrow. She has written poetic epistles to her nephew, and some agreeably sketched portraits of friends in lively prose. Her works are comprehended in several volumes published at Verona.

VIARDOT, PAULINE,

One of the most celebrated vocalists of the day, is altogether musical in her family relations: her father was the great tenor Emmanuel Garcia, her sister Madame Malabran, and her brother Manuel Garcia, professor of singing at the Conservatoire in Paris, while her mother, formerly Joquina Stiches, had won laurels on the stage of Madrid, under the name of Brianès. Pauline Garcia was born at Paris, on the 18th. of July, 1821. She appears to have been quite an infant prodigy, for we are told that when only four years of age she spoke, in her childish way, four languages, and three years later was capable of playing the piano-forte accompaniments for her father's pupils. It does not appear that Pauline Garcia profited *much* by her musical connexions; her father died in 1832, before her voice was fixed; her sister was constantly absent fulfilling her various engagements, so that she had only an opportunity of witnessing her performance twice; and her brother residing in Paris, while she was at Brussels, where, when the family had returned from their travels, first to England and then to New York and Mexico, it was decided she should remain to complete her education. Her youthful studies, it seems, comprehended most branches of the arts, and for a while she devoted as much attention to drawing and painting as to music and singing. In consequence of her great manual dexterity, it was thought that she would shine most as a pianist; she was therefore placed under Liszt, and became one of his most accomplished pupils; but as her vocal powers developed themselves, the design of devoting her to this line of musical art was abandoned. In April, 1840, Mdlle. Garcia married M. Louis Viardot, director of the Italian Opera in Paris; she had the year previous made her English *début* at the London Opera House in the character of Desdemona, and the year after her marriage she appeared again upon that stage, singing with Mario, and giving evidence of dramatic power of the highest order. Her voice, like that of her sister Malabran, combines the two requisites of soprano and contralto, and embraces a compass of three octaves; it is pure and mellow, remarkable not so much for power as for wonderful flexibility. Her performance of Julia, in "Le Prophet," is considered by many critics to be the finest impersonification of of passion and pathos to be met with on the lyric stage of the

present day. For their thrilling effect her Spanish songs are equal to the Swedish melodies of Jenny Lind. Her name is associated with the first performance of "Les Huguenots," in which she took the part of Valentine, as well as with the "Splagenia" and "La Juive," and many other of the operatic master-pieces in which she has appeared on the Spanish, German, French, and English stages.

VICTORIA,

Has been denominated the Heroine or Empress of the West; she was contemporary with Zenobia, the no less celebrated Empress of the eastern division of the Roman territory, and is said to have illuminated by her character and actions the darkness which envelloped Gaul, Spain, and Britain, over which countries she held absolute dominion, although commonly ruling in the name of one or other of the six emperors, who were through her influence invested with the purple. The first of these was her son Victorinus, the second her grandson Victorinus Augustus, both of whom died a violent death, as did also Marius, who, from an humble station was raised to the imperial dignity; Posthumus, the next emperor, was likewise killed; of Ælianus, the next, who reigned seven years, the fate is not recorded; he was succeeded by Tetricus, who afterwards rewarded his relative Victoria for obtaining his nomination and accession to the throne, by procuring her destruction. Amid all these changes, up to the time of her death, "Aurelia Victoria Augusta," as historians have called her, maintained, in defiance of the Roman arms, supreme authority over those she had exalted and over the people she was appointed to rule. The city of Cologne was the seat of her government. Equally bold and sagacious, she attended alike to the affairs of state and to the conduct of war. She has been styled the mother of armies; and there is no doubt that she exercised a wonderful influence in the troublous times in which she lived, and dying before her people had submitted to the Roman arms, (in this respect being more happy than the ungrateful Tetricus,) "left," as a modern writer observes, "her fame, untarnished by disgrace, to descend with the memory of her virtues to succeeding ages." A. D. 273 may be assigned as the date of her death.

VICTORIA,

Reigning Queen of Great Britain and Ireland, was born at Kensington Palace, May 24th., 1819. Her father was Edward, Duke of Kent, fourth son of George the Third, and her mother was Victoria Maria Louisa, daughter of the Duke of Saxe-Coburg. Left a widow when her delicate infant was but eight months old, the Duchess of Kent devoted herself to the great purpose of training her daughter to be worthy of the crown which it seemed probable she might wear. Queen Victoria is, therefore, the exponant of female nature rightly cultivated for the highest station a mortal can inherit by birth. The means by which this instruction was perfected, and the results to humanity, are studies for the statesman, philosopher, and Christian.

In our brief sketch we shall only allude to some of the seemingly small circumstances, yet really great events, because influencing a mind which was to have a vast influence on other minds.

The ordering and training of Queen Victoria was entirely the

work of her wise-hearted mother, and chiefly accomplished by female agencies. That her education was of the highest and most perfect order for her station, there are ample proofs; it has given to the greatest monarchy in the world the best sovereign the world contains; the best of her own royal line; the best, morally speaking, that ever sat on England's throne. More than this, Victoria was trained to perform all her duties; she is an accomplished lady, as perfect in her feminine as in her queenly character; a dutiful daughter, a loving wife, a watchful mother, a kind mistress, a generous benefactor, an exemplary Christian; there are no startling contrasts nor weak inconsistencies in her conduct. Such uniform adherence to the right and proper under circumstances where selfish propensities are so often stimulated and so easily gratified, must be the result of the conscientious principle early and unceasingly cultivated.

Before the birth of this precious child, the Duchess of Kent had shown, in the previous circumstances of her life, and particularly in the personal sacrifices and risks she endured when, leaving her own home in Germany, she hastened to England so that her offspring might be British born, her deep devotion to duty, and that innate wisdom which has guided her through every task and trial. Perhaps nothing at the time more strikingly marked the moral delicacy of the woman and the decision of character so necessary to sustain it, than the resolution she evinced to trust herself to the care of the midwife whom she had summoned from Germany to attend her.

In spite of the remonstrances of those who fancied scientific knowledge was confined to masculine practitioners, the Duchess of Kent was firm in her purpose to employ only Dr. Charlotte, as she was called; and thus, under a woman's care and skill, Victoria was ushered into the world. The Duchess of Kent nursed her infant at her own bosom, always attended on the bathing and dressing, and, as soon as the little girl could sit alone, she was placed at a small table beside her mother's at her meals, yet never indulged in any but the prescribed simple kinds of food. Thus were the sentiments of *obedience*, *temperance*, and *self-control* early inculcated and brought into daily exercise.

The Duke of Kent died in debt for money borrowed of his friends. The duchess instructed the little princess concerning these debts, and encouraged her to lay aside portions of money, which might have been expended in the purchase of toys, as a fund to pay these demands against her deceased father. Thus were awakened and cultivated those noble virtues, *justice*, *fortitude*, *fidelity*, *prudence*, with that filial devotion which is the germ of *patriotism*. And thus, throughout all the arrangements during the first seven years, the order, the simplicity, the conscientiousness of the teacher were moulding the ductile and impressable mind and heart of the pupil to follow after wisdom and do the right. Love, in her mother's form, was ever around the little princess; the counsels and examples of that faithful Mentor, like an inspiration, served to lift up the young soul to have hope in God and faith in the Lord Jesus Christ.

Well was it that the Duke of Kent left his wife sole guardian over their child. The Duchess could arrange the whole manner of Victoria's education, and superintend it; and from the day of

her husband's death till Victoria was proclaimed Queen she never separated herself from her daughter. They slept in the same apartment; the first lessons were given by maternal lips, and when careful teachers were employed, still the mother was ever present, sharing the amusements and encouraging the exercises and innocent gaiety of the child. Thus was Victoria trained. Her intellectual education was as thorough as her physical and moral. From her cradle she was taught to speak three languages—English, German, and French. In her fifth year her mother chose as preceptor for the princess the Rev. George Davys, now, through the gratitude of his pupil, Bishop of Peterborough. In the co-operation afforded by this gentleman with the wise plans of the duchess for her daughter's instruction, he evinced great excellence of moral character, and his faithfulness was well rewarded. The duchess confided in him fully. When the princess became heir presumptive to the throne, and it was intimated to her mother that some distinguished prelate should be appointed instructor, and Earl Grey named the Bishop of Lincoln, then was the conscientious and truly noble mind of the duchess displayed. She expressed her perfect approval of Dr. Davys as her daughter's tutor, declined any change, but hinted that if a dignified clergyman were indispensable to fill this important office, there would be no objection if Dr. Davys received the preferment he had always well merited. He was soon afterwards made Dean of Chester. Such traits deserve notice, because illustrative of the good influences which surrounded the young princess, and also because they exhibit the constancy of woman's esteem when gained by worthy conduct.

Besides her preceptor, Victoria had an excellent instructress, the Baroness Lehzen, whose services were likewise retained through the whole term of her education; and the long harmony so happily maintained between the mother and her auxiliaries in this important work of preparing a sovereign to be worthy of a throne, is an example worth consideration by those who would seek the best models for private education.

It has been stated repeatedly and never contradicted, that the Princess Victoria was not aware of her claims on the succession until a little before the death of her uncle, George the Fourth. The duchess had thus carefully guarded her child from the pernicious flattery of inferiors, and kept her young heart free from hopes or wishes which the future might have disappointed. When the accession of King William placed her next the throne, she had completed her eleventh year, "and evinced abilities and possessed accomplishments very rare for that tender age in any rank of life." "She spoke French and German with fluency, and was acquainted with Italian; she had made some progress in Latin, being able to read Virgil and Horace with ease; she had commenced Greek and studied mathematics, and evinced peculiar aptness for that science of reality; indeed, in all the sciences connected with numbers, the royal pupil showed great skill and powers of reason." She had also made good proficiency in music and drawing, in both of which arts she afterwards became quite accomplished. Thus happily engaged in acquiring knowledge of every kind necessary for her royal station, among which the knowledge of the people was not neglected, nor the arts, sciences, and employments which most conduce to the prosperity and advancement of a nation, this young princess passed the intervening years till her majority, May

24th., 1837. The day was kept as a general holiday throughout the kingdom. The city of London voted addresses of congratulation to the Princess Victoria and Duchess of Kent on that occasion, which we notice in order to give a few sentiments from the reply of the duchess; she said, "The princess has arrived at that age which now justifies me in expressing my confident expectation that she will be found competent to execute the sacred trust which may be reposed in her; for, communicating as she does with all classes of society, she cannot but perceive that the greater the diffusion of religious knowledge and the love of freedom in a country, the more orderly, industrious, and wealthy is its population; and that, with the desire to preserve the constitutional prerogatives of the crown, ought to be co-ordinate with the protection of the liberties of the people."

In four weeks from that day the sudden death of William the Fourth gave the sovereignty of the British empire to this young maiden of eighteen. Beautifully has she fulfilled the expectations of her mother and the hopes of the nation. The manner in which the duchess relinquished her power over her daughter was a fitting sequel to the faithfulness with which she had exercised it. The great officers of state and privy counsellors, a hundred or more of the noblest in the land, assembled on the morning of June 20th., 1837, at Kensington Palace. They were ushered into the grand saloon. Soon Victoria appeared, accompanied by her mother and the officers of her household. After the duchess had seen her royal daughter enthroned on a seat of state prepared for the occasion, she withdrew and left the young queen with her council. From that hour the duchess treated her august daughter with the respectful observance her station, according to court etiquette, demands. No more advice, no farther instructions, not even suggestions, were ever offered. Doubtless, if the queen seeks her mother's counsel in private it is always given in love and truth; but the good seed had been sown at the right time; it put forth, by the blessing of God, spontaneously. The soul, like the soil, must bear its own harvest.

On the 17th. of July, 1837, the young queen made her first public appearance as sovereign over her realm; she prorogued Parliament in person; never was the act done more royally.

On the 28th. of June, 1838, she was crowned in Westminster Abbey. Never were the long and tedious ceremonies more gracefully endured. From that time onward there has been no diminution in her zeal; every duty devolving on her, every form prescribed, every custom held important in the old and cumbrous British government, Victoria has performed, observed, and cherished. She has been the model of female royalty. But this is a trifling matter, compared with the salutary influence her high principles, refined taste, and graceful propriety of manners have wielded over those who give the tone to fashionable society in England. Vice and folly retired abashed from her presence.

This example of strict virtue on the British throne was imperatively needed; hence the great blessing conferred by the reign of Victoria, who is, in her private life, a model for her people. She was married on the 10th. of February, 1840, to her cousin, Prince Albert, of Saxe-Coburg, who had been, for a time, her associate in childhood, and whose development of character and talents has fully justified the wisdom of her choice and the worth of her

influence. The union was one of mutual affection, and has been remarkably happy and fortunate. The royal pair have already nine children—Victoria Adelaide Mary Louisa, Princess Royal, born November 21st., 1840; Albert Edward, Prince of Wales, born November 9th., 1841; Alice Maud Mary, born April 25th., 1843; Alfred Ernest Albert, born August 6th., 1844; Helena Augusta Victoria, born May 25th., 1846; Louisa Carolina Alberta, born March 18th., 1848; Arthur William Patrick Albert, born May 1st., 1850; Leopold George Duncan Albert, born April 7th., 1853; and Beatrice Mary Victoria Feodore, born April 14th., 1857. All these children are carefully trained under the supervision of their royal parents, and the family of the Queen is one of the best governed and guided in England.

We might record royal journeys by sea and land more extensive than any made since the Revolution; these are only of importance to our purpose as showing the activity of Victoria's mind, and the wise economy with which all her private affairs are managed. She finds time for all she wishes to do, and the means from her allowed income. She is never in debt. She is liberal in her charities, and, from her private purse, has pensioned many deserving persons, including a number of the literary ladies of England. Compare Victoria's character and conduct since she came to the throne with the best sovereign of her royal line.

He who has been vaunted the good king, George the Third. He was narrow-minded, cruel, and selfish. It is notorious that he delighted in signing death-warrants, and never would grant a pardon to the condemned unless driven by the greatest importunities. Victoria pardons even against the remonstrances of her advisers; and so painful to her is the signature of her name to the death-penalty that she has been relieved from the duty, though the delight of the pardoning power she holds firmly. Of the manner in which their respective sentiments of honour and honesty contrast, the following, from the pen of an English gentleman, will testify. "Frederick, Prince of Wales, father of George the Third, died considerably in debt, of which his son, rich as he was, never paid a single farthing. So much for George the Third as a son; let us look at him as a FATHER. No sooner was George, Prince of Wales, (afterwards George the Fourth,) born, than his father laid hands on the Duchy of Cornwall and all other property to which the son was entitled, appropriated the rents and profits thereof to his own use, and never accounted to the latter for any part of them whatever, (as he was bound to do on the son's coming of age,) but sent the son to Parliament for the payment of his debts!

How different the conduct of VICTORIA!

With an income of not much more than half the amount of that possessed by her grandfather, George the Third, her almost first act on coming to the throne, was to pay her father's (the Duke of Kent's) debts out of her own privy purse; and on the birth of her son, (the Prince of Wales,) she had his Duchy and other property put into the hands of responsible commissioners to be protected and made the most of for him till he was of age."

It is impossible to study carefully the manifestations of character in the sexes, without seeing on every side proofs of the superior moral endowments of the female. Woman is the conservator of truth and purity; the first teacher and best exemplar of the Christian

virtues. When God, by whom "kings reign," exalts a woman to the government of a great kingdom, we are led to believe it is for the purpose of promoting the best interests of virtue, religion, and social happiness. There was never a time when moral power might be so effectually and gloriously employed as at the present. The empire of physical force is crumbling into ruins. It is fitting that the reign of feeling and intellect, of industry and peace, should be ushered in by a woman.

One of the last and certainly the greatest pageant in which Queen Victoria has performed her part so admirably, was the opening of the "World's Fair," at the Crystal Palace, London, May 1st., 1851. Leaning on the arm of her beloved and revered husband, Prince Albert, who had originated this wonderful and most successful enterprise of bringing together into London the world's work and wealth, the Queen, leading their princely son while the husband led their royal daughter, appeared before the vast assemblage of men from all nations as one who had the "monarch power," yet sweetly modified by the character of wife and mother. She came to give publicly her sympathy and her approval to a great movement whose influence on the happiness of the world, will, probably, be more important than any which has taken place since the Reformation. The opening of the great Industrial Exhibition was an act worthy of a Queen; worthy of Victoria; and no less so was her openly-expressed sympathy with the friends of those who fell in that fearful Crimean struggle of 1855-6. Her frequent visits to the wounded at Fort Pitt, Chatham, and other military hospitals, her manifest emotion on these sad occasions, and tender regard and care for the poor victims of the horrid wars, have given her a deeper and warmer place in the hearts of her subjects than she before occupied, much as she has always been respected and beloved with us. "Long Life to Victoria!" is no parrot cry; it is not *vox et præterea nihil*, but the expression of a nation's most earnest wish and prayer—the utterance of a people's devoted love.

VIGNE, ANNE DE LA,

Was born in 1634, at Vernon, in Normandy. She was the daughter of one of the king's physicians, and was one of the most beautiful and intellectual persons of her time. Her extreme devotion to study brought on a disease of which she died, at Paris, in 1684. She belonged to the academy of the Ricovrati at Padua; and was the intimate friend of Mademoiselle de Scuderi and Marie Dapré. She was distinguished for her poetical talents, and her scientific attainments. Her ode, entitled "Monseigneur le Dauphin au Roi," obtained great reputation.

VIOT, MARIE ANNE HENRIETTE,

A native of Dresden, Prussia, was distinguished for her wit, learning, and the versatility of her genius. Her father, M. de l'Estrang, removed to France when she was a child. At the age of twelve she married d'Antremont, who left her a widow in four years. She then married de Bourdic, of Nismes. After his decease she again married; her third husband was M. Viot, commissary of the Intérieures at Barcelona, Madame Viot was honoured with a seat in the academy of Nismes, and read, on her admission, an

eulogy on her favourite, Montaigne. She wrote an "Ode to Silence," "The Summer," "Fauvette," a romance, "La Foret de Brama," an opera, etc. This excellent and accomplished lady died near Bagnols, in 1802, aged fifty-six.

VIRMEIRO, COUNTESS,

A NOBLE Portuguese lady, obtained, in 1771, a prize proposed by the Academy at Lisbon for the best tragedy; and the laurel-crown was awarded to her. The title of her tragedy was "Osmia." On opening the sealed envelope accompanying the manuscript, there was found only a direction, in case "Osmia" should prove successful, to devote the proceeds to the cultivation of olive, a fruit from which the Portuguese might derive much advantage. It was not till ten years afterwards that the name of the modest writer was known. She died in 1773.

WAGNER, JOHANNA,

NIECE to Richard Wagner, the chapel-master at Dresden, whom Liszt has pronounced to be the greatest composer of the age, and the child of parents who had a reputation as teachers of singing, this accomplished vocalist seems to have inherited the voice and "faculty divine." As a child she was remarkable for her declamatory powers, representing on the stage the good spirits in fairy spectacles and the like. At the age of fifteen she made a successful *debut* at the theatre of Ballenstadt as *Abigal* in the comic piece, "Le Verre d'Eau;" she subsequently appeared as *Preciosa* and *Esmeralda*, and as *Cordelia* in "King Lear," made quite a sensation. All this seemed to mark her future career as that of the tragic actress, but the daily increasing powers and compass of her voice induced her to desert the legitimate drama for the opera. After performing the part of *Caterina* in Halèvy's "Reine de Chypre," she went to Paris and placed herself under the instruction of Manuel Garcia. After this she went to Dresden, and had a five years' engagement at the theatre, attaining great fame by her performance of Weber's "Agatha," Beethoven's "Fidelio," etc.; but the character which she made peculiarly her own, and associated her name throughout Germany, was that of *Fides* in Meyerbeer's "Prophete," which she first performed at Hamburg. She afterwards sung in Vienna and Berlin with such signal success, that the Royal Intendant of the Opera House of the latter place was glad to engage her for ten years as prima donna, at a salary far exceeding that which had been before paid to any German artiste.

In April, 1851, Mademoiselle Wagner made her *debut* before an English audience, the character was that of *Fides*, the place—the Royal Italian Opera; her name had also been announced on the bills of Her Majesty's Theatre, she having, it is said, come to this country with two engagements. Her reception was enthusiastic, her success decided, her performance justifying the praise of the eloquent critic Bellstab, of Berlin, who said, "In passion she is a Medusan, in imperious command a Juno, in pathos a Niobe."

WAKEFIELD, PRISCILLA,

AN Englishwoman, well known for the useful and ingenious works

she has written for the instruction of youth. She is said to be the original promoter of banks for the savings of the poor, which are now so general. Some of her works are, "Juvenile Improvement," "Leisure Hours," "An Introduction to Botany," "Mental Improvement," "Reflections on the Present Condition of the Female Sex, with Hints for its Improvement," "A Familiar Tour through the British Empire," "Excursions in North America," "Sketches of Human Manners," "Variety," "Perambulations in London," "Instinct Displayed," "The Traveller in Africa," "Introduction to the Knowledge of Insects," and "The Traveller in Asia." Mrs. Wakefield was one of those useful writers, whose talents, devoted to the cause of education, have been a moral blessing to the youth of England. Her first work was published in 1795, her last in 1817; thus, for more than twenty years, she kept her post in the cause of improvement.

WALTERS, HENRIETTA,

An artist, was born at Amsterdam, in 1692. She was first instructed by her father, Theodore Van Pee, but afterwards by the best artists in the city. After copying some of the works of Christopher Le Blond, she became desirous of having him for an instructor, which favour, with great difficulty, she obtained; his compliance being almost entirely owing to the extraordinary talents he discovered in her. In the manner of Le Blond, she painted portraits in small; and copied a portrait and a St. Sebastian, after Vandyck, which exceedingly advanced her reputation, as her copies resembled the originals to an astonishing degree.

She gradually rose to such a reputation, that Peter the Great of Russia offered her a large pension, to engage her in his service at St. Petersburg; but no inducements were sufficient to make her leave her own country, where she was so highly esteemed. The czar sat to her for his picture, but he had not patience to have it finished, as she usually required twenty sittings, of two hours each, for every portrait. She was afterwards honoured with a visit from the King of Prussia, who solicited her to reside at his court; but his generous proposal was also rejected. She died at Amsterdam, in 1741, aged forty-nine years.

WARE, KATHARINE AUGUSTA,

Daughter of Dr. Rhodes, of Quincy, Massachusetts, was born in 1797. In 1819, she married Charles A. Ware, of the navy. She is principally known as a poetical contributor to periodicals. She also edited, for a year or two, a magazine called "The Bower of Taste," published at Boston. She came to Europe, in 1839, and died at Paris, in 1843. A collection of her poems was published in London, not long before her death.

WARREN, MERCY,

One of the first American female poets, and a historian who still holds a high place among the writers of her day, was born in Barnstable, in the old colony of Plymouth, in 1728. She was the daughter of Colonel James Otis, and received her instruction principally from the Rev. Jonathan Russel, the clergyman of the village, as schools were then almost unknown. About 1754, Miss Otis married James Warren, a merchant of Plymouth, who encouraged

her in literary pursuits. She entered warmly into the contest between England and America, and corresponded with Samuel and John Adams, Jefferson, Dickinson, Gerry, Knox, and many other leading men of the time; these often consulted her, and acknowledged the soundness of her judgment, on many of the important events before and after the war. Mrs. Warren often changed her residence during the war, but always retained her habits of hospitality. She wrote two tragedies, "The Sack of Rome," and "The Ladies of Castile," many of her other poems, and a satire called "The Group," to alleviate the pangs of suspense, while her friends were actively engaged, during the revolution. She was particularly celebrated for her knowledge of history; and Rochefoucauld, in his "Travels in the United States," speaks of her extensive reading. Mrs. Warren died October 19th., 1814, in the eighty-seventh year of her age. Her writings were published in 1805, under the title of "The History of the Rise, Progress, and Termination of the American Revolution, interspersed with Biographical, Political, and Moral Observations," in three volumes. This work she dedicated to Washington; and it is now considered valuable as a record of the events and feelings of those revolutionary times.

WARWICK, MARY, COUNTESS OF,

Was the thirteenth of the fifteen children of the great Earl of Cork, founder of the illustrious house of Boyle. Mary married Charles, Earl of Warwick, whom she survived five years. From her liberality to the poor, her husband was said to have left his estate to charitable uses. The fame of her hospitality and benevolence, advanced the rent of the houses in her neighbourhood, where she was the common arbitress of all differences. Her awards, by the judgment and sagacity they displayed, prevented many lawsuits. She died April, 1678.

WASHINGTON, MRS. MARY,

Mother of George Washington, the hero of the American revolutionary war, and the first president of the United States, claims the noblest distinction a woman should covet or can gain, that of training her gifted son in the way he should go, and inspiring him by her example to make the way of goodness his path to glory.

"Mrs. Washington was descended from the very respectable family of Ball, who settled as English colonists, on the banks of the Potomac. Bred in those domestic and independent habits, which graced the Virginia matrons in the old days of Virginia, this lady, by the death of her husband, became involved in the cares of a young family, at a period when those cares seem more especially to claim the aid and control of the stronger sex. It was left for this eminent woman, by a method the most rare, by an education and discipline the most peculiar and imposing, to form in the youth-time of her son those great and essential qualities which gave lustre to the glories of his after-life. If the school savoured the more of the Spartan than the Persian character, it was a fitter school to form a hero, destined to be the ornament of the age in which he flourished, and a standard of excellence for ages yet to come.

At the time of his father's death, George Washington was only ten years of age. He has been heard to say that he knew little

of his father, except the remembrance of his person, and of his parental fondness. To his mother's forming care he himself ascribed the origin of his fortunes and his fame.

The home of Mrs. Washington, of which she was always mistress, was a pattern of order. There the levity and indulgence common to youth was tempered by a deference and well-regulated restraint, which, while it neither suppressed nor condemned any rational enjoyment usual in the spring-time of life, prescribed those enjoyments within the bounds of moderation and propriety. Thus the chief was taught the duty of obedience, which prepared him to command. Still the mother held in reserve an authority which never departed from her, even when her son had become the most illustrious of men. It seemed to say, "I am your mother, the being who gave you life, the guide who directed your steps when they needed a guardian; my maternal affection drew forth your love; my authority constrained your spirit; whatever may be your success or your renown, next to your God, your reverence is due to me." Nor did the chief dissent from these truths; but to the last moments of his venerable parent, yielded to her will the most dutiful and implicit obedience, and felt for her person and character the highest respect, and the most enthusiastic attachment.

Such were the domestic influences under which the mind of Washington was formed; and that he not only profited by, but fully appreciated their excellence and the character of his mother, his behaviour towards her at all times testified. Upon his appointment to the command-in-chief of the American armies, previously to his joining the forces at Cambridge, he removed his mother from her country residence to the village of Fredericksburg, a situation remote from danger, and contiguous to her friends and relatives.

During the war, and indeed during her useful life, up to the advanced age of eighty-two, until within three years of her death, (when an afflictive disease prevented exertion,) the mother set a most valuable example in the management of her domestic concerns, carrying her own keys, bustling in her household affairs, providing for her family, and living and moving in all the pride of independence. She was not actuated by that ambition for show which pervades lesser minds: and the peculiar plainness and dignity of her manners became in nowise altered, when the sun of glory arose upon her house. There are some of the aged inhabitants of Fredericksburg, who well remember the matron, as seated in an old-fashioned open chaise, she was in the habit of visiting, almost daily, her little farm in the vicinity of the town. When there, she would ride about her fields, giving her orders, and seeing that they were obeyed.

Her great industry, with the well-regulated economy of all her concerns, enabled the matron to dispense considerable charities to the poor, although her own circumstances were always far from rich. All manner of domestic economies, so useful in those times of privation and trouble, met her zealous attention; while everything about her household bore marks of her care and management, and very many things the impress of her own hands. In a very humble dwelling, and suffering under an excruciating disease, (cancer of the breast,) thus lived this mother of the first of men, preserving unchanged her peculiar nobleness and independence of character.

She was always pious, but in her latter days her devotions were performed in private. She was in the habit of repairing every day

to a secluded spot, formed by rocks and trees, near her dwelling, where, abstracted from the world and worldly things, she communed with her Creator, in humiliation and prayer.

After an absence of nearly seven years, it was at length, on the return of the combined armies from Yorktown, permitted to the mother again to see and embrace her illustrious son. So soon as he had dismounted, in the midst of a numerous and brilliant suite, he sent to apprise her of his arrival, and to know when it would be her pleasure to receive him.

The lady was alone, her aged hands employed in the works of domestic industry, when the good news was announced; and it was further told that the victor chief was in waiting at the threshold. She welcomed him with a warm embrace, and by the well-remembered and endearing name of his childhood; enquiring as to his health, she remarked the lines which mighty cares and many trials had made on his manly countenance, spoke much of old times and old friends, but of his glory—*not one word!*

The foreign officers were amazed to behold one whom so many causes contributed to elevate, preserving the even tenour of her life, while such a blaze of glory shone upon her name and offspring. The European world furnished no examples of such magnanimity. Names of ancient lore were heard to escape from their lips; and they observed, that, "if such were the matrons of America, it was not wonderful the sons were illustrious."

The Marquis de Lafayette repaired to Fredericksburg, previous to his departure for Europe, in the fall of 1784, to pay his parting respects to the mother, and to ask her blessing.

Conducted by one of her grandsons, he approached the house, when the young gentleman observed, "There, sir, is my grandmother." Lafayette beheld, working in the garden, clad in domestic-made clothes, and her grey head covered in a plain straw hat, the mother of "his hero!" The lady saluted him kindly, observing—"Ah, Marquis! you see an old woman—but come, I can make you welcome to my poor dwelling, without the parade of changing my dress."

The marquis spoke of the happy effects of the revolution, and the goodly prospect which opened upon independent America; stated his speedy departure for his native land; paid the tribute of his heart, his love and admiration of her illustrious son; and concluded by asking her blessing. She blessed him; and to the encomiums which he had lavished upon his hero and paternal chief, the matron replied in these words: "I am not surprised at what George has done, for he was always a very good boy."

In her person, Mrs. Washington was of the middle size, and finely formed; her features pleasing, yet strongly marked. In her latter days, she often spoke of her own *good boy;* of the merits of his early life; of his love and dutifulness to herself; but of the delivery of his country, the chief magistrate of the great republic, she never spoke. Call you this insensibility? or want of ambition? Oh, no! her ambition had been gratified to overflowing. She had taught him to be *good;* that he became *great* when the opportunity presented, was a consequence, not a cause.

Mrs. Washington died, at the age of eighty-seven, soon after the decease of her illustrious son. She was buried at Fredericksburg, and for many years her grave remained without a memorial-stone. But the heart of the nation acknowledged her worth, and the noble

spirit of her native Virginia was at length aroused to the sacred duty of perpetuating its respect for the merits of its most worthy daughter. On the seventh of May, 1833, at Fredericksburg, the corner-stone of her monument was laid by Andrew Jackson, then the President of the United States. The public officers of the general government, and an immense concourse of people from every section of the country, crowded to witness the imposing ceremonies.

WASHINGTON, MARTHA,

Wife of General George Washington, was born in the county of New Kent, Virginia, in May, 1732. Her maiden name was Martha Dandridge; at the age of seventeen, she married Colonel Daniel Parke Custis, of the White House, county of New Kent, by whom she had four children: a girl, who died in infancy; a son named Daniel, whose early death is supposed to have hastened his father's; Martha, who arrived at womanhood, and died in 1770; and John, who perished in the service of his country, at the siege of Yorktown, aged twenty-seven.

Mrs. Custis was left a young and very wealthy widow, and managed the extensive landed and pecuniary concerns of the estates with surprising ability. In 1759, she was married to George Washington, then a colonel in the colonial service, and soon after, they removed permanently to Mount Vernon, on the Potomac. Upon the election of her husband to the command-in-chief of the armies of his country, Mrs. or Lady Washington, as she was generally called, accompanied the general to the lines before Boston, and witnessed its siege and evacuation; and was always constant in her attendance on her husband, when it was possible. After General Washington's election to the presidency of the United States, in 1787, Mrs. Washington performed the duties belonging to the wife of a man in that high station, with great dignity and ease; and on the retirement of Washington, she still continued her unbounded hospitality. The decease of her venerated husband, who died December 14th., 1799, was the shock from which she never recovered, though she bore the heavy sorrow with the most exemplary resignation. She was kneeling at the foot of his bed when he expired, and when she found he was gone, she said, in a calm voice, "'Tis well; all is now over; I shall soon follow him; I have no more trials to pass through." Her children were all deceased—her earthly treasures were withdrawn; but she held firm her trust in the Divine Mercy which had ordered her lot. For more than half a century, she had been accustomed to passing an hour every morning alone in her chamber, engaged in reading the Bible and in prayer. She survived her husband a little over two years, dying at Mount Vernon, aged seventy.

In person Mrs. Washington was well formed, though somewhat below the middle size. A portrait, taken previous to her marriage, shows that she must have been very handsome in her youth; and she retained a comeliness of countenance, as well as a dignified grace of manner, during life. In her home she was the presiding genius that kept action and order in perfect harmony; a wife in whom the heart of her husband could safely trust.

WASSER, ANNA,

Was born at Zurich, in Switzerland, in 1679; being the daughter of Rodolph Wasser, a person of considerable note in his own country, and a member of the council of Zurich. Anna had the advantage of a polite education; and as she showed a lively genius, particularly in designing, she was placed under the direction of Joseph Werner, at Berne. He made her study after good models, and copy the best paintings he could procure. After having instructed her for some time, on seeing a copy which she had finished of a flora, it astonished him to find such correctness and colouring in so young an artist, she being then but thirteen years of age. She painted at first in oil, but afterwards applied herself entirely to miniature, for which, indeed, nature seemed to have furnished her with peculiar talents. Her works in that style procured her the favour of most of the princes of Germany; and the Duke of Wirtemberg, in particular, sent his own portrait and that of his sister to be copied in miniature by her hand; in which performance she succeeded so admirably, that her reputation was effectually established through all Germany. The Margrave of Baden-Durlach was another of her early patrons; and she also received many commissions from the first personages in the Low Countries. Though, by the influence of her father, she was prevailed upon to devote most of her time to portrait painting, yet her favourite subjects were those of the pastoral kind, in which she displayed the delicacy of her taste in invention and composition, in the elegance of her manner of designing, and in giving so much harmony to the whole, as invariably to afford pleasure to the most judicious beholders. In all her subjects, indeed, she discovered a fine genius, an exceedingly good taste, and an agreeable colouring. She died, unmarried, in 1713.

WATTS, JANE

Was the daughter of George Waldie, Esq., of Hendersyde Park, Scotland. Before she was five years old she showed much fondness for drawing, and she very early painted landscapes in oil, which were greatly admired. She was almost wholly self-taught, yet her pictures, when exhibited at the Royal Academy and the British Institution, commanded universal applause. In literature she displayed equal talent. This accomplished woman died in 1826, at the age of thirty-seven.

WEBER, HELENE MARIE,

Is the only child of Major Frederick Weber, a native of Berlin, and at one time an officer of note in the Prussian service. Mrs. Weber, who is yet living, was an Englishwoman of great beauty and fortune, daughter of a Liverpool merchant named Hastings. They were married in Paris in 1824, and Helene was born in that city in 1825. Major Weber died the next year. After his death, Mrs. Weber came with her child to England, and resided here until 1837, when she removed to Brussels to facilitate Helene's education; and in 1843 she gave Helene an opportunity of acquiring a thorough knowledge of German by a residence in Leipzic. Miss Weber is not only thoroughly educated in all the usual branches studied by women, but is a proficient in several of the more abstruse

sciences, such as chemistry, geology, mineralogy, mathematics, political economy, etc. A celebrated French critic, opposed to the course in which she is engaged, acknowledges that "Miss Weber possesses the highest order of intellect, and a thorough knowledge of social and political economy."

It was while she was living in Leipzic that she began to take an interest in the cause of woman's rights; and her earliest papers on the subject were published in a periodical of that city. They excited a great deal of notice at the time. Their success induced her to undertake a series of tracts covering the whole ground of "Woman's Rights and Wrongs." The first of these was published at Leipzic in 1844, and during the next year it was succeeded by nine others, each bearing a second title and confined to one subject.

Miss Weber's essays are written with singular vigour, interspersed with wit and humour. They have been widely circulated, and have done more good, perhaps, than the efforts of all the female reformers united. Her reasoning is close and perspicuous, and rarely fails to convince. These books are in pamphlet form of from ninety-six to one hundred and forty-four pages each. They were issued without the writer's name—not even an initial. The name was discovered, however, before the fifth number appeared, and Miss Weber became famous. The learned and the noble sought her acquaintance. This was the period at which she assumed male attire, being then nineteen years old.

In the spring of 1845, Miss Weber came in possession of a handsome legacy, left her by an aunt in Berlin. She then bought the farm on which she now lives, fifteen miles from Brussels, called by her "La Pelouse." It was in wretched condition, but she went energetically to work and soon put it in order; built a new house, repaired the stables and outhouses, laid out gardens and ornamented grounds, and gave the whole place an appearance of thrift and prosperity. Besides an object of occupation and interest, she has made her farm a source of profit. She oversees and directs everything in person, keeps farm-books, and conducts her operations with system. Her family, besides herself, consists of her mother, two young girls, (her cousins,) and three servants. The working people live in cottages on the farm.

Miss Weber has a fine, but rather masculine form. She is tall and well-proportioned, and in male attire, her favourite dress, she appears like an elegant young gentleman. Her face is womanly and beautiful; her manners are ladylike and easy, and no one would suppose that she was conscious of appearing in a dress differing from most of her sex. Her conversation is full of vigour and sincerity, enlivened by a natural turn for wit and humour, but marked by the most refined womanly delicacy, and a true feminine consideration for the feelings of others. She numbers among her friends the great and good of both sexes.

Miss Weber is a pious and consistent churchwoman. All her books breathe a true Christian spirit. In 1844 she published in Leipzic a small volume of religious poems, descriptive of the finest passages of Scripture. This volume was well received, and gained for her the favour and personal friendship of the religious community. Besides these, she has written extensively in prose and verse for periodicals, and has delivered lectures in several of the larger German cities, as Berlin, Vienna, etc., before societies orga-

nized on her own principles, to further the cause of reform; yet, as has been observed before, except in the matter of dress, she is remarkably free from those ultra notions which prevail so extensively in France. At present, Miss Weber is engaged in preparing a book on "Agriculture as an Employment for Women."

We have given the foregoing sketch as communicated by a lady who visited and admired Miss Weber; nor do we doubt her claims to admiration. She has a good degree of prudence united with talents of a brilliant order; but we do question the utility of her theories and the truth of her reasoning. That she seems to adhere to the Christian religion, and expresses her belief in the Bible, makes what is repugnant to the spirit of its holy doctrines more mischievous than would be her avowed infidelity; therefore we cannot send forth the record of her opinions and doings without a few words of warning to our young countrywomen.

One of Miss Weber's strongest arguments in favour of male costume is, that nature has made sufficient differences in the personal appearance of the sexes; therefore they should dress *alike*. But is this true philosophy? If nature has made differences, ought not art to follow the intimation of nature or Providence, and make the mode of dress appropriate to these differences?

But more fallacious are her ideas respecting employments. If women devote themselves to agriculture, who shall manage the household and train the children? Miss Weber has inherited a fortune. She does not labour with her hands, nor does she employ female labourers to any extent. If women earn their own support, men will have more time and money to spend on their own selfish gratifications. It is the necessity of doing what the Apostle commands every Christian man to do—"provide for his own household"—which keeps many from sin and ruin. This doctrine, which is inciting women to compete with men in industrial arts, and become independent of the care and protection of the stronger sex, is most dangerous in its influence, and would, if it were acted out, (which it will never be,) destroy all hope of Christian progress.

WEISSERTHURN, JOHANNA F. V. VON,

Born 1773, at Coblenz, was the daughter of the play-actor, Grünberg. Before she was twelve years old, she became, encouraged by her step-father, Teichman, the director of a little troup, the members of which were her brothers and sisters, and cousins, and with it she performed, at a private theatre, a number of pieces expressly written for children. In 1787, an engagement was offered to her at the Munich theatre; in 1789, she exchanged this for one that was offered to her by her step-brother, the director of the theatre at Baden; in 1790, she was called to the Imperial Court Theatre, at Vienna. Here she married, in 1791, Von Weisserthurn. Shortly after her marriage, she published a few plays, which were so well received, that, encouraged by it, she continued to write for the stage, and became quite a prolific author. In 1817, she lost her husband; and in 1841, she withdrew from the stage, and died in 1845.

WELBY, AMELIA B.,

Whose maiden name was Coppuck, was born in St. Michael's, Maryland, in 1821. About 1835, her father removed to Louisville,

Kentucky, where, three years afterwards, she was married to Mr. George B. Welby, a merchant of that city. Mrs. Welby began to write at a very early age, and, when scarcely more than a girl, her poems, which were published under the *nom de plume* of Amelia, in the Louisville Journal, had gained for her no small degree of fame, as one of the most promising of our numerous band of young writers. Without displaying any marked or peculiar traits of genius, her writings possess a finish and graceful ease; they show true and warm womanly feelings, a refined delicacy, and an eye to perceive, together with a mind that can appreciate the lovely and beautiful in spirit, as well as in nature. They are evidently not mere imitations of some favourite writer, but have a character and style of their own, which has probably contributed much to their popularity. In 1844, a collection of her poems was published in Boston, which met with unusual success for that class of writings, going through no less than four large editions in four years. In 1850, a larger collection of her writings was published by the Appletons of New York, in a volume beautifully illustrated.

WELSER, PHILIPPINA,

Daughter of Francis, and niece of Bartholomew Welser, the opulent privy-councillor of Charles the Fifth of Germany, was a beautiful and accomplished woman. Ferdinand, son of the Archduke (afterwards Emperor) Ferdinand, and nephew of Charles the Fifth, fell violently in love with her, in 1547, at Augsburg. She refused all his offers, except on condition of marriage, and the ceremony was performed privately, in 1550. When the archduke heard of it, he was very much incensed, and for eight years he refused to see his son. Philippina died in 1580, at Innspruck. Her husband had a medal struck in her honour, with the inscription *Divæ Philippinæ*. She had two sons, who both died without children.

WERBURGA,

Was the wife of Ceolred, King of Mercia, who died after a reign of but eight years, and left no children. His widow then retired to a monastery, probably that in Holy Island, where she continued to reside up to the time of her death, which, in the chronicle of Roger de Hovenden, is thus pithily recorded:—"Werburga, formerly Queen of the Mercians, then abbess, ceased to live here that she might have favour with Christ, Anno. 783."

Werburga was canonized as a saint, and her character is given in these words "Like the holy widow Anan, the prophetess, she never departed from the Lord's temple, serving God day and night, in abstinence and prayers, for the space of sixty-five years. For the latter part of that time she was abbess of the monastery, and shewed no less humility in governing others, than she had before in obeying.

WEST, JANE,

Was the wife of a farmer, in Northamptonshire. She received but a scanty education; still she applied herself very closely to study, and was known as an amusing and moral writer. She lived in the latter part of the eighteenth, and the early part of the present century. Her principal works are, "A Gossip Story," "A Novel,"

"A Tale of the Times," "Poems and Plays," "Letters to a Young Man," "Letters to a Young Lady," etc.

WESTMORELAND, JANE, COUNTESS OF,

Eldest daughter of Henry, Earl of Surrey, who was beheaded in 1547, was the wife of Charles, Earl of Westmorland, by whom she had four daughters. This lady made such progress in Latin and Greek, under the instruction of Fox, the martyrologist, that she might compete with the most learned men of the age. The latter part of her life was rendered very unhappy by her husband's conduct; for he was engaged in an insurrection, in 1569, and in consequence, his property was confiscated, and he himself sentenced to death, which he escaped by leaving the country, and remaining a long time in exile.

WESTON, ELIZABETH JANE,

Was born about 1558. She left England very young, and settled at Prague, in Bohemia, where she passed the rest of her life. She was a woman of fine talents, which were highly cultivated; she was skilled in various languages, especially Latin, in which she wrote several works, both in prose and verse, highly esteemed by some of the most learned men of her time. They were published in 1606. She was married to John Leon, a gentleman belonging to the emperor's court, and was living in 1605, as appears by a letter written by her in that year. She was commended by Scaliger, and complimented by Nicholas May in a Latin epigram. She is ranked with Sir Thomas Moore, and the best Latin poets of the sixteenth century.

WHARTON, ANNE, COUNTESS OF,

Daughter of Sir Henry Lee, of Oxfordshire; married Thomas, Earl of Wharton, and distinguished herself by her learning and poetical works. She died in 1685. One of her plays was entitled, "Love's Martyr, or Wit above Crowns." Many of her poems are printed in the collections of Dryden and Nichols. She had no children.

WHEATLEY, PHILLIS,

Was brought from Africa, to Boston, Massachusetts, in 1761, when she was six years old, and sold in the slave-market, to Mrs. John Wheatley, wife of a merchant of that city. This lady, perceiving her natural abilities, had her carefully educated, and she acquired a thorough knowledge of the English and Latin languages. She wrote verses with great ease and fluency, frequently rising in the night to put down any thought that had occurred to her. In 1772, she accompanied a son of Mr. Wheatley to this country, for her health, and received a great deal of attention from the people in the higher ranks of life. Her poems were published in London, 1773, while she was in that city. She was then nineteen years of age. The volume was dedicated to the Countess of Huntingdon; and in the preface are the names of the governor of Massachusetts, and several other eminent gentlemen, bearing testimony to their belief of her having been the genuine writer. Mr. Sparks, who gives these particulars in his "Life and Writings of George Washington," observes: "In whatever order of merit these poems may be ranked,

it cannot be doubted that they exhibit the most favourable evidence on record, of the capacity of the African intellect for improvement. The classic allusions are numerous, and imply a wide compass of reading, a correct judgment, good taste, and a tenaceous memory. Her deportment is represented to have been gentle and unpretending, her temper amiable, her feelings refined, and her religious impressions strong and constant."

After her return, Phillis married a coloured man, named Peters, who proved unworthy of her, and made the rest of her life very unhappy. She died at Boston, in great poverty, in 1784, leaving three children. She was but thirty-one years old at the time of her decease. An edition of her poems was published in 1773, and another, with a biography of her, in 1835. Besides these poems, she wrote many which were never published; and one of these, addressed and sent to General Washington, soon after he took command of the American army, gives her a more enduring fame than all her printed pieces.

WHITMAN, SARAH HELEN,

Is a native of Providence, Rhode Island. Her maiden name was Power. Her father died when she was a child. Her mother being thus left to the solitariness of a widow's lot, devoted herself with unwearied care to the education of her daughter. The health of Miss Power was constitutionally delicate, while her mental faculties developed with that quickness and brilliancy which surely indicates the predominancy of imagination, Poetry was the favourite literature of her youthful studies, and she soon manifested the propensity, which the Muse *will* foster in those she elects her votaries, to "write rhyme."

In 1828, Miss Power was married to John W. Whitman, a young lawyer of Boston. The marriage was one of affection, induced by the congeniality of poetical and literary tastes, but the union was in a few years dissolved by the death of Mr. Whitman, whose widow then returned to her mother's arms and her early home, at Providence, where she now resides. Her poetry has appeared in the periodicals and annuals over the signature "Helen," and always excited attention by its richness of imagery, and sweet melodious versification. She has an uncommonly retentive memory, and elaborates her poems in a rather peculiar manner; arranging, correcting, and finishing them as compositions perfectly and wholly in her mind, be they ever so long, before committing a line to paper. By this means she has no unfinished performances; those that she does not complete at once are entirely abandoned.

WHITTLESEY, ABIGAIL GOODRICH,

Widely known as the benefactress of mothers, was born in Ridgefield, Connecticut, where her father, the Rev. Samuel Goodrich, was then setttled as pastor over the Congregational Church. He afterwards removed to Berlin, in that state, where Miss Goodrich was chiefly educated. Her family are remarkable for piety and talents; among these may be named her two brothers, the Rev. Charles A. Goodrich and the Hon. Samuel G. Goodrich, (Peter Parley) who have long been known as able and interesting writers.

Miss Goodrich, under her wise and pious instructors, became in

early youth devoted to the service of her Saviour, and, fortunately for her happiness, met with a congenial mind and heart in the Rev. Samuel Whittlesey, to whom she was married in 1808. He was then the settled clergyman in a country parish, where he continued, eminently successful, for many years, while his amiable wife became intimately acquainted with the habits, circumstances, and wants of women who live in the country. In this respect, her experience contributed to fit her for the post which she subsequently occupied; viz., that of a writer in behalf of mothers, and particularly as the editress of a magazine devoted to their interests. In this relation to the literary and religious public she has long been known and deservedly admired. The periodical referred to was for many years conducted by her under the name of the "Mother's Magazine." She is now the editress of a new one, commenced a few years since, entitled "The Magazine for Mothers and Daughters."

But Mrs. Whittlesey had other experience than that pertaining to the country antecedently to her entrance on the profession of authorship in the line above-mentioned, and which fitted her still further for this honourable and useful calling. After Mr. Whittlesey, at his own request, received a dismission from his pastoral relation at New Preston, he took in charge the "American Asylum of the Deaf and Dumb," at Hartford, in which very responsible station Mrs. Whittlesey's efficient labours, as well as those of her husband, contributed largely to the prosperity of the institution. Subsequently, they had charge of large and flourishing female seminaries in Canandaigua and in Utica, N.Y. Coming in contact, thus, with many of her sex in the forming period of life and in the process of intellectual and moral education in which she herself had so direct an agency, her observations and experience were of the utmost consequence to her in her appreciation of the wants of the mothers and daughters of the land. She saw, also, how necessary was the development of female character and influence.

With such a stock of knowledge and experience, and with an ardent desire to serve her Divine Master in doing good to her sex and the world, she projected the "Mother's Magazine." It was in the city of Utica that this important undertaking was matured and carried into effect; the publication commencing in the year 1833. The "Mother's Magazine" was as original in its conception as it has proved to be able in its execution and useful in its influence. It was the offspring of much thought, consultation, and prayer, attended, indeed, with the usual anxiety and misgivings incident to new enterprises. The projector of the work, however, was probably less apprehensive of the result than many others, though even she could hardly have conjectured "whereunto this would grow" through the series of years it has continued. It is commonly found in experience, that they who have the talent and the grace to conceive and bring into existence important measures for human benefit are the most hopeful of success. They see beyond others in that particular in consequence of the thought and mental struggle which their project has cost them. They have considered more closely its bearings and relations, and feel more keenly the want which originated it. What other minds less gifted with foresight or more sceptical as to results rather desire than expect, is with them often reduced to a moral certainty

Mrs. Whittlesey's feelings were deeply interested in that portion of her sex which she wished more particularly to reach. This she some time previously evinced in procuring the tract "An Address to Mothers," to be written. She was therefore the person, in view both of her ability and her zeal, her advantages and experience, to prepare a medium of communication with her sisters, the mothers of the land. She proposed in her Magazine the two-fold object of enlightening the minds of this portion of her sex on the subject of their relation to the community, and to the church and the duties growing out of that relation; and at the same time of presenting the motives and encouragements to appropriate and effective labour in their own peculiar sphere. Then, she hoped to operate, through mothers, on all classes of the community; on the male part, as well as the female; on husbands, and fathers, and sons, as well as wives, and daughters, and the sex generally. But it was to do only woman's work by woman's agency. It was in no Mary Wolstonecraft spirit that the good which she wished to bring about was to be sought. It was not by trenching on the province of men, nor by usurping their place, that she would effect a reformation or improvement in the whole subject of the moral training of the young, and arm woman with her true power. Woman she would keep to her own influence, but it was an influence neither inconsiderable nor doubtful. It was not to be confined within narrow limits. It could not be easily evaded whenever or wherever it should appear. It was insinuating, permeating like the air; it was gentle as the dews, reaching and blessing alike the root and the branches of the living, intellectual, moral being. It was truly a material work that Mrs. Whittlesley through her journal sought to accomplish—the preparation and efficiency of mothers as agents in moulding the character of their offspring. It was a truly feminine, delicate, graceful, though dignified and potent work.

Having laid her own beloved ones in their infancy upon God's altar, and sought by all appropriate means to train them for the service of their Divine Master, and having joyfully seen the most of them in the morning of life dedicating themselves to His service, she has, with convincing power and energy, urged the mothers of the land to employ those means in the education of their children which in her case God had so signally blessed. She has given great prominence to the cause of missions in the pages of her journal, and entreated parents to train up their children not only for the church at home, but with special reference to extending the triumphs of the cross in heathen lands. Many children of missionaries have been committed to her maternal care, and have obtained through her the means of education and support; but, not content with this, she gladly surrendered her first-born son to become a foreign missionary. His qualifications for usefulness and his long course of training were such as to excite the fond hope that he would be long spared to labour on earth; but the Master was in these fast ripening him for some higher post of responsibility in the upper sanctuary. A long life of service to the church at home could never have made him so holy a man as did the few years he was employed in missionary labour in India.

Maternal Associations have long been subjects of her fostering care Through her influence and correspondence these institutions were greatly multiplied in this country, in America, and other foreign lands,

before the commencement of her Magazine, one design of which to extend their influence and to furnish a means of communication between them.

In her personal appearance Mrs. Whittlesey is prepossessing and dignified; in her address easy and unaffected; in her conversation gentle, deliberate, and persuasive; in her natural temperament genial, warm, and sympathetic; in her judgment sound and discriminative, arriving at her conclusions less, perhaps, by a formal process of induction, than by a native aptness and a sanctified taste. She was made for influence in whatever path of life she might have chosen. In that which Providence has actually assigned to her, she has sought to wield it for the noblest ends. We rejoice in its extent, since it is apparent that she views it only as a talent to be employed in her Saviour's service. For her efforts to raise the standard of maternal hope and fidelity, to sow the seeds of domestic virtue and happiness far and near, and to improve and elevate the character of female influence in general, she is destined, we believe, to be long and affectionately remembered as a most efficient and noble benefactress.

WILLARD, EMMA,

Distinguished both as a teacher and writer, has for many years held a prominent position among those who encourage and aid American literature and moral improvement.

This lady is the daughter of the late Samuel Hart, of Berlin, Connecticut, where she was born in February, 1787. Her father was descended, on the maternal side, from Thomas Hooker, the first minister of Hartford, who is regarded as the founder of the State of Connecticut; he having lead the colony across the wilderness from the vicinity of Boston. Her paternal ancestor was Stephen Hart, a deacon of Mr. Hooker's church, and his companion through the wilderness.

The love of teaching appears to have been a ruling passion in Miss Hart's mind, and was developed in her early years. At the age of sixteen she took charge of a district school in her native town. The following year she opened a select school, and in the summer of the next year was placed at the head of the Berlin Academy. During this period, being engaged at home throughout the summer in the capacity of instructress, she managed in the spring and autumn to attend one or other of the two boarding-schools at Hartford.

During the spring of 1807, Miss Hart received invitations to take charge of academies in three different states, and accepted that from Westfield, Massachusetts. She remained there but a few weeks, when, upon a second and more pressing invitation, she went to Middlebury, in Vermont. Here she assumed the charge of a female academy, which she retained for two years. The school was liberally patronized, and general satisfaction rewarded the efforts of its preceptress. In 1809, she resigned her academy, and was united in marriage with Dr. John Willard, then marshal of the district of Vermont, and for several years a leader of the republican party of that State.

In 1814, Mrs. Willard was induced to establish a boarding-school at Middlebury, when she formed the determination to effect an important change in female education, by the institution of a class

of schools of a higher character than had been established in the country before. She applied herself assiduously to increase her own personal abilities as a teacher, by the diligent study of branches with which she had before been unacquainted. She introduced new studies into her school, and invented new methods of teaching. She also prepared "An Address to the Public," in which she proposed "A Plan for Improving Female Education."

This plan met with the approval of Governor de Witt Clinton, who wrote to Mrs. Willard, expressing a most cordial desire that she would remove her institution to the State of New York. He also recommended the subject of her "Plan" in his message to the legislature. The result was, the passage of an act to incorporate the proposed institute at Waterford, and another to give to female academies a share of the literary fund; being, it is believed, the first law ever passed by any legislature with the direct object of improving female education.

During the spring of 1819, Mrs. Willard accordingly removed to Waterford, and opened her school. The higher mathematics were introduced, and the course of study was made sufficiently complete to qualify the pupils for any station in life. The first young lady who was examined publicly in geometry, and perhaps the first instance in the country, was Miss Cramer, since Mrs. Curtis.

In the spring of 1821, difficulties attended the securing of a proper building for the school in Waterford, Mrs. Willard again determined upon a removal. The public-spirited citizens of Troy offered liberal inducements; and in May, 1821, the Troy Female Seminary was opened under flattering auspices, and abundant success crowned her indefatigable exertions. Since that period, the institute has been well known to the public, and the name of Mrs. Willard, for more than a quarter of a century, has been identified with her favourite academy. Dr. Willard died in 1825; Mrs. Willard continued her school till her health was impaired, and in 1830 she visited France. She resided in Paris for several months, and from thence came to England and Scotland, returning in the following year. After her return, she published a volume of her travels, the avails of which, amounting to twelve hundred dollars, were devoted to the cause of female education in Greece. It may be proper to add, that she gave the avails of one or two other publications to the same object.

The plan of the school for the education of native teachers in Greece originated with Mrs. Willard, and was carried forward through many difficulties and some opposition from those whose aid was expected. Often desponding as to the final result of the attempt, Mrs. Willard laboured but the more zealously, and gave largely of her own substance to secure the desired advantages for Greece. The plan was ultimately crowned with success.

In 1838, Mrs. Willard resigned the charge of the Troy Seminary, and returned to Hartford, where she revised her celebrated Manual of American History, for the use of schools. The merits of this work, her smaller United States History, and Universal History, have been attested by their very general use in seminaries of education.

Since 1843, she has completed the revision of her historical works, revised her Ancient Geography, and, in compliance with invitations, has written numerous addresses on different occasions, being mostly on educational subjects. Two of these were written by request of

the Western Literary Institute and College of Teachers, and were read at annual meetings of the society, at Cincinnati; one in 1841, and the other in 1843. In 1845, by special invitation, she attended the convention of county and town superintendents, held at Syracuse. She was invited to take part in the public debate; declining that honour, the gentlemen of the convention, to the number of about sixty, called on her at her lodgings, where she read to them a prepared address. The principal topic of it was, "that women, now sufficiently educated, should be employed and furnished by the men as committees, charged with the minute cares and supervision of the common schools;" reasoning from the premises that to man it belongs to provide for the children, while upon woman it is incumbent to take the provision, and apply it economically and judiciously. These sentiments were received with decided approbation.

In the fall of the same year, 1845, Mrs. Willard made, with great satisfaction, an educational tour through some of the southern counties of New York; having been specially invited to attend the institutions for the improvement of teachers of the common schools. At Monticello, Binghampton, Owego, Cairo, and Rome, she aided in instructing no less than five hundred teachers of these schools, and, in many cases, her partings with the young female teachers were not without tears.

In the ensuing winter of 1846, Mrs. Willard prepared for the press a work which has given her more fame abroad, and perhaps at home, than any of her other writings. This work, which was published in the ensuing spring, both in London and New York, developed the result of a study which has intensely occupied her at times for fourteen years. Its title is, "A Treatise on the Motive Powers which produce the Circulation of the Blood;" and its object is nothing less than to introduce and to establish the fact, that the principal motive power which produces circulation of the blood is not, as has been heretofore supposed, the heart's action, that being only secondary; but that the principal motive power is *respiration*, operating by animal heat, and producing an effective force at the lungs.

During the spring and summer of 1846, Mrs. Willard made the tour of the southern and western states, visiting every one of them except Texas. In every city she met her former pupils, who gave her a filial welcome. She was received by the principals of schools and those employed in education as an "educationalist;" and as such, was invited to visit and to address schools, where, in many instances, she received public testimonials of consideration.

In addition to the compends of history which she has written, she has invented, for the purpose of teaching and impressing chronology on the mind by the eye, two charts of an entirely original character; one called "The American Chronographic for American History," and the other for universal history, called the "Temple of Time." In the latter, the course of time from the creation of the world is thrown into perspective, and the parts of this vast subject wrought into unity, and the most distinguished characters which have appeared in the world are set down, each in his own time. This, in the chart, is better arranged for the memory, than would be that of the place of a city on a map of the world.

In 1849, she published "Last Leaves from American History;" con-

taining an interesting account of the Mexican War, and of California.

The poetical compositions of Mrs. Willard are few, and are chiefly comprised in a small volume, printed in 1830.

WILLIAMS, ANNA,

Was the daughter of a surgeon and physician, in South Wales, where she was born, in 1706. She went with her father to London, in 1830, when, from some failing in his undertakings, he was reduced to great poverty. In 1740, Miss Williams lost her sight by a cataract, which prevented her, in a great measure, from assisting her father; but she still retained her fondness for literature, and what is more extraordinary, her skill in the use of her needle. In 1746, she published the "Life of the Emperor Julian, with Notes, translated from the French." She was assisted by her friends in this work, and it does not appear that she derived much pecuniary advantage from it. Soon after this, Dr. and Mrs. Johnson became interested in her, and at Dr. Johnson's request an operation was performed on her eyes, but without success; and from that time, even after his wife's death, she remained almost constantly an inmate of Johnson's house. Her circumstances were improved in the last years of her life, by the publication of a volume of prose and verse, and by some other means, and the friendship and kindness of Johnson continued unalterable. She died at his house in Bolt-court, Fleet Street, aged seventy-seven.

WILLIAMS, HELEN MARIA,

Was born, in 1762, in the north of England, and was ushered into public notice by Dr. Kippis, at the age of eighteen. Between 1782 and 1788, she published "Edwin and Eltrada," "An Ode to Peace," and other poems. In 1790 she settled in Paris, and became intimate with the most eminent of the Girondists, and, in 1794, was imprisoned, and nearly shared their fate. She escaped to Switzerland, but returned to Paris in 1797, and died there in 1827.

She wrote "Julia, a Novel," "Letters from France," "Travels in Switzerland," "A Narrative of Events in France," and "A Translation of Humboldt and Bonpland's Personal Narrative." Miss Williams possessed a strong mind, much historical acumen, and great industry, though her religious sentiments were not free from some errors of the period. As a poetess she had little more than some facility and the talent inseparable from a cultivated taste.

WILSON, MRS.,

An Englishwoman, who deserves an honoured place among the distinguished of her sex, for her noble self-sacrifice in going out to India, to introduce the light of female education into that region of moral darkness. She also founded the first orphan refuge, or asylum for female native children, established under the British sceptre in the East. This beginning of female instruction was introduced but little more than thirty years ago; the East India Company had held rich possessions and controlling power in India for more than a century, yet no man had sought to remedy or remove the horrible degradation and ignorance of the female sex. The spirit of selfishness or sin reigned paramount in the hearts of men; and

their "enmity" to the moral or intellectual influence of women was, and is still, there wrought out in the most awful oppressions and brutal practices the corrupt mind can devise. Mrs. Wilson has done much, for she made the beginning. We glean the following particulars from an article in "Chambers' Journal," written, evidently, by a lady. She tells us that Mrs. Wilson, then Miss Cook, went out to India in 1821.

"Up till this time, the education of natives had been confined to boys, for whom a number of schools had been opened; and as no attempt at conversion was allowed, there was no prejudice against them. One of the most benevolent founders of schools for boys was David Hare, a person who, having amassed a considerable fortune in that city, determined to spend it there instead of in his native land; and not only did he spend his money, but his life, in benefitting the city where he had so long resided. These attempts, as we have said, met with no opposition on the part of the natives; on the contrary, they warmly seconded them, and the schools were crowded with boys willing to learn after the English fashion instead of their own; but the prejudices against educating females were not to be so easily overcome. For the woman, no education of any kind but such as related to making a curry or a pillau had ever been deemed necessary. As long as infancy and childhood lasted, she was the pet and plaything of the family; and when, with girlhood, came the domestic duties of the wife, she entered on them unprepared by any previous moral training. All intellectual acquirements were out of place for one who was not the companion, but the drudge and slave of her husband; and the more ignorant she was, the less intolerable would be the confinement and monotony of her life. In India, all females above the very lowest ranks, and of respectable character, are kept in seclusion after betrothment; and after marriage, none of any rank, except the very highest, are exempt from those duties which we should consider menial, though not really so when kept in due bounds. A wife can never be degraded by preparing her husband's repast; but it is humiliating to be considered unworthy to partake of it with him, and not even to be permitted to enliven it with her conversation. Those females, again, whose station is not high enough to warrant the privileges of seclusion, present a picture painful to contemplate; the blessing of liberty cannot make up for the incessant toil and drudgery to which they are invariably condemned; and the alternations of the climate, added to the exposure, render the woman in the prime of life a withered crone, either depressed into an idiot or irritated into a virago. Though in the present day something has been effected in the way of elevating the social position of the Hindoo female, thirty years ago even that little was considered unattainable. It was evident that while one entire sex remained so utterly uncared for, the instruction of the other would fail to produce the desired effects: and that if India was to be regenerated, her female as well as her male population must be instructed. The task was difficult; for whilst the government was indifferent, the natives of India were all strongly opposed to any measures for ameliorating the condition, social or intellectual, of their women. One zealous friend, however, devoted herself to the task. The work *was* to be done, and Mrs. Wilson did it.

Animated with a determination to spare no personal exertion, she

had herself trained to the business of general instruction, and did not fear the effects of an Indian climate. Physically, morally, and intellectually, she was fitted for her task. Her health was excellent; her spirits elastic; her temper even; her mind clear, quick, and shrewd; her manners most engaging, though dignified; and her will indomitable. On arriving in India, her first efforts were devoted to acquiring a knowledge of Bengalee, the language of the native of Calcutta; and as soon as she could make herself understood by those around her, she took up her abode in the midst of the native population, and courted and encouraged pupils. Slowly and suspiciously they came in, attracted by a small gratuity each received as a reward for daily attendance. In time others followed their example; and a school which could scarcely be said to aspire to the dignity of ragged, being literally a naked one, was established. The premises occupied by Mrs. Wilson were so confined, that when the *pice*, not the learning, attracted more pupils, she was obliged to open classes in various parts of the bazaar, and go from one to the other. This occasioned much loss of time; and none but those of the very lowest rank could be enticed even by a fee to attend the school. Any one less earnest would have lost heart, and been disgusted to find that all her efforts were to be so confined. But Miss Cook hoped, and trusted, and determined to remedy what appeared remediable. She was convinced that a large house, in a more respectable part of the native town, would be one means of attracting pupils of rather a higher caste; and she determined to secure this. A rajah, who at that time was anxious to pay court to the government, presented the "Ladies' Society for Promoting Native Female Education" with a piece of ground in a very eligible situation; a European gentleman furnished the plan, and kindly superintended the erection of the buildings; and in about five years after her first arrival in Calcutta, Mrs. Wilson took possession of the Central School, a large, airy, and handsome abode. Five years had accustomed the natives to the anomaly of teaching girls, and a somewhat better class than had at first attended were now to be seen congregated round their energetic teacher, seated cross-legged on the floor, tracing their crabbed characters on a slate; reading in sonorous voices the translations of the parables and miracles; or even chanting hymns, also translated. Still none came, unless brought by the women who were employed to go the rounds of the bazaar in the morning, and who received so much for each child: bribery alone insured attendance; and none of the pupils remained more than two or three years at the most. As for the natives of the upper classes, all attempts to gain a footing amongst them proved total failures. The examinations of the school were attended by all the native gentlemen of rank who professed to take an interest in education; but none of them favoured it sufficiently to desire its benefits for his own daughters, though Mrs. Wilson offered to attend them *privately*, when not engaged in the duties of the school. At length the same rajah who had given the ground informed her that his young wife insisted on learning English. She had already learned to read and write Bengalee; but as this did not satisfy her, he requested Mrs. Wilson's services, which were immediately given; and she found her pupil a very apt scholar, eager for information of all kinds. In the course of a few weeks, the lady succeeded in obtaining her husband's permission to visit

Mrs. Wilson at the Central School, and to be introduced to some more English ladies.

In a few weeks the lessons were discontinued; her husband fell into well-merited disgrace. This, however, was the first and last pupil Mrs. Wilson had in the highest ranks, but the disappointment was more than compensated by the accomplishment of another scheme, perhaps more important, for the amelioration of the native character, namely, the establishment of an asylum for female orphans. We cannot here detail the several circumstances, apparently fortuitous, to us evidently providential, which contributed to the success of this scheme, nor relate all the noble efforts made by Mrs. Wilson to promote its accomplishment, suffice it to say that as soon as suitable buildings at Agiparah, about fourteen miles from Calcutta, were completed, "Mrs. Wilson removed thither with her large orphan family, and discontinued her attendance at the day schools, and almost her connexion with the outer world. All within the precincts of the establishment professed Christianity; and no more enticing example to follow its precepts could have been afforded than Mrs. Wilson's conduct displayed. Her great aim and object in educating the native girl was to elevate the native woman; not merely to teach reading, writing, arithmetic, the use of the needle, etc., but to purify the mind, to subdue the temper, to raise her in the scale of being, to render her the companion and helpmate of her husband, instead of his slave and drudge. Many of the European patronesses of distinction, as soon as they heard of the plan of an Orphan Refuge, hailed it as a most admirable one for rearing a much better class of ladies'-maids or ayahs than was generally to be found in Calcutta, and who could speak English withal; but they little comprehended Mrs. Wilson's scheme. She did not educate for the benefit of the European, but of the native. A few of the most intelligent were taught to read and write English, but all knowledge was conveyed through the medium of their own language; and none were allowed to quit the refuge until they were sought in marriage by suitable native Christians, or till their services were required to assist in forming other orphan retreats. As soon as the dwellings were finished, a place of worship was erected, and steps taken to induce a missionary and his wife to proceed to India to preside over this singular establishment. For all these undertakings funds were never wanting; and though their avowed purpose was to spread Christianity, many rich and influential natives contributed to them, and one Brahmin of high caste, when bequeathing a handsome sum, said he did so under the conviction that their originator was more than human. Before all Mrs. Wilson's plans were brought to maturity, many had gone and done likewise; and influential societies of various denominations were formed to promote female education in the East. There are now several Orphan Refuges in Calcutta, and one in almost every large station in India. It is not my purpose to speak of these: I wish only to record whence they all sprung, and who led the way in the good and great work. Mrs. Wilson is no longer with her lambs, but her deeds do follow her; and wherever the despised and outcast native female child may hereafter find a Christian home, and receive a Christian training, she should be taught to bless the name of Mrs. Wilson, as the first originator of the philanthropic scheme.

WINCHELSEA, ANNE, COUNTESS OF,

Was the daughter of Sir William Kingsmill, of Sidmonton, in the county of Southampton. She was maid of honour to the Duchess of York, second wife of James II., and married Heneage, Earl of Winchelsea, who afterwards succeeded to the hereditary title. She died August 5th, 1720, without leaving any children. Wordsworth speaks highly of her poem called "A Nocturnal Reverie." Another of her poems was addressed to "The Spleen." A collection of the countess's poems was printed in London, together with a tragedy, never acted, entitled "Aristomenes." Mr. Chambers remarks of her poetry, and it should not be forgotten that she was the first Englishwoman who attempted to ascend the Parnassian heights—"Her lines are smoothly versified, and possess a tone of calm and contemplative feeling."

WINCKEL, THERESA EMILIA HENRIETTA,

Was born at Dresden, in 1784, and was celebrated for her copies of the old masters. She is said to have been unequalled in the copies she made of Correggio's works. She went to Paris, with her mother, in 1808, and spent her time while in that city in studying the works of art with which it abounds. Her letters from Paris have been published, and she also wrote many articles for periodicals. She began the study of the art of painting, at first, for her own gratification; but her mother losing her fortune, Henrietta supported them both by her own exertions.

WINTER, LUCRETIA WILHELMINA,

(Her maiden name was Van Merken,) was born in 1745, in Amsterdam, Holland. She was married to the poet Nicolaus Simon Winter, with whose writings a great deal of her poetry was published. She was a poetess of the Dutch school; all her verses bear the impress of labour, and the marks of a great deal of polishing. She wrote the two epics, "David," and "Germanicus," and a number of miscellaneous poems, published in 1793. She died in 1795, at Leyden Holland.

WOFFINGTON, MARGARET,

An actress, celebrated for her beauty, elegance, and talent, was born at Dublin in 1718. She acted in the London and Dublin Theatres, and was very much admired. She was sprightly, good humoured, and charitable; and her society was sought by the gravest and most learned persons. She died in London, in 1760.

WOLF, ARNOLDINA,

A native of Cassel, in Germany, was born in 1769. Her father was an officer in the Hessian government; but he died while she was quite young. When she was about eighteen, she was attacked by a very painful disease, which prevented her from sleeping for nearly twenty-six weeks. She alleviated her sufferings by repeating and composing poetry. The poems she composed while in this state were published in 1788. At length she fell into an apparent state of insensibility, in which she hardly seemed to live; but she

could hear, and was conscious of a great dread lest she should be buried alive. In four weeks she began to recover, and in time regained her health. She married, in 1791, Mr. Wolf, by whom she had nine children. She died, in 1820, at Smalcalden. Her poems and an account of her illness, were published by Dr. Wiss.

WOLF, MRS.,

A GERMAN actress, who, like her husband, immortalized herself on the stage, and, like him, enjoyed, during her lifetime, the most glorious triumph. She united to a tall figure, an expressive physiognomy, and a noble, dignified carriage. Her pliant organs of speech rendered her utterance very easy, and she had cultivated highly this part of her art. Thus she was peculiarly adapted to tragedy, in which she represented with success the first heroines. Instances of her characters are: Iphigenia, Stella, Mary Stuart, Queen Elizabeth; the Princess, in Schiller's "Bride of Messina;" Clara, in Goëthe's "Egmont;" Adhelheid, in Goëthe's "Tasso;" Eboli, in Schiller's "Don Carlos;" Sappho, in Grillparzer's drama of this name; and others. But she has also succeeded in cheerful and *naïf* parts. Everywhere, she betrayed a deep study of her part, a true conception of the whole, and a delicate taste for poetical beauties; moreover, her gestures were animated by charming grace, and she knew how to transport the spectator in those moments which the poet had chosen for his peculiar triumphs. Her declamation was not to be excelled, and still did not appear at all like art; she was also able, by her costume, to beautify and call into existence the artificial character which she represented. Mr. and Mrs. Wolf were engaged at the theatre at Berlin; and the public, though accustomed to Fleck and Zoffland, and Mrs. Bethmann, knew how to appreciate this rare couple, and rewarded them with those distinguished marks of approbation which they so richly deserved.

WOOD, JEAN,

WAS the daughter of the Rev. John Moncure, a Scotch clergyman of the Episcopal Church, who emigrated to America, and was the first progenitor of the numerous Virginia families bearing his name. He possessed considerable talents, which his third daughter, Jean, inherited. She was very intellectual, and highly gifted with poetical and musical genius. Of poetry, she has left some beautiful specimens, which it is in contemplation to publish, as they are sufficiently numerous to constitute a small volume, and well worth being put into such a form.

Though entirely self-taught, she played with taste and skill on the guitar, the piano, and the spinet, an instrument much in vogue in her day; indeed, so thoroughly did she make herself acquainted with it, that she has been known to employ her ingenuity very successfully in restoring an injured one to complete order and harmony; and such was her energy of character and perseverance in whatever she undertook, that when she had the misfortune to be overset in a carriage, and break her right wrist, she quickly learned to use her left hand in working, and even to write with it, not only *legibly* but *neatly*, and this when she was past sixty!

The early part of Mrs. Wood's life was tinged with romance. At seventeen, she reciprocated the ardent attachment of a young

gentleman from Maryland, and they became engaged; but their union was prevented by her relations, because he was a Roman Catholic. When they separated, they exchanged vows never to wed *others;* so that years afterwards, when addressed by General James Wood (once Governor of Virginia,) she declined his proposals, and bidding her, as he thought, "a long and last adieu," he proceeded to the west, intending to join in the war against the Indians. Before his departure, he made a will, bequeathing her, in case of his death, all his property. Fate, however, alloted him a brighter destiny; for Miss Moncure having been informed that her first lover had broken his pledge and wedded another, yielded to the advice of a cousin, with whom, since the death of her parents, she frequently resided, and consented to marry Mr. Wood; and not until after their union, did she discover that she had been deceived!

In the meanwhile. Mr.—— hearing of her marriage, considered himself absolved from his promise, and also entered the bands of matrimony; and here it is worth while to mention a remarkable coincidence in their subsequent history.

Mrs. Wood had an only child—a daughter—who was extremely intelligent until four years old, but was then seized with convulsions, and owing to their frequent occurrence, grew up an idiot; and Mrs. Wood's first lover, Mr. ——, of Maryland, had a son in a similar state.

Mrs. Wood devoted herself to this ill-fated daughter with all of a mother's tenderness and zeal, and many of her poetical effusions allude most touchingly to the deep affection she bore her, and her anxiety she suffered on her account. She lost her at the age of eighteen, and bewailed her death as if she had been of those whom God endows with the blessings of intellect and beauty. After this event, and the decease of General Wood, she removed from the pleasant shades of Chelsea to Richmond, and there spent the remainder of her days in works of usefulness and charity. *There,* aided by her friend Mrs. Chapman, the Lady of a British officer, she founded a society for assisting indigent widows and children. It was termed, the "Female Humane Association of the City of Richmond," and under that title was incorporated by the Legislature of Virginia, in 1811. Some years afterwards it changed its purpose, and exclusively appropriated its efforts and finances to the care and maintenance of female orphan children. Mrs. Wood, was elected president, and continued untiringly and faithfully to discharge the arduous duties of that station until her death, in the sixty-eighth year of her age.

After the decease of Mrs. Wood, her pastor and friend, the Rev. Dr. John H. Rice, formed a society of ladies to work for the benefit of poor students of divinity in Hampden-Sydney College, and gave it the appellation of the "Jean Wood Association."

WORTLEY, LADY EMMELINE STUART,

Is a well-known English poetess, daughter of the Duke of Rutland, and wife of the Hon. Stuart Wortley. She has written a great deal, and with remarkable rapidity—principally poetry, although she has published one or two novels, which have not been very successful. Her poems would fill more than a dozen volumes; they are "The Knight and the Enchantress," published in 1832; "London

at Night, and other poems," in 1834; "The Village Churchyard," in 1835; "The Visionary," in 1837; "Lays of Leisure," in 1838; accounts of her travels, and many occasional poems. She certainly evinces unusual facility in versification, but more care and finish would be an improvement to her style. Some of her shorter poems display brilliancy of imagination, and when her theme is new and inspiring, she becomes impassioned and pathetic. Her poems on America attest the power of her genius as well as the kindness of her heart. Lady Stuart Wortley made the tour of the United States in 1849-50. She contributed a number of poems on the subject of her travels to different periodicals, and early in 1851, her "Travels in the United States" appeared. The work evinces a very different spirit from the recorded opinions of Mrs. Trollope and Miss Martineau. Lady Stuart Wortley is a woman of refined manners and highly cultivated intellect; there is genuine goodness of heart shown in her writings; her records of what she sees and hears always bring out expressions of feelings and hopes that do honour to human nature. These give value to her works.

XANTIPPE,

WIFE of Socrates, the Athenian philosopher, was remarkable for the moroseness and violence of her temper. It is said that Socrates was aware of her character, and married her to exercise his patience. She, however, loved her husband, and mourned his death, which took place about 398 B.C., with the deepest grief. If we take into the account this true love she felt for her husband, and consider what she must have suffered while he was passing his evenings in the society of the beautiful and fascinating Aspasia, we shall hardly wonder at her discontent. If his wife loved him, it must have been for his mind, as he was not endowed with attractions that win the eye and fancy of a woman; and thus loving him, she must have keenly felt the discord between the wisdom of his teachings and the foolishness of his conduct. That he acknowledged her influence over him was good, is a sufficient proof of her true devotion to him; had he been as true to her, he would have been a wiser and a better man; and she, no doubt, a much milder as well as a happier woman.

YATES, MARY,

A CELEBRATED actress, whose maiden name was Graham, was born about 1737. She made her theatrical début at Dublin in 1752; but succeeded so ill, that Mr. Sheridan, the manager, was glad to dissolve her engagement by a present. Necessity urged her to another attempt; and in 1754, she appeared at Drury Lane, London, but was not very successful. On her marriage with Mr. Yates, under whose instruction her talents first developed themselves, Mr. Garrick received her again at Drury Lane, and she soon became the first tragic actress of the day. She also excelled in comedy. She was very attractive in her appearance. Mrs. Yates retired from the stage in 1785, and died in London in 1787.

YEARSLEY, ANNE,

A POETESS, novel-writer, and dramatist, born at Bristol about 1756. Her mother was a milkwoman in that city, and she for some time exercised the same occupation. She was taught by her mother and brother to read and to write; and having had opportunities of perusing Young's Night Thoughts, and some of the works of Pope, Milton, Dryden, and Shakspeare, her talents were called forth, and she produced several pieces of poetry which excited the attention of Mrs. Hannah More. To the assistance and advice of that lady, she was much indebted for the improvement of her abilities; and under her patronage, she published by subscription a volume of poems in 1785. The profits of this work enabled her to relinquish her business, for the congenial employment of keeping a circulating library at Bristol Hot Wells. Her subsequent publications were, a second collection of "Poems on Various Subjects," 1787; a short poem "On the Inhumanity of the Slave Trade," 1788; "Stanzas of Woe," addressed to Levi Ames, Esq., Mayor of Bristol, 1790; "Earl Godwin," an historical tragedy, which was performed at the Bristol and Bath Theatres; and a novel, entitled "The Royal Captive," 1795, four volumes, 12mo., founded on the history of the man with the iron mask, imprisoned in the Bastile, whom she supposes to have been a twin-brother of Louis the Fourteenth. She experienced great encouragement from the public in the course of her literary career; but an unfortunate quarrel with her patroness, Mrs. More, which, like most affairs of this kind, was carried on in a manner by no means creditable to either party, tended somewhat to injure her popularity. Some years before her death, she retired from trade, and resided with her family at Melksham, in Wiltshire, in a state of almost absolute seclusion. She died May 8th., 1806, leaving a son and two daughters. Another son, who had studied painting as a profession, and who appeared to be a talented individual, was cut off by a pulmonary disease, two or three years previously to the death of his mother.

ZAIDA,

A MOORISH princess, daughter of Benabet, King of Seville, married Alfonso the Sixth, King of Castile and Leon. Zaida is said to have been induced to adopt the Christian faith by a dream, in which St. Isodorus appeared to her and persuaded her to become a convert. Her father, when she acquainted him with the resolution she had formed, made no objections; but fearful it might cause discontent among his subjects, he allowed her to escape to Leon. Thither she fled; the Christian sovereigns instructed her in the new creed, and had her baptized Isabel; or, as some assert, Mary. Zaida subsequently became the third wife of Alfonso, the king; though Pelagius, the Bishop of Oviedo, denies that she was married to that sovereign, asserting she was only his mistress. She bore the king one son, Don Sancho, and died soon afterwards, near the close of the eleventh century.

ZANARDI-BOTTIONI, SPECIOSA,

WAS born at Fontanellato, in the Parmesan territory, a place

where there was nothing to awaken a thirst for knowledge, a place where emulation could not exist, and where the loudest blasts of Fame's trumpet are never heard. Genius, however, is not the slave of place or circumstance. Speciosá was accustomed from a child to aid her father, a petty apothecary, in the work of his shop; as the drugs passed through her hands, her thoughtful mind observed the chemical effects, which led to experiments, examination, reading. She chanced to become known to a lawyer of Parma, Signor Bottioni—a correspondence ensued, in which she displayed the utmost natural eloquence and grace. She afterwards became his wife, and went with him to live in Parma, where there is no want of learned men or libraries. Her first care was to select the best masters, and, after acquiring a knowledge of Italian literature, she would not be satisfied without studying the Latin and Greek authors in their original languages.

She has published several prose and poetical works, and some dramas, among which may be cited "Madame de Maintenon," which is formed on a well-managed plot—and developed by naturally sustained characters.

ZANARDI, GENTILE,

Was an artist, a native of Bologna, and flourished in the seventeenth century. She was instructed by Marc Antonio Franceschini, and had an extraordinary talent in copying the works of the great masters. She also painted historical subjects of her own design with equal taste and delicacy. The time of her death is not mentioned.

ZANWISKI, CONSTANTIA, PRINCESS CZARTONYSKA,

A noble and accomplished woman, was the wife of Andrzey Zanwiski, a distinguished defender of the rights of Poland. She died in 1797.

ZAPPI, FAUSTINA,

Was daughter of the painter Carlo Mazatti, and wife of Giambattista Zappi, who was born in 1668, and died in 1719. Faustina was beautiful, and a poetess. Some of her sonnets are very fine. She resided principally at Rome.

ZENOBIA SEPTIMIA,

Queen of Palmyra, was a native of Syria, and a descendant of the Ptolemies. She was celebrated for her beauty, the melody of her voice, her mental talents, literary acquirements, and her distinguished heroism and valour, as well as her modesty and chastity. "Her manly understanding," says Gibbon, "was strengthened and adorned by study. She was not ignorant of the Latin tongue, and possessed in equal excellence the Greek, the Syriac, and the Egyptian languages; she had drawn up, for her own use, an epitome of Oriental history, and familiarly compared the beauties of Homer and Plato, under the tuition of the sublime Longinus."

She married Odenatus, a Saracen prince, who had raised himself from a private station to the dominion of the East; and she delighted in those exercises of war and the chase to which he was devoted. She often accompanied her husband on long and toilsome marches,

on horseback or on foot, at the head of his troops; and many of his victories have been ascribed to her skill and valour.

Odenatus was assassinated, with his son Herod, by his nephew Maronius, about the year 267, in revenge for a punishment Odenatus had inflicted on him. Maronius then seized upon the throne; but he had hardly assumed the sovereign title, when Zenobia, assisted by the friends of her husband, wrested the government from him, and put him to death. For five years she governed Palmyra and the East with vigour and ability; so that by her success in warlike expeditions, as well as by the wisdom and firmness of her administration, she aggrandized herself in Asia; and her authority was recognised in Cappadocia, Bithynia, and Egypt. She united with the popular manners of a Roman princess, the stately pomp of the Oriental courts, and styled herself "Queen of the East." She attended herself to the education of her three sons, and frequently showed them to her troops, adorned with the imperial purple.

When Aurelian succeeded to the Roman empire, dreading the power of such a rival, and determined to dispossess her of some of the rich provinces under her dominion, he marched, at the head of a powerful army, into Asia; and, having defeated the queen's general, Zabdas, near Antioch, Zenobia retreated to Emessa, whither she was pursued by Aurelian. Under the walls of that city another engagement, commanded and animated by Zenobia herself, took place, in which the emperor was again victorious. The unfortunate queen withdrew the relics of her forces to Palmyra, her capital, where she was pursued by Aurelian. Having closely invested the city, he found the besieged made a most spirited resistance, so that although Aurelian appeared confident of final success, yet he found the conquest of Palmyra so difficult that he proposed very advantageous offers to Zenobia, if she would submit and surrender the city. She rejected his terms in a haughty reply, which, although not prudent, exhibited her courage and patriotism in a strong light.

After protracting the siege as long as possible, Zenobia, determined not to surrender, mounted one of the swiftest of her dromedaries, and hastened towards the Euphrates, with a view of seeking an asylum in the Persian territories. But being overtaken in her flight, she was brought back to Aurelian, who sternly demanded of her, how she dared to resist the Emperors of Rome. She replied, "Because I could not recognise as such, Gallienus and others like him; *you*, alone, I acknowlege as my conqueror and my sovereign."

At Emessa, the fate of Zenobia was submitted to the judgment of a tribunal, at which Aurelian presided. Hearing the soldiers clamouring for her death, Zenobia, according to Zosimus, weakly purchased her life, with the sacrifice of her well-earned fame, by attributing the obstinacy of her resistance to the advice of her ministers. It is certain that these men were put to death; and as Zenobia was spared, it was conjectured her accusations drew down the vengeance of the emperor on the heads of her counsellors; but the fact has never been proved. One of the victims of this moment of cowardice, was the celebrated Longinus, who calmly resigned himself to his fate, pitying his unhappy mistress, and comforting his afflicted friends. He was put to death in 273.

Zenobia, reserved to grace the triumph of Aurelian, was taken to Rome, which she entered on foot, preceding a magnificent chariot, designed by her, in the days of her prosperity, for a triumphal

entry into Rome. She was bound by chains of gold, supported by a slave, and so loaded with jewels, that she almost fainted under their weight.

She was afterwards treated more humanely by the victor, who gave her an elegant residence near the Tiber, about twenty miles from Rome, where she passed the rest of her life as a Roman matron, emulating the virtues of Cornelia. Whether she contracted a second marriage with a Roman senator, as some have asserted, is uncertain. Her surviving son, Vhaballat, withdrew into Armenia, where he possessed a small principality, granted him by the emperor; her daughters contracted noble alliances, and her family was not extinct in the fifth century. She died about the year 300.

Zenobia had written a "History of Egypt;" and, previous to her defeat by Aurelian, she interested herself in the theological controversies of the times; and, either from policy or principle, protected Paul of Samosata, the celebrated unitarian philosopher, whom the council of Antioch had condemned. In estimating her character, it may well be said that she was one of the most illustrious women who have swayed the sceptre of royalty; in every virtue which adorns high station, as far superior to Aurelian, as soul is superior to sense. But moral energy was then overborne by physical force; the era was unpropitious for the gentle sex; yet her triumphs and her misfortunes alike display the wonderful power of woman's spirit.

ZOBEIDE, OR ZOEBD-EL-KHEMATIN,

That is, the flower of women, was the cousin and wife of the celebrated caliph Haroun al Raschid. She was a beautiful, pious, and benevolent woman, and is said to have founded the city of Tauris, in Persia. She is frequently mentioned in the "Arabian Nights." She died in 831.

ZOE,

Fourth wife of Leo the Sixth, Emperor of Constantinople, was mother of Constantine Porphyrogenitus, during whose minority, 912, she governed with great wisdom and firmness. She crushed the rebellion of Constantine Ducas, made peace with the Saracens, and obliged the Bulgarians to return to their own country. Though thus entitled to the gratitude of her son and the people, she was obliged, by the intrigues of the courtiers, to retire to a private station, and she died in exile.

ADDENDA.

CORBAUX, FANNY.

Was born in the year 1812; her father was an Englishman, although he resided much abroad; he was a Fellow of the Royal Society, and published several mathematical and statistical works, which gained for him a high place in the estimation of scientific men. Fanny early manifested a love for the fine arts, and when, she being but fifteen years of age, her father's circumstances became much reduced, and his mind and body enfeebled by ill health, she turned her attention entirely to painting as a means of support for herself and parent. Of her almost unaided struggles, her devotion to her chosen art, her perseverance, much might be said; but let it suffice that in 1827 she received the first public recognition of her merit in the large silver medal of the Society of Arts, for an original portrait in miniature; the Isis medal for a copy of figures in water-colours; and the silver palette for a copy of an engraving. In the following year she again obtained the silver Isis medal, and in 1830, the Society's highest award—the gold medal, for a miniature portrait. Thenceforward her success as a portrait-painter has been rapid and steady, and to this branch of art she has chiefly devoted herself, more, perhaps, from necessity than choice; for she has a vigorous and lively fancy, and, as many of her paintings shew, possesses all the requisites for excelling in imaginative subjects. To her belongs the credit of having broken down the barrier of custom, which excluded female painters from the Academy lectures; and of having, solely by her own genius and ability, attained a high position in a most difficult and laborious branch of her profession.

But not only as an artist is Miss Corbaux known to the intelligent public of this country,—her reputation as a Biblical historiographer and critic stands deservedly high. Her deep study of the Bible, chosen, it would seem, as a recreation, has resulted in various papers, communicated to literary societies, and such periodicals as the "Athenæum," and the "Journal of Sacred Literature;" in the former appeared her "Letters on the Physical Geography of the Exodus;" and in the latter, a series of articles embodying the history of the nation termed in the Bible the Rephaim, whose close connections with the political institutions and monumental history of Egypt is clearly pointed out by the author, whose critical acumen has thrown much light in this abstruse field of research.

CRIGHTON, MISS,

Made her first appearance on the English stage in 1852, and was at once recognised as a singer of no ordinary power and ability; she was then twenty-one years of age, and had been educated in the Royal Academy of Music, under the celebrated Manuel Garcia, brother of Malabran and Viardot, and master of Jenny Lind. It was only in 1847 that Miss Crighton determined on adopting music as a profession, the circumstances of her father, previous to that time, having been such as to render this devotion of her talents unnecessary; but the resolution was taken in consequence of his fortunes having suffered a wreck, in this disastrous epoch of mercantile history. Miss Crighton's debût was made on the stage of "Old Drury," in the character of the Princess Isabella, and it was, as we have already intimated, perfectly successful. She at once took the place of a *Prima Donna*, and a brilliant career was predicted for her, as her subsequent performances have fully justified. "The compass of her voice," said a critic at the time of her appearance, "is from D in alt to the lower G—nineteen notes of excellent quality—rich, round, and sympathetic, in every way calculated to depict varying dramatic emotion."

CROSLAND, CAMILLA,

Better known to the reading public by her maiden name, Camilla Toulmin, was the daughter of a London solicitor, who died while she was yet a child; her brother, who was also of the legal profession, and on whom the family mainly depended after the father's death, followed him in a few years to the grave, and the young Camilla, who had very early manifested literary tastes and abilities, adopted the pen as a means of support. Her first appearance in print was in the "Book of Beauty," for 1838; since which time she has been a large and regular contributor to periodical literature. She edited for several years "La Belle Assemblée," a monthly magazine of good standing, and has published besides a volume of Poems, the following works:—"Lays and Legends Illustrative of English Life;" "Partners for Life, a Christmas Story;" "Stratagems, a Tale for Young People;" "Toil and Trial, a Story of London Life;" "Lydia, a Woman's Book;" "Stray Leaves for Shady Places;" "Memorable Women;" and "Heldreth, the Daughter." All these are of a healthful, moral character; they inculcate charity and benevolence, and cheer the drooping, suffering, and toiling ones with words of hope and comfort. Miss Toulmin changed her name in 1848 when she married Mr. Newton Crosland a merchant of London

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